



Muhammad Ibn Sa'd's

**Kitab  
at-Tabaqat  
al-Kabir**

**Volume III  
The Companions of Badr**

Translated by  
**Aisha Bewley**



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## Introduction

The *Kitab at-Tabaqat* by Abu 'Abdullah Muhammad ibn Sa'd is one of the earliest collections which deals with biographical details of the early Muslims, extending from the time of the Prophet ﷺ to Ibn Sa'd's own time (148 AH/764 CE to 230 AH/844 CE or 236 AH/850 CE).

This volume, which is Volume 3, deals with the Companions who were present at Badr and then with the twelve leaders (*nuqaba'*) of the Ansar who were present at the First Pledge of 'Aqaba.

In his book, Ibn Sa'd cites his sources and mentions the differences found in the various sources in order to give us a comprehensive picture of what is related about the individuals mentioned. There is some disagreement in the sources about the names in the list of the men who were present at Badr. Reports from the Companions say that there were 310 men plus a few more – usually 313 and 314 are mentioned. Ibn Sa'd lists all the possibilities mentioned in his sources and so he gives us a total of 325 possible participants. He mentions the disagreement in the sources under their entries.

The majority of participants on the Battle were from the Ansar. In the second Pledge of 'Aqaba they had pledged to defend the Prophet ﷺ, but this stipulation applied to Madina, and this was the first time they had agreed to fight outside Madina. Therefore the Prophet ﷺ felt the need to consult them to see if they were willing to participate. When the Prophet ﷺ met with them before the battle to ascertain their view, Sa'd ibn Mu'adh rose and stated: "We believe in you, we declare your truth and we bear witness that what you have brought is the truth. We have given our word to hear and obey. Go where you wish and we are with you. By Allah, if you were to order us to cross the sea and you plunged into it, we would plunge into it with you. Not a man would stay behind."

Al-Miqdad said, "Messenger of Allah, go where Allah instructs you. We are with you. We will not say what the people of Musa said: '*So you and your Lord go and fight.*' (5:24) Rather we will fight at

your right and your left, before you and behind you. By Allah, if you were to take us to Bark al-Ghimad, we would fight alongside you until you gained it."

Clearly the entire Muslim Community were now totally united behind the Messenger of Allah ﷺ in all things, inside and outside of Madina.

The Muslims had seventy camels and two horses. Nearly all of the fighting men of Makka, led by Abu Jahl, had come out of Makka. They numbered over nine hundred and had a hundred and seventy camels and a hundred horses. When news reached them that their caravan was safe, some of the Makkans returned home. Abu Jahl swore that he would not turn back until he had reached Badr.

The Battle of Badr took place on Saturday, 17 Ramadan, 2 AH (13 March 624 CE). Allah describes as the distinguishing of truth from falsehood:

*"This was so that He might verify the Truth and nullify the false, even though the evildoers hate that."* (8:8)

Because of the importance of this battle, those who were present at Badr have a special status. Someone who participated was called "Badri".

Most of the earliest biographies of the Prophet ﷺ are unfortunately no longer extant except through the quotations of later historians, Ibn Sa'd among them. Ibn Sa'd mentions five primary sources for his information:

**1. Muhammad ibn Ishaq**, the most eminent of the early historians. He died in about 150/761 and is buried in Baghdad. He was from a family of *mawali*, namely Christian Arabs from 'Ayn at-Tamr in Iraq. His grandfather, Yasar, was captured in 12/633 and taken to Madina as a slave. He became Muslim and then was freed. Yasar's three sons, Musa, 'Abd ar-Rahman and Ishaq were all known as historians. Ishaq, the father of our historian, married another *mawla*.

Ibn Ishaq studied with Ibn Shihab az-Zuhri, who praised him for his knowledge of *Maghazi* (expeditions). He traveled to various



places before ending up in Baghdad where he found patronage with the 'Abbasid caliphs.

His famous work is *Kitab al-Maghazi*, most of which can be found in the *Sirat Ibn Hisham*. At-Tabari also quotes some parts of the original text that are not found in Ibn Hisham. Ibn Ishaq wrote his book at the instruction of the 'Abbasid caliph, al-Mansur. When he finished it, al-Mansur said it was too long and told him to abridge it. Al-Mansur kept the long version in his library. Some think that Ibn Ishaq actually wrote it earlier, possibly in Madina before he came to Baghdad.

His book was in three parts. The first was about the history of prophethood, the second about the Prophet ﷺ in Makka and the third about the Prophet in Madina. This is the part entitled *al-Maghazi*. At-Tabari quotes from some of the earlier parts which Ibn Hisham did not mention. He also wrote a "History of the Caliphs" which has been lost.

Ibn Ishaq's main authorities were: az-Zuhri, 'Asim ibn 'Umar and 'Abdullah ibn Abi Bakr. He also provides lists of those who took part in Badr, Uhud and other battles.

**2. Abu Ma'shar Najih as-Sindhi al-Madani** who died in 170/766. Only fragments of his work are preserved by al-Waqidi and Ibn Sa'd. He came from Mansura in Sindh, India, and was sent to Madina as a slave. He was the property of Umm Musa ibn al-Mansur, a wife of the 'Abbasid caliph, al-Mansur. She set him free. The caliph al-Mahdi brought him to Baghdad and was his patron. When Abu Mas'shar died, Harun ar-Rashid led the funeral prayer over him. He was contemporary with Muhammad ibn Ishaq, but younger than him.

He wrote *Kitab al-Maghazi* as well as a general history. He was also an authority on *hadith* but is considered to be weak.

**3. Musa ibn 'Uqba al-Asadi** who died in 141/758. He was a freed man of the family of az-Zubayr ibn al-'Awwam and lived in Madina. Fragments of his work survive. Malik ibn Anas, ash-Shafi'i and Ahmad ibn Hanbal said that his book was the most trustworthy of all. He relied heavily on the *Maghazi* of az-Zuhri.

**4. Muhammad ibn 'Umar ibn Waqid al-Waqidi** who was born in 130/747 and died in 207/822. He wrote over twenty historical works but only the *Kitab al-Maghazi* has survived as a book on its own. His sources include Musa ibn 'Uqba and Ibn Ishaq, so his sources were basically Madinan. He moved to Baghdad and acted as Qadi for the caliph. He knew *Maghazi*, *Sira*, and the differences and agreement of people. Ibn Sa'd, the author of the *Tabaqat*, was his secretary.

It is claimed that he had pro-Shi'ite views, but he was also accused of being an 'Uthmaniyya: which in this context means pro-Ibn Zubayr. He is frequently cited by at-Tabari, who also relied upon him for variant narratives. Some scholars accused him of being a liar, possibly because although he used *isnads*, his criteria did not match the standards of *hadith* scholars.

**5. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari** was a Madinan who was an expert in the genealogy of the Ansar. He wrote *Kitab Ansab al-Ansar*. We only know him from Ibn Sa'd.

### The Pledges of 'Aqaba

In the Hajj season of 620 CE, the Prophet ﷺ met a group of six Khazraj from Yathrib at 'Aqaba. He called them to Islam and recited the Qur'an to them. They said, "This has to be the prophet the Jews foretold!" They said that their people in Yathrib were in a state of discord and disagreement and that they would go back to their city and invite their people to Islam. The six whom Ibn Ishaq mentioned are:

1. As'ad ibn Zurara
2. 'Awf ibn al-Harith
3. Rafi' ibn Malik
4. Qutba ibn 'Amir
5. 'Uqba ibn 'Amir
6. Jabir ibn 'Abdullah

Musa ibn 'Uqba says that there were eight and has:



1. As'ad ibn Zurara
2. Rafi' ibn Malik
3. Mu'adh ibn 'Afra'
4. Dhakwan ibn 'Abd Qays
5. 'Ubada ibn as-Samit
6. Yazid ibn Tha'laba
7. Abu Haytham ibn at-Tayyihan
8. 'Uwaym ibn Sa'ida

They returned to Yathrib and told the people there about Islam.

The first Pledge of 'Aqaba took place in the following year when twelve of the Ansar met with the Prophet ﷺ in the Hajj festival. There were ten from Khazraj and two of Aws. They undertook not to set up any partner with Allah, not to steal, not to commit fornication, not to kill their infants, not to fabricate lies about anyone, not to disobey the Prophet in anything lawful and to obey and follow him in hardship and ease. It is also referred to the "Pledge of the Women" (*bay'at an-nisa'*) because it did not include fighting and it is also the usual form of *bay'a* taken from women. The twelve were:

1. As'ad ibn Zurara
2. 'Awf ibn al-Harith
3. Mu'adh ibn al-Harith
4. Rafi' ibn Malik
5. Dhakwan ibn 'Abd al-Qays
6. 'Ubada ibn as-Samit
7. Yazid ibn Tha'laba
8. Al-'Abbas ibn 'Ubada
9. 'Uqba ibn 'Amir
10. Quba ibn 'Amir
11. Abu al-Haytham ibn at-Tayyihan (Aws)
12. 'Uwaym ibn Sa'ida (Aws)

They asked the Prophet ﷺ to send them someone to teach them the Qur'an and the strictures of the *deen*. He sent Mus'ab ibn 'Umayr.

The following year seventy-three of the Ansar, including two women, came on hajj to meet the Prophet ﷺ. They met at night during the days of *Tashriq* to avoid the eyes of Quraysh. They went to

sleep with the rest of the people in their caravan and crept out "hidden like sand-grouse".

They took a pledge with him not only to obey and follow him, but to fight for him. This was called "The Pledge of War" (*bay'at al-harb*). They promised to protect him as they would protect their own women and children.

He asked for twelve leaders or representatives (*nuqaba'*) to be chosen and it was done: nine from Khazraj and three from Aws.

Quraysh came to question them in the morning. The idolators among the caravan, who were not aware of what had transpired, said that they knew nothing of about it.

### Brotherhood

When the Messenger of Allah ﷺ came to Madina, the Muhajirun had been cut off from their non-Muslim relatives and found themselves in a place without tribal ties. Therefore the Prophet ﷺ made a bond of brotherhood between pairs of Companions and they inherited from one another. Most of the bonds were between Muhajirun and Ansar, to facilitate the Muhajirun finding new homes in Madina. Some Muhajirun had bonds with another of the Muhajirun as well as with someone from the Ansar. This took place in the house of Umm Sulaym bint Milhan. He told them, "Let each of you take a brother in Allah."

This gave the Community a new sense of identity which transcended tribe. Islam became the identifying factor of membership in the new Community rather than tribe or family. Once the identity was strong, there was no longer a need for it. It was cancelled when the *Ayat* of Inheritance was revealed after the Battle of Badr.

### Chronology of Early Events

#### 1 /622-623

Rabi' I  
Ramadan

The Prophet ﷺ arrives at Quba'  
Hamza leads Muhajirun against Quraysh camels  
at Sayf al-Bahr near al-'Is. No fight



Shawwal	'Ubayda ibn al-Harith leads the Muhajirun; they met the enemy at al-Ahya' and some arrows are exchanged
Dhu al-Qa'da	Sa'd ibn Abi Waqqas leads the Muhajirun against Quraysh camels at al-Kharrar. No fight.
<b>2/623-624</b>	
Safar	The Prophet ﷺ leads the Muhajirun in the expedition of al-Abwa' (Waddan)
Rabi' II	The Prophet ﷺ leads al-Buwat expedition in pursuit of Quraysh. No fight.
Jumada I-II	The Prophet ﷺ leads al-'Ushayra expedition in pursuit of Quraysh camels
Jumada II	The Prophet ﷺ leads expedition of Safawan against Kurz ibn Jabir who had attacked Madina
Rajab	'Abdullah ibn Jahsh leads reconnaissance expedition to an-Nakhla which resulted in killing a Hadrami in the sacred month of Muharram
Sha'ban	Change of qibla to the Ka'ba; fasting prescribed
19 Ramadan	Major Battle of Badr
Ramadan	<i>Zakat al-fitr</i> prescribed
Shawwal	Banu Qaynuqa' expelled from Madina for breaking treaty; First 'Id prayer
Dhu al-Qa'da	The Prophet ﷺ leads the expedition of as-Sawiq after a raid on Madina
Dhu al-Hijja	First 'Id al-Adha
<b>3/624-625</b>	
Safar	The Prophet ﷺ leads expedition of Dhu 'Amarr against Ghatafan in Najd and returns after a month without a fight.
Rabi' I	Muhammad ibn Maslama leads mission to assassinate Ka'b ibn al-Ashraf
Rabi' I	The Prophet ﷺ leads expedition in pursuit of Quraysh in Bahran. There was no fight.
Jumada II	Zayd ibn Haritha led successive expedition against Quraysh camels at Qarada
Sha'ban	The Prophet ﷺ marries Hafsa
7 Shawwal	Major Battle of Uhud
Shawwal	The Prophet ﷺ leads expedition of Hamra'

**4/625-626**

Muharram	Abu Salama led expedition to deter Banu Asad, going as far as Qatan
Muharram	'Abdullah ibn Unays led expedition against Khalid ibn Sufyan
Safar	Expedition to ar-Raji'
Safar	Bi'r al-Ma'una expedition
Rabi' I-II	The Prophet ﷺ expels Banu an-Nadir after they broke the treaty
Jumada I (or Muharram 5)	The Prophet ﷺ led Dhat ar-Riqā' expedition into Najd
Sha'ban	The Prophet ﷺ led the second Badr expedition but Quraysh did not come
Ramadan	The Prophet ﷺ marries Zaynab bint Khuzayma
Shawwal	The Prophet ﷺ marries Umm Salama

**5/626-627**

Rabi' I	The Prophet ﷺ led Dumat al-Jandal expedition
Shawwal	Major Battle of the Ditch
Dhu al-Qa'da	Banu Qurayza breaks the treaty
Dhu al-Qa'da	The Prophet ﷺ marries Zaynab bint Jahsh

**6/627-628**

Muharram	Muhammad ibn Maslama expedition against the Banu Hanifa in Najd
Rabi' I	Muhammad ibn Maslama ambushed at Dhu al-Qassa
Rabi' II	'Ukkasha expedition to al-Ghamr, took 200 camels
Rabi' II	Abu 'Ubayda's revenge attack to Dhu al-Qassa
Jumada I	Zayd ibn Haritha expedition to al-Jumam
Jumada I	Prophet ﷺ led expedition against Banu Lihyan
Jumada II	Zayd ibn Haritha expedition to al-'Is
Rajab	Zayd ibn Haritha expedition to Wadi al-Qura
Sha'ban	The Prophet ﷺ led expedition against Banu al-Mustaliq at al-Muraysi'
Sha'ban	The Prophet ﷺ marries Juwariyya



Sha'ban	'Abd ar-Rahman ibn 'Awf leads expedition to Dumat al-Jandal
Sha'ban	'Ali leads expedition to Fadak
Ramadan	Abu Bakr leads expedition to Wadi al-Qura
Shawwal	Kurz ibn Jabr to al-'Arish
Dhu al-Qa'da	Al-Hudaybiya and Homage of Ridwan
Dhu al-Hijja	The Prophet ﷺ leads expedition of Dhu Qarad
Dhu al-Hijja	The Prophet ﷺ marries Umm Habiba
<b>7/628-629</b>	
Muharram	Aban leads expedition to Najd
Muharram	Khaybar expedition
Muharram	The Prophet ﷺ marries Safiyya
Safar	Fadak surrenders to Prophet ﷺ without fighting
Safar	The Prophet ﷺ leads third expedition of Wadi al-Qura
Rabi'I	The Prophet ﷺ leads Dhat ar-Riqā' expedition (date disputed)
Rabi II	Ghalib leads expedition to al-Qidad
Sha'ban	'Umar leads expedition against Hawazin
Sha'ban	Bashir ibn Sa'id leads expedition to Banu Murra
Sha'ban	Abu Bakr leads expedition to Najd
Ramadan	Ghalib leads expedition to to Mayfa'a
Shawwal	Bashir ibn Sa'id leads expedition to Yumn
Dhu al-Qa'da	Ibn Abi al-Ajwa expedition calling Banu Salim to Islam
Dhu al-Qa'da	The Fulfilled 'Umra
Dhu al-Qa'da	The Prophet ﷺ marries Maymuna

**8/629-630**

Safar	Ghalib sent to al-Kadid
Safar	Khalid ibn al-Walid becomes Muslim
Safar	Zaynab, the Prophet's daughter, dies
Rabi' I	Ka'b ibn 'Umayr sent against Banu Quda'a
Rabi' I	Shuja' sent against the Banu 'Amir
Jumada I	Mu'ta expedition
Jumada II	'Amr ibn al-'As sent to Dhat as-Salasil
Rajab	Abu 'Ubayda ibn al-Jarrah expedition (al-Khabat)
Sha'ban	Abu Qatada sent against Ghatafan

Ramadan	Abu Qatada sent against Idam
Ramadan	Conquest of Makka
Ramadan	Khalid demolishes al-'Uzza idol
Ramadan	'Amr demolishes Suwa idol
Ramadan	Sa'd demolishes al-Manat idol
Shawwal	Khalid ibn al-Walid sent against Banu Jathima
Shawwal	'Abdullah sent to Wadi Awtas
Shawwal	Battle of Hunayn
Shawwal	Abu 'Amir sent to al-Awtas in pursuit
Shawwal	The Prophet ﷺ begins Siege of at-Ta'if

**9/630-631**

Muharram	The expedition of 'Uyayna ibn Hisn against Tamim who refused to pay <i>zakat</i>
Safar	Qutba sent against Khath'am
Safar	Ad-Dahhak sent to the Banu Kalb
Safar	'Ali destroys al-Qullays idol of Tayy'
Rabi' II	'Alqama sent to coast
Rajab	Tabuk expedition
Ramadan	Thaqif accept Islam
Dhu al-Hijja	Khalid ibn al-Walid sent to Ukaydir at Duma

**10/631-632**

Rabi' II	Khalid sent to call people of Najran to Islam
Rabi' II	Expedition of Surad to Jurash in Yemen
Ramadan	Jarir sent to demolish idol Dhu al-Khalasa
Ramadan	Expedition of 'Ali against the the Banu Nakha in Yemen
Dhu al-Hijja	Farewell Pilgrimage

**11/632-633**

Muharram	Usama delegated to lead an army to Syria
Rabi' I	Death of Prophet ﷺ
Rabi' I	Abu Bakr becomes caliph
Rabi' II	Dhu Husa battle
Jumada I	Return of Usama to Madina
Jumada I	Battle of Dhu al-Qassa - start of Ridda War
Jumada I	Letter sent by Abu Bakr to apostates
Jumada II	Battle of Buzaykha and defeat of Tulayha
Jumada II	Battle of al-Ghamra



Rajab

**12/633-634**

Muharram  
Safar:  
Safar  
Rabi' I  
Jumada I  
Jumada II

Battle of Yamama

Khalid receives orders to join Muthanna  
Battle of the Chains (Kazima)  
Battle of Mazar (Battle of the River)  
Occupation of Hira  
Occupation of 'Ayn at-Tamr  
Occupation of Dumat al-Jandal

**13/634-635**

Muharram  
Jumada I  
Jumada II:  
Ramadan  
Dhu al-Qa'da:

Abu Bakr issues call for jihad against Syria  
Battle of 'Ajnadayn  
**Abu Bakr dies and is succeeded by 'Umar**  
Battle of the Bridge  
Battle of Fihl

**14/635-636**

Muharram  
Rajab

Battle of Marj as-Suffar  
Damascus taken

**15/636-637**

Shawwal?  
Rajab

Battle of al-Qadisiyya: Muslim victory in Iraq.  
Battle of Yarmuk: Muslim victory in Syria.

**16/637-638**

Safar  
Rabi' I  
Dhu al-Qa'da

Siege of al-Mada'in  
Conquest of Takrit and Mosul  
Battle of Jalula'

**17/638-639**

Muharram

Surrender of Jerusalem (or in late 16)  
Start of use of Hijra calendar  
Council of Jabiya: 'Umar establishes the diwan  
Basra and Kufa founded

**18/639-640**

early on

Plague of 'Amwas breaks out in Syria

Dhu al-Hijja

Year of Ashes, drought in Madina  
Mu'awiya appointed governor of Syria  
'Amr ibn al-'As enters Egypt

**19/640**

Rajab

Battle of Heliopolis

**20/640-641**

Rabi' I

Death of Heraclius  
Surrender of Egypt  
Battle of Nihawand starts

Dhu al-Hijja

**21/641-642**

Muharram

Battle of Nihawand, and Muslim victory in Iran.  
Suez canal reopened

**23/643-644**

26 Dhu al-Hijja

Murder of 'Umar

**24/644-645**

Muharram

**'Uthman is chosen caliph****35/655-656**

Dhu al-Hijja

Murder of 'Uthman  
**'Ali becomes caliph**

**36/656-657**

10 Jumada II  
Safar

Battle of the Camel  
Battle of Siffin

**37/657-657**

Safar  
Ramadan

Battle of Nahrawan  
Arbitration of Adhruh

**40/660-661**

Ramadan

Murder of 'Ali



## The Muhajirun who were present at the Battle of Badr

### First Group

**The Names of the Companions of the Messenger of Allah ﷺ among the Muhajirun and Ansar and others and their sons and followers after them among the people of *fiqh*, knowledge and transmission of *hadith* and their names, lineage, *kunyas* and qualities**

Muhammad ibn 'Umar ibn Waqid al-Aslami reported the names of those who attended the Battle of Badr with the Messenger of Allah ﷺ from various sources among the people of knowledge and lineage. He also reported about the representatives (*nubaqa'*) and their number and names as well as other Companions of the Messenger of Allah ﷺ, and those of the Tabi'un after them who were people of *fiqh* and transmission of *hadith*. I collected all of that and explained what I could and named them in their proper places.

### The first group of those who were present at Badr based on precedence in becoming Muslim

This includes the first Muhajirun who had been expelled from their homes and property and the Ansar "*who were already settled in the abode and in faith*" (59:9) and all their allies and clients and those to whom the Messenger of Allah ﷺ gave a share and reward.

Those present at the Battle of Badr from the Muhajirun of the Banu Hashim ibn 'Abd Manaf ibn Qusayy ibn Kilab ibn Murra ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr were as follows:

#### 1. Muhammad the Messenger of Allah ﷺ

1. **Muhammad the Messenger of Allah ﷺ**, the blessed excellent master of the Muslims and Imam of the godfearing, the Messenger of



the Lord of the worlds, the son of 'Abdullah ibn 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusayy. His mother was Amina bint Wahb ibn 'Abd Manaf ibn Zuhra ibn Kilab ibn Murra ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr.

The children of the Messenger of Allah ﷺ were: al-Qasim, by whom he has his *kunya* and who was born before he was sent as a Messenger; 'Abdullah who is called the good (at-Tayyib) and pure (at-Tahir) because he was born in Islam; Zaynab; Umm Kulthum; Ruqayya; and Fatima. Their mother was Khadija bint Khuwaylid ibn Asad ibn 'Abd al-'Uzza ibn Qusayy. She was the first woman whom the Messenger of Allah ﷺ married. He also had a son Ibrahim, whose mother was Maria the Copt. The Muqawqis, the master of Alexandria, sent her to him.

Hisham ibn Muhammad ibn as-Sa'ib reported from his father from Salih that Ibn 'Abbas said, "The eldest of the children of the Messenger of Allah ﷺ was al-Qasim, then Zaynab, then 'Abdullah, then Umm Kulthum, then Fatima, then Ruqayya. Al-Qasim was the first of his children to die in Makka. Then 'Abdullah died and al-'As ibn Wa'il said, "His lineage is cut off and he is cut off." So Allah revealed, *"It is the one who hates you who is cut off without an heir."* (108:3) Then Maria bore him Ibrahim in Madina in Dhu al-Hijja 8 AH. He died at the age of eight months.

They said that the final illness of the Messenger of Allah ﷺ began while he was in the house of the wife of the Messenger of Allah ﷺ, Maymuna, on Wednesday 28 Safar, and he died on Monday 10 Rabi' al-Awwal 11 AH. He was buried on Wednesday after the sun had declined. He was in Madina for ten years after the Hijra and he had been in Makka before that from the time he became a Prophet until he emigrated: thirteen years. He was sent as a Messenger when he was forty. He was born in the Year of the Elephant and was sixty-three when he died.

## 2. Hamza ibn 'Abd al-Muttalib

Hamza ibn 'Abd al-Muttalib, the Lion of Allah and Lion of His Messenger and his uncle, the son of 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusayy. His mother was Hala bint Uhayb ibn 'Abd Manaf ibn Zuhra ibn Kilab ibn Murra. His *kunya* was Abu 'Umara.

His children were: Ya'la, by whom he takes his *kunya*, Abu Ya'la, and 'Amir, whose mother was the daughter of al-Milla ibn Malik ibn 'Ubada ibn Hajar ibn Fa'id ibn al-Harith ibn Zayd ibn 'Ubayd ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf of Aws of the Ansar; 'Umara ibn Hamza, by whom he also has a *kunya*, whose mother was Khawla bint Qays ibn Fahd al-Ansariyya of the Banu Tha'laba ibn Ghanm ibn Malik ibn an-Najjar; Umama bint Hamza whose mother was Salma bint 'Umays, the sister of Asma' bint 'Umays al-Khath'amiyya, and it was Umama about whose custody 'Ali, Ja'far and Zayd ibn Haritha argued. Each of them wanted to have her with him and the Messenger of Allah ﷺ gave Ja'far custody because her maternal aunt, Asma' bint 'Umays was married to him. The Messenger of Allah ﷺ married her to Salama ibn Abi Salama ibn 'Abd al-Asad al-Makhzumi. He said, "Have you been rewarded, Salama?" He died before the marriage was completed. Ya'la ibn Hamza had children: 'Umara, al-Fadl, az-Zubayr, 'Uqayl and Muhammad. They have died out, and no children or descendants of Hamza ibn 'Abd al-Muttalib remain.

Muhammad ibn 'Umar reported from 'Ubaydullah ibn 'Abd ar-Rahman ibn Mawhab who heard Muhammad ibn Ka'b al-Qurazi say, "One day Abu Jahl, 'Adi ibn al-Hamra' and Ibn al-Asda' attacked the Prophet ﷺ and abused and insulted him. Hamza ibn 'Abd al-Muttalib heard about that and entered the mosque in anger and struck Abu Jahl's head with a blow that cut open his head. Hamza became Muslim and the Messenger of Allah ﷺ was made strong through him. That was after the Messenger of Allah ﷺ had entered the House of Arqam in the sixth year of prophethood.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that 'Imran ibn Mannah said: "When Hamza ibn 'Abd al-Muttalib emigrated to Madina, he stayed with Kulthum ibn al-Hidm." Muhammad ibn Salih and 'Asim ibn 'Umar ibn Qatada said that he stayed with Sa'd ibn Khaythama.

Muhammad ibn 'Umar reported that 'Abdullah ibn Muhammad ibn 'Umar said, "The Messenger of Allah ﷺ made brotherhood between Hamza ibn 'Abd al-Muttalib and Zayd ibn Haritha. Hamza ibn 'Abd al-Muttalib made him his executor on the day of the Battle of Uhud when he was at the fighting."



Muhammad ibn 'Umar reported from Shu'ayb ibn 'Ubada that Yazid ibn Ruman said, "The first banner that the Messenger of Allah ﷺ had when he came to Madina was given to Hamza ibn 'Abd al-Muttalib. He sent him on an expedition with thirty riders close along the coast to meet the caravan of Quraysh en route to Makka from Syria. Abu Jahl ibn Hisham was in the caravan along with three hundred riders. It passed without any fighting between them.

Muhammad ibn 'Umar said: "That is the report on which we agree. The first banner which the Messenger of Allah ﷺ handed out was given to Hamza ibn 'Abd al-Muttalib.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "Hamza was distinguished in the Battle of Badr by an ostrich feather." Muhammad ibn 'Umar said, "Hamza carried the banner of the Messenger of Allah ﷺ in the expedition of the Banu Qaynuqa' and there were no standards on that day."

He was killed at the age of fifty-nine in the Battle of Uhud which took place thirty-two months after the Hijra. He was four years older than the Messenger of Allah ﷺ. He was a man of medium height. He was killed by Wahshi ibn Harb who slit his belly open and took his liver and brought it to Hind bint 'Uqba ibn Rabi'a. She chewed it and then spat it out. Then she went and mutilated Hamza and made anklets, necklaces and pendants from his body and brought them and his liver to Makka.

Hamza was shrouded in a mantle and when they covered his head with it, his feet showed and when they covered his feet with it, his face was uncovered. The Messenger of Allah ﷺ said, "Cover his face." Rue was put on his feet.

Waki' ibn al-Jarrah reported from Hisham ibn 'Urwa from his father that Hamza ibn 'Abd al-Muttalib was shrouded in a cloth.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman al-Jahshi that his father said, "Hamza ibn 'Abd al-Muttalib and 'Abdullah ibn Jahsh were buried in the same grave. Hamza was the maternal uncle of 'Abdullah ibn Jahsh."

Muhammad ibn 'Umar said, "Abu Bakr, 'Umar, 'Ali, and az-Zubayr went down into Hamza's grave while the Messenger of Allah ﷺ sat on its edge. The Messenger of Allah ﷺ said, 'I saw the angels washing Hamza because he was in *janaba* on that day.' Hamza was the first martyr over whom the Messenger of Allah ﷺ prayed on that

day. He said the *takbir* over him five times. Then the martyrs were collected for him. Whenever a martyr was brought and placed beside Hamza, he prayed over him and the martyr until he had prayed seventy times."

The Messenger of Allah ﷺ heard weeping for the dead among the Banu 'Abd al-Ashhal. The Messenger of Allah ﷺ said, "But Hamza is not wept for." Sa'd ibn Mu'adh heard that and went to the women of the Banu 'Abd al-Ashhal and drove the women to the door of the Messenger of Allah ﷺ. They wept for Hamza and the Messenger of Allah ﷺ heard them. He prayed for them and sent them back. After that until today no woman of the Ansar has wept for a dead person but that she first began to weep for Hamza before weeping for her dead.

Shihab ibn 'Abbad al-'Abdi reported from 'Abd al-Jabbar ibn Ward from az-Zubayr that Jabir ibn 'Abdullah said, "When Mu'awiya wanted for the stream to flow at Uhud, they wrote to him, 'We cannot make it flow except over the graves of martyrs.' He wrote back: 'Disinter them.' I saw them being carried on the shoulders of the men as if they were asleep. A spade hit the end of the foot of Hamza ibn 'Abd al-Muttalib and it bled."

Sufyan ibn 'Uyayna and Isma'il ibn Ibrahim al-Asadi reported from 'Ali ibn Zayd ibn Jud'an that Sa'id ibn al-Musayyab said, "'Ali said to the Messenger of Allah ﷺ, 'Should you not marry the daughter of your uncle, the daughter of Hamza? She is the most beautiful girl in Quraysh.' He replied, 'Ali, do you not know that Hamza was my brother by suckling and that Allah forbade by suckling what He forbade by lineage?'"

'Abdullah ibn Numayr and Muhammad ibn 'Ubayd reported from al-A'mash from Sa'd ibn 'Ubayda from Abu 'Abd ar-Rahman as-Sulami that 'Ali said, "I asked, 'Messenger of Allah, why do I see you avoiding marrying the women of Quraysh?' He asked, 'Are you thinking of someone?' I replied, 'Yes, the daughter of Hamza.' He said, 'That is the daughter of my brother by suckling.'"

Muhammad ibn 'Abdullah al-Ansari reported from Sa'id ibn Abi 'Aruba from Qatada from Jabir ibn Yazid that Ibn 'Abbas said, "The Messenger of Allah ﷺ was encouraged to marry Hamza's daughter and he said, 'She is the daughter of my brother by suckling. What is forbidden by suckling is what is forbidden by lineage.'"



Musa ibn Isma'il reported from Hammad ibn Salama from 'Ammar ibn Abu 'Ammar that Hamza ibn 'Abd al-Muttalib asked the Prophet ﷺ to show him Jibril in his true form. He told him, "You will not be able to see him." "Yes I will," Hamza retorted. He said, "Sit where you are." Jibril descended on a piece of wood in the Ka'ba where the idolators placed their garments when they performed *tawaf* of the House. He said, "Raise your eyes and look." Hamza looked and Jibril's feet were like emeralds and he fell down unconscious.

'Ubaydullah ibn Musa reported from Isra'il from Abu Ishaq from Haritha ibn Mudarrib that 'Ali said, "The Messenger of Allah ﷺ said to me in the Battle of Badr: 'Ali, call Hamza for me.' He was the closest to the idolators."

Abu Usama Hammad ibn Usama and Ishaq ibn Yusuf al-Azraq related from Ibn 'Awn that 'Umayr ibn Ishaq said, "Hamza ibn 'Abd al-Muttalib was fighting with two swords in front of the Messenger of Allah ﷺ in the Battle of Uhud saying, 'I am the lion of Allah!' He began to go forward and back. While he was doing that, he stumbled and fell on his back and the black man saw him." Abu Usama said, "He threw a spear at him and killed him." Ishaq ibn Yusuf said, "The Abyssinian stabbed him with a spear or lance and split him open."

Hawdha ibn Khalifa reported that 'Awf that Muhammad said, "I heard that Hind bint 'Utba ibn Rabi'a came in the Confederates on the day of the Battle of Uhud. She had vowed that if she was able to get to Hamza ibn 'Abd al-Muttalib, she would eat some of his liver. When Hamza fell and the dead were mutilated and they brought a strip of Hamza's liver, she took it and chewed it to eat it but was unable to swallow it and so she spat it out. The Messenger of Allah ﷺ heard about that, and said, 'Allah has forbidden the Fire to ever taste the flesh of Hamza.' Muhammad added, "This was one of the calamities for poor Hind."

'Affan ibn Muslim reported from Hammad ibn Salama from 'Ata' ibn as-Sa'ib from ash-Sha'bi that Ibn Mas'ud said, "Abu Sufyan said after the Battle of Uhud, 'There has been some mutilation of people. If it happened, it was without any instruction from me. I did not command or forbid and I do not like or dislike it. I am neither annoyed nor happy.' They looked and Hamza had his belly slit open. Hind had taken his liver and chewed it but could not eat it. The Messenger of

Allah ﷺ asked, 'Did she eat any of it?' 'No,' they answered. He said, 'Allah would not admit any of Hamza to the Fire.'"

Khalid ibn Mukhallad reported from 'Abd ar-Rahman ibn 'Abd al-'Aziz from az-Zuhri from 'Abd ar-Rahman ibn Ka'b ibn Malik from his father that the Messenger of Allah ﷺ asked at Uhud, "Who saw Hamza killed?" A man responded, "May Allah exalt you! I saw him killed." He said, "Go and show me." He went until he stopped where Hamza was lying. He saw that his belly had been slit open and he had been mutilated. He said, "Messenger of Allah, by Allah, he has been mutilated." The Messenger of Allah ﷺ disliked looking at him. He stood among the dead and said, "I am a witness for these. Shroud them in their blood. There is no wound received for Allah but that the recipient will come bleeding on the Day of Rising. Its colour will be that of blood but its scent that of musk. Put the one with the most Qur'an in front and put him in the niche of the grave."

'Amr ibn 'Asim al-Kilabi reported from Salih al-Murri from Sulayman at-Taymi from Abu 'Uthman an-Nahdi from Abu Hurayra that the Messenger of Allah ﷺ stood over Hamza ibn 'Abd al-Muttalib after he had been martyred. He saw something which was deeply painful to his heart: he had been mutilated. He said, "May the mercy of Allah be on him. You were what you know: maintaining relations with kin and doing good. If it had not been for the sorrow of those you left behind, I would be happy to leave you so that Allah would gather you from various souls. By Allah, I will mutilate seventy of them in your place!" Jibril descended while the Prophet ﷺ was standing bringing then end of *Surat an-Nahl*: "If you want to retaliate, then retaliate to the same degree as the injury done to you..." (16:126) The Prophet ﷺ did expiation for his oath and refrained from what he wanted to do and was patient.

Ahmad ibn 'Abdullah ibn Yunus reported from Abu Bakr ibn 'Ayyash from Yazid from Miqsam that Ibn 'Abbas said, "When Hamza was killed in the Battle of Uhud, Safiyya came to look for him, not knowing what had been done. She met 'Ali and az-Zubayr and 'Ali said to az-Zubayr, 'Speak to your mother.' Az-Zubayr said, 'No, you should speak to your aunt.' She asked, 'What has happened to Hamza?' They tried to make her think that they did not know. The Prophet ﷺ came and said, 'I fear for her mind.' He placed his hand on her chest and prayed for her. She said, 'We belong to Allah and to



Him we return," and wept. He went and stood over him after he had been mutilated and said, "Were it not for the anguish of the women, I would leave him so that he could be gathered from the crops of birds and stomachs of wild beasts." Then he commanded that the dead be brought and he prayed over him. Nine men were set down with Hamza and he said the *takbir* over them seven times. They were then removed and Hamza was left. Then nine were brought and the *takbir* was said over them until he finished with them.

Rawh ibn 'Ubada, 'Uthman ibn 'Umar and Zayd ibn al-Hubab reported from Usama ibn Zayd from az-Zuhri from Anas ibn Malik that on the day of the Battle of Uhud the Messenger of Allah ﷺ passed by his uncle Hamza who had been mutilated and said, "Were it not for the feelings of Safiyya, I would leave him until for wild creatures to eat so that he could be gathered from the bellies of birds and wild beasts." He was shrouded in a stripped wrap. When his head was covered, his feet showed. When it was stretched over his feet, his head showed. He said, "There were few cloths and many dead. One, two or three men would be shrouded in the same cloth. Two or three would be put in the same grave. He asked which of them knew the most Qur'an and that man would be put first in the grave."

Waki' ibn al-Jarrah and 'Abdullah ibn Numayr reported from Hashim ibn 'Urwa that his father said that Hamza ibn 'Abd al-Muttalib was shrouded in one cloth.

Al-Fadl ibn Dukayn reported from Sharik from Ibrahim ibn al-Muhajir that Ibrahim said that Khabbab said, "Hamza was shrouded in a mantle. When his head was covered, his feet were outside. When his feet were covered, his head was outside. So they covered his head and put idhkhir-herb on his feet."

'Abdullah ibn Maslama ibn Qa'nab reported from Muhammad ibn Salih from Yazid ibn Zayd that Abu Usayd as-Sa'idi said, "We were with the Messenger of Allah ﷺ at the grave of Hamza. They pulled the wrap and uncovered his feet. They pulled it over his feet and his head was exposed. The Messenger of Allah ﷺ said, 'Put it on his face and put some of this plant on his feet,' The Messenger of Allah ﷺ raised his head and saw that his Companions were weeping. He asked, 'Why are you weeping?' The answer was: 'Messenger of Allah, we do not find any garment today adequate for your uncle.' He said, 'There will be a time when people go out to the fields and

there obtain food, clothing and mounts. They will write to their families, 'Come to us! You are in a land without vegetation.' Madina is better for them if they but knew. No one endures hardship but that on the Day of Rising I will be his intercessor or he will be a martyr."

'Amr ibn 'Asim al-Kilabi reported from Sulayman ibn al-Mughira that Hisham ibn 'Urwa said, "Safiyya bint 'Abd al-Muttalib brought two cloths with which to shroud her brother, Hamza ibn 'Abd al-Muttalib. The Messenger of Allah ﷺ said to her son, az-Zubayr ibn 'Awwam, 'See to the woman.' He went to turn her back and she said, 'Why? May you have no earth or mother!' She reached him and there was man of the Ansar who had fallen beside him. Hamza was shrouded in the widest of the two cloths and the Ansari in the other."

Muhammad ibn 'Abdullah al-Ansari reported that Ash'ath said, "Al-Hasan was asked, 'Are martyrs washed?' 'Yes,' he answered, 'The Messenger of Allah ﷺ said, 'I saw the angels washing Hamza.'"

Waki' and al-Fadl ibn Dukayn reported from Sharik from Husayn from Abu Malik that the Prophet ﷺ prayed over those killed at Uhud in groups of ten, and he prayed over Hamza with every ten men.

Muhammad ibn al-Fudayl ibn Ghazwan reported from Yazid ibn Abu Ziyad that 'Abdullah ibn al-Harith said, "The Messenger of Allah ﷺ prayed over Hamza and said the *takbir* over him nine times. Then another man was brought and he said the *takbir* over him five times, until he finished all of them, although it was an odd number."

'Affan ibn Muslim reported from Hammad ibn Salama from 'Ata' ibn as-Sa'ib from ash-Sha'bi that Ibn Mas'ud said, "The Messenger of Allah ﷺ set Hamza down and prayed over him. One of the Ansar was brought and placed beside him and he prayed over him. The Ansari was removed and Hamza was left. Then another man was brought and placed beside Hamza and he prayed over him. Then the Ansari was removed and Hamza left until he had prayed seventy prayers over him on that day.

Ahmad ibn 'Abdullah ibn Yunus reported from Abu al-Ahwas from Sa'id ibn Masruq that Abu ad-Duha spoke about the words of Allah, "Do not suppose that those killed in the Way of Allah are dead. No indeed! They are alive and well provided in the very presence of their Lord." (3:169) He said, "It was revealed about those killed at Uhud. Also revealed about them was: 'He can gather martyrs from among you.' (3:140)" He added, "On that day seventy



Muslims were killed. Four were from the Muhajirun: Hamza ibn 'Abd al-Muttalib, Mus'ab ibn 'Umayr, one of the Banu 'Abd ad-Dar, ash-Shammas ibn 'Uthman al-Makhzumi, and 'Abdullah ibn Jahsh al-Asadi. The rest were Ansar."

Waki' ibn al-Jarrah reported from Sufyan from Abu Hashim from Abu Mijlaz that Qays ibn 'Ubbad said, "I heard Abu Dharr making an oath when these *ayats* were revealed: *"Here are two rival groups who disputed concerning their Lord. Those who disbelieve..."* (22:19) and *"Allah does whatever He wishes."* (22:14) He swore that it was about the group of six in the Battle of Badr: Hamza ibn 'Abd al-Muttalib, 'Ali ibn Abi Talib, 'Ubayda ibn al-Harith, 'Utba ibn Rabi'a, Shayba ibn Rabi'a and al-Walid ibn 'Utba."

'Uthman ibn 'Umar, 'Ubaydullah ibn Musa and Rawh ibn 'Abbad reported from Usama ibn Zayd from Nafi' that Ibn 'Umar said, "When the Messenger of Allah ﷺ returned from Uhud, he heard the women of 'Abd al-Ashhal weeping for their slain. He said, 'But there are no weepers for Hamza.' The women of the Ansar gathered where he was and wept for Hamza. The Messenger of Allah ﷺ lay down and awoke while they were weeping. He said, 'Bother them! They are still here! Command them to go back and not to weep for anyone who dies after today.'"

'Abd al-Malik ibn 'Amr Abu 'Amr al-'Uqdi reported from Zuhayr ibn Muhammad, and 'Abdullah ibn Maslama ibn Qan'ab al-Harithi from 'Abd al-'Aziz ibn Muhammad ad-Darawardi, all from Sharik ibn Abi Nimr from 'Ata' ibn Yasar that the Messenger of Allah ﷺ passed by the women of the Banu al-Ashhal when he returned from Uhud and heard them weeping for those of them who had been martyred at Uhud. The Messenger of Allah ﷺ said, "But there are no weepers for Hamza." Sa'd ibn Mu'adh heard it and went to the women of the Banu 'Abd al-Ashhal and told them to go to the door of the Messenger of Allah ﷺ and weep for Hamza. They wept and the Messenger of Allah ﷺ heard their weeping and asked, "Who are they?" He was told, "The women of the Ansar." He went out to them and said, "Go back. There is no weeping after today."

'Abd al-Malik ibn 'Amr reported in his account that Zubayr ibn Muhammad said that he said, "May Allah bless you and your children and the children of your children." 'Abdullah ibn Maslama said in his account from 'Abd al-'Aziz ibn Muhammad: "May Allah have

mercy on you and mercy on your children and the children of your children."

Muhammad ibn 'Abdullah al-Ansari reported from Muhammad ibn 'Amr that Muhammad ibn Ibrahim said: "When he came from Uhud, the Messenger of Allah ﷺ passed by the women of the Banu 'Abd al-Ashhal weeping for their dead. The Messenger of Allah ﷺ said, 'But there are no weepers for Hamza.' Sa'd ibn Mu'adh heard that and drove the women to the door of the mosque to weep for Hamza." 'A'isha said, "We went out to weep with them. The Messenger of Allah ﷺ went to sleep while we were weeping. Then he woke up and prayed 'Isha' and then went to sleep while we were weeping. Then he woke up and heard the sound and said, 'Why do I see them still here? Tell them to go back.' Then he made supplication for them, their husbands and children and then strongly ordered them not to weep for anything."

Muhammad ibn Isma'il ibn Abi Fudayk reported from Muhammad ibn Abi Humayd that Ibn al-Munkadir said: "The Messenger of Allah ﷺ came from Uhud and passed by the Banu 'Abd al-Ashhal while the women of the Ansar were weeping for their dead and eulogising them. The Messenger of Allah ﷺ said, 'But there are no weepers for Hamza.' The men of the Ansar went to their wives and said, 'Change your weeping and grieve over Hamza.' The Messenger of Allah ﷺ got up and stood for a long time listening. Then he left. He stood on the minbar the following day and forbade wailing as strongly as possible. He said, 'Every lamenter lies except for those who lament Hamza.'"

Muslim ibn Ibrahim reported from Hakim ibn Sulayman who heard Muharib ibn Dithar said, "When Hamza ibn 'Abd al-Muttalib was killed, the people began to weep for their dead. The Prophet ﷺ said, 'But there are no weepers for Hamza.' The Ansar heard that and commanded their women to weep for him. A woman came with her hand on her head, moaning, and the Messenger of Allah ﷺ said, 'You are acting like Shaytan when he falls to earth. He puts his hand on his head moaning. The one who shaves his head or tears his clothes or scratches his face is not one of us.'"

'Abdullah ibn Numayr reported from Ziyad ibn al-Mundhir that Abu Ja'far said, "Fatima used to go to Hamza's grave to tend to it."



### 3. 'Ali ibn Abi Talib

Abu Talib's name was 'Abd Manaf ibn 'Abd al-Muttalib, whose name was Shayba ibn Hashim, whose name was 'Amir ibn 'Abd Manaf, whose name was al-Mughira ibn Qusayy, whose name was Zayd. His *kunya* was Abu al-Hasan. His mother was Fatima bint Asad ibn Hashim ibn 'Abd Manaf ibn Qusayy.

His children were: al-Hasan, al-Husayn, Zaynab the elder, and Umm Kulthum the elder, whose mother was Fatima the daughter of the Messenger of Allah ﷺ; Muhammad the elder, who is Ibn al-Hanafiyya, whose mother was Khawla bint Ja'far ibn Qays ibn Maslama ibn Tha'laba ibn Yaru' ibn Tha'laba ibn ad-Dawal ibn Hanifa ibn Lujaym ibn Sa'd ibn 'Ali ibn Bakr ibn Wa'il; 'Ubaydullah, who was killed by al-Mukhtar ibn Abi 'Ubayd at al-Madhar, and Abu Bakr who was killed with al-Husayn and left no descendants, whose mother was Layla bint Mas'ud ibn Khalid ibn Thabit ibn Rib'iyy ibn Salma ibn Jandal ibn Nahshal ibn Darim ibn Malik ibn Hanzala ibn Malik ibn Zayd Manat ibn Tamim; al-'Abbas the elder, 'Uthman, and Ja'far the elder who were killed with al-Husayn and left no descendants, whose mother was Umm al-Banin bint Hizam ibn Khalid ibn Ja'far ibn Rabi'a ibn al-Wahid ibn 'Amir ibn Ka'b ibn Kilab; Muhammad the younger who was killed with al-Husayn whose mother was an *umm walad*; Yahya and 'Awn, whose mother was Asma' bint 'Umays al-Khath'amiyya; 'Umar the elder and Ruqayya whose mother was as-Sahba', Umm Habib bint Rabi'a ibn Bujayr ibn 'Amr ibn Ghanm ibn Taghlib ibn Wa'il, a captive whom Khalid ibn al-Walid took when he raided the Banu Taghlib in part of 'Ayn at-Tamr; Muhammad the middle, whose mother was Umama bint Abi al-'As ibn ar-Rabi' ibn 'Abd al-'Uzza ibn 'Abd Shams ibn 'Abd Manaf, and her mother was Zaynab, the daughter of the Messenger of Allah ﷺ, whose mother was Khadija bint Khuwaylid ibn Asad ibn 'Abd al-'Uzza ibn Qusayy; Umm al-Hasan and Ramla the elder whose mother was Umm Sa'id bint 'Urwa ibn Mas'ud ibn Mu'attib ibn Malik ath-Thaqafi; Umm Hani', Maymuna, Zaynab the younger, Ramla the younger, Umm Kulthum the younger, Fatima, Umama, Khadija, Umm al-Kiram, Ramla, Umm Ja'far, Jumana and Nafisa, who were children of various *umm walads*. 'Ali also had a daughter who is not named who died while still a young girl, and whose mother was Muhayya

bint Imru' al-Qays ibn 'Adi ibn Aws ibn Jabir ibn Ka'b ibn 'Ulaym of Kalb. She went out to the mosque when she was a girl and was asked, "Who are your maternal uncles?" She answered, "Wah-wah," meaning Kalb. (*"kalb"* means "dog".) The number of the children of 'Ali ibn Abi Talib were: fourteen boys and nineteen girls. There are descendants of five of his children: al-Hasan, al-Husayn, Muhammad ibn al-Hanafiyya, al-'Abbas ibn al-Kilabiyya and 'Umar ibn at-Taghlibiyya.

Muhammad Sa'd said, "Only these are confirmed for us as the children of 'Ali."

### 'Ali becoming Muslim and praying

Waki' ibn al-Jarrah and Yazid ibn Harun and 'Affan ibn Muslim reported from 'Amr ibn Murra from Abu Hamza, the client of the Ansar, that Zayd ibn Arqam said, "'Ali was the first to become Muslim with the Messenger of Allah ﷺ." 'Affan ibn Muslim said, "He was the first to pray."

Muhammad ibn 'Umar reported from Ibrahim ibn Nafi' and Ishaq ibn Hazim from Ibn Nujayj that Mujahid said, "'Ali was the first to pray. He was ten years old."

Muhammad ibn 'Umar reported from 'Amr ibn 'Abdullah ibn 'Utba from 'Umara ibn Ghaziya that Muhammad ibn 'Abd ar-Rahman ibn Zurara said, "'Ali became Muslim when he was nine years old."

Isma'il ibn 'Abdullah ibn Abi Uways reported from al-Hasan ibn Zayd ibn al-Hasan ibn 'Ali ibn Abi Talib that when the Prophet ﷺ called people to Islam, 'Ali was nine. Al-Hasan ibn Zayd said, "It is said that he was younger than nine, and that he never worshipped idols because of his youth."

Yazid ibn Harun and Sulayman Abu Dawud at-Tayalisi reported from Shu'ba from Salama ibn Kuhayl that Habba al-'Urani said, "I heard 'Ali say, 'I was the first to pray.'" (Yazid said, "Or become Muslim.")

Yahya ibn Hammad al-Basri reported from Abu 'Uwana from Abu Balj from 'Amr ibn Maymun that Ibn 'Abbas said, "The first person to become Muslim after Khadija was 'Ali." Muhammad ibn 'Umar said, "Our companions agree that the first of the people of *qibla* to respond to the Messenger of Allah ﷺ was Khadija bint Khuwaylid. Then we disagree about which of three people first



became Muslim: Abu Bakr, 'Ali or Zayd ibn Haritha. We only find the Islam of 'Ali confirmed when he was eleven."

Ibn 'Umar reported from 'Abdullah ibn Muhammad from his father from 'Ubaydullah ibn Abi Rafi' that 'Ali said, "When the Messenger of Allah ﷺ went to Madina on Hijra, he told me to remain after him to hand over the deposits which people had left with him since he was called 'the Trustworthy'. I stayed for three days and I showed myself and did not conceal myself for a single day. Then I left and followed the path of the Messenger of Allah ﷺ until I reached the Banu 'Amr ibn 'Awf where the Messenger of Allah ﷺ was staying. I stayed with Kulthum ibn al-Hidm where the Messenger of Allah ﷺ had stayed."

Muhammad ibn 'Umar reported from 'Asim ibn Suwayd of the Banu 'Amr ibn 'Awf that Muhammad ibn 'Umara ibn Khuzayma ibn Thabit said, "'Ali came in the middle of the month of Rabi' al-Awwal while the Messenger of Allah ﷺ was at Quba' and did not go further."

Muhammad ibn 'Umar reported from 'Abdullah ibn Muhammad ibn 'Umar ibn 'Ali that his father said, "When the Messenger of Allah ﷺ came, he established brotherhood between the Muhajirun and between the Muhajirun and Ansar. There was brotherhood only before Badr. He made brotherhood based on the truth and sharing worldly possessions. The Messenger of Allah ﷺ made himself and 'Ali ibn Abi Talib brothers."

Muhammad ibn Isma'il ibn Fudayk reported from 'Abdullah ibn Muhammad ibn 'Umar ibn 'Ali from his father that the Prophet ﷺ made brotherhood between his Companions and put his hand on 'Ali's shoulder and then said, "You are my brother. You inherit from me and I from you." When the *Ayats* of Inheritance was revealed, that ended.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim from his father from Muhammad ibn 'Umar, and 'Abdullah ibn Ja'far also reported that Muhammad ibn 'Umar said, "The Messenger of Allah ﷺ made 'Ali ibn Abi Talib and Sahl ibn Hunayf brothers."

'Abd al-Wahhab ibn 'Ata' reported from Sa'id ibn Abi 'Aruba from Qatada that 'Ali ibn Abi Talib had the banner of the Messenger of Allah ﷺ in the Battle of Badr and in every battle.

**The words of the Messenger of Allah ﷺ to 'Ali ibn Abi Talib, "Are you not content to be in relation to me as Harun was to Musa, except that there will be no Prophet after me?"**

Muhammad ibn 'Umar said, "'Ali was one of those who remained firm with the Messenger of Allah ﷺ in the Battle of Uhud when the people retreated. He gave him allegiance to death. The Messenger of Allah ﷺ sent him with a hundred men on an expedition against the Banu Sa'd at Fadak. He held one of the three banners of the Muhajirun on the day that Makka was conquered. He sent him on an expedition against the idol al-Fulus of Tayy' and he also sent him to Yemen. He did not remain behind the Messenger of Allah ﷺ in any expedition except Tabuk during which he remained with his family."

Al-Fadl ibn Dukayn reported from Fadl ibn Marzuq from 'Atiyya that Abu Sa'id said, "The Messenger of Allah ﷺ went on the Tabuk expedition and left 'Ali among his family. Some people were saying, 'All that kept him from going with him is that he disliked accompanying him.' 'Ali heard that and mentioned it to the Prophet ﷺ and he said, 'Son of Ibn Abi Talib, are you not content to be in relation to me as Harun was to Musa?'"

Al-Fadl ibn Dukayn reported from Fitr ibn Khalifa that 'Abdullah ibn Sharik said that he heard 'Abdullah ibn Dukayn say, "We came to Madina and met Sa'd ibn Malik. He said, 'The Messenger of Allah ﷺ went to Tabuk and left 'Ali behind. He said to him, 'Messenger of Allah, you are going and leaving me behind?' He said, 'Are you not content to be in relation to me as Harun was Musa, except that there will be no Prophet after me?'"

'Affan ibn Muslim reported from Hammad ibn Salama from 'Ali ibn Yazid that Sa'id ibn al-Musayyab said, "I said to Sa'd ibn Malik, 'I want to ask you about a *hadith* but I am afraid to ask you about it.' He said, 'Do not be, nephew. If you know that I have knowledge, then ask me about it and do not fear me.' I say what the Messenger of Allah ﷺ said to 'Ali when he left him behind in Madina in the Tabuk expedition. 'Ali said, 'Will you leave me behind with the women and children?' He said, 'Are you not content to be in relation to me as Harun was Musa?' 'Ali turned back quickly as if I could see the dust from his feet.'" Hammad said, "'Ali went back quickly."



Rawh ibn 'Ubada reported from 'Awn from Maymun that al-Bara' ibn 'Azib and Zayd ibn Arqam said, "In the expedition of the Army of Hardship, which was Tabuk, the Messenger of Allah ﷺ said to 'Ali ibn Abi Talib, 'I must stay or you must stay.' So he left him behind. When the Messenger of Allah ﷺ left for the expedition, some people said, "Ali has only stayed behind because of something he dislikes in him.' 'Ali heard that and followed the Messenger of Allah ﷺ until he got up to him. He asked, 'What has brought you, 'Ali?' He answered, 'Messenger of Allah, it is only because I heard people saying that you left me behind because of something you dislike in me.' The Messenger of Allah ﷺ laughed and said, "Ali, are you not content to be in relation to me as Harun was Musa although you are not a Prophet?' He replied, 'Yes,' He said, 'It is like that.'"

Rawh ibn 'Ubada reported from Bistam ibn Muslim from Malik ibn Dinar: "I asked Sa'id ibn Jubayr, 'Who carried the standard of the Messenger of Allah ﷺ?' He said, 'You are soft-headed.' Ma'bad al-Juhani said, 'I will tell you. It was carried in journeys by Ibn Maysara al-'Absi. If there was fighting, 'Ali ibn Abi Talib took it.'"

### 'Ali's description

Yazid ibn Harun reported from Isma'il ibn Abi Khalid that ash-Sha'bi said, "I saw 'Ali. He had a large beard which filled all that was between his shoulders. He was balding with some tufts of hair on his head."

Al-Fadl ibn Dukayn reported from Yunus ibn Abi Ishaq that his father Abu Isma'il said, "I saw 'Ali and my father said to me, "'Amr, look at the Amir al-Mu'minin.' I went to him and I saw that he did not dye his beard. He had a large beard."

Mu'ammil ibn Isma'il and Qabisa reported from Sufyan that Abu Ishaq said, "I saw that 'Ali's hair and beard were white."

Al-Fadl ibn Dukayn reported from Sharik that Abu Ishaq said, "I saw that 'Ali was bald and had a white beard. My father lifted me up to see him."

Al-Fadl ibn Dukayn reported from Sharik that 'Amir said, "'Ali drove us from the square when we were children. His hair and beard were white."

Al-Fadl ibn Dukayn reported from Zuhayr that Abu Ishaq prayed the *Jumu'a* prayer with Ali when the sun had declined. He said, "I saw that he had a white beard and was bald."

Muhammad ibn 'Umar reported from ath-Thawri, Isra'il, Shayban and Qays that Abu Ishaq said, "I saw that 'Ali's hair and beard were white."

Shihab ibn 'Abbad al-'Abdi reported from Ibrahim ibn Humayd from Isma'il that 'Amir said, "I have never seen a man with a larger beard than 'Ali. It filled the space between his shoulders and was white."

Al-Fadl ibn Dukayn, 'Affan ibn Muslim and Sulayman ibn Harb reported from Abu Hilal that Sawad ibn Hanzala al-Qushayri said, "I saw that 'Ali had a yellow beard."

'Abdullah ibn Numayr and Asbat ibn Muhammad reported from Isma'il ibn Salman al-Azraq from Abu 'Umar al-Bazzaz that Muhammad ibn al-Hanafiyya said, "'Ali dyed used henna once and then left it."

Wahb ibn Jarir ibn Hazim reported that his father said that he heard Abu Raja' say, "I saw 'Ali was balding, but still with a lot of hair, as if he was wearing a sheepskin."

'Affan ibn Muslim reported from Abu 'Awana from Mughira that Qudama ibn 'Attab said, "'Ali had a large belly, was corpulent, with bony shoulders, large muscles on his upper arms and then forearms, large muscles on his thighs but thin at the bottom of his legs." He said, "I saw him giving a speech on a winter day. He was wearing a white long shirt made of cotton and wool, and two Egyptian waist-wrappers and a turban of linen which is woven in the Sawad."

Al-Fadl ibn Dukayn reported that Rizam ibn Sa'd ad-Dabbi heard his father describing 'Ali. He said, "A man taller than medium with large shoulders and a long beard. If you wish, you could say that he was dark-skinned when you looked at him. When you saw him clearly close up, he was more swarthy than dark-skinned."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra that Ishaq ibn 'Abdullah ibn Abi Farwa said, "I asked Abu Ja'far Muhammad ibn 'Ali, 'What was 'Ali like?' He answered, 'He was a very dark man with heavy, large eyes and a belly, balding, and closer to being short.'"



'Amr ibn 'Asim reported from Hammam ibn Yahya from Muhammad ibn Juhada from Abu Sa'id, a seller of notebooks, that 'Ali used to come to the market in the days and greet them. When they saw him, they said, "A full belly." They meant that he had a large belly. He remarked: "The top of it is knowledge and the bottom is food."

'Ubaydullah ibn Musa reported from Isra'il from Jabir that 'Amr said, "I saw that 'Ali had white hair and beard like cotton."

Al-Fadl ibn Dukayn reported from Salama ibn Raja' at-Taymi that Mudrik Abu al-Hajjaj said, "I saw the trace of kohl on 'Ali's eyes."

Yazid ibn Harun reported from Hisham ibn Hassan that Abu ar-Rida said, "Sometimes I saw 'Ali addressing us wearing a waist-wrapper and a cloak in which he was not wrapped tightly. The hair on his chest and stomach could be seen."

### How 'Ali dressed

Waki' reported from Abu Makin that Khalid ibn Umayya said, "I saw 'Ali, and his waist-wrapper clung to his knees."

Ya'la ibn 'Ubayd and 'Abdullah ibn Numayr reported from al-Ajlah that 'Abdullah ibn Abu al-Hudhayl said, "I saw 'Ali wearing a Razi shirt. When he stretched its sleeve, it reached his nails. When it was loose it reached the middle of his arm." 'Abdullah ibn Numayr said, "It is reached the middle of the forearm."

Waki' ibn al-Jarrah reported from 'Ali ibn Salih that 'Ata' Abu Muhammad said, "I saw 'Ali wearing an unwashed cotton shirt."

Anas ibn 'Iyad Abu Damra al-Laythi reported from Muhammad ibn Abi Yahya that Abu al-'Ala', the client of the Aslamis, said, "I saw 'Ali wearing a waist-wrapper tied above the navel."

Waki' ibn al-Jarrah reported from Sufyan from 'Amr ibn Qays that 'Ali was seen with a waist-wrapper patched. He was asked about it and said, "The heart is humbled and the believer ransomed by it."

Al-Fadl ibn Dukayn reported from al-Hurr ibn Jurmuz that his father said, "I saw 'Ali leaving the fortress wearing two Egyptian garments: a waist-wrapper which reached the middle of his legs and a cloak wrapped close around him. He had a small whip with which he took with him in the markets, commanding people to fear Allah and sell well. He said, "Give full weight and measure," and he said, "Do not blow on meat."

Al-Fadl ibn Dukayn reported from Sa'id ibn 'Ubayd that 'Ali ibn Rabi'a saw 'Ali wearing two Egyptian cloaks.

Al-Fadl ibn Dukayn reported from Humayd ibn 'Abdullah al-Asamm who heard Faruk, a client of the Banu al-Ashtar, say, "When I was a boy, I saw 'Ali among the Banu Diwar. He asked, 'Do you recognise me?' I replied, 'Yes, you are the Amir al-Mu'minin.' Then 'Ali came again and asked, 'Do you recognise me?' I said, 'No.' So he bought a shirt from me and stretched the sleeve of the shirt and when it was at his fingers, he told me, 'Hem it.' When I hemmed it, he said, 'Praise be to Allah who clothed 'Ali ibn Abi Talib.'"

Al-Fadl ibn Dukayn reported that Ayyub ibn Dinar Abu Sulayman al-Muktib said, "My father related to me that he saw 'Ali walking in the market wearing a waist-wrapper which reached the middle of his calves and a mantle on his back. He said, 'I saw him wearing two Najrani mantles.'"

Al-Fadl ibn Dukayn reported from 'Abd al-Jabbar ibn al-Mughira al-Azdi that Umm Kathira said that she saw 'Ali with a wood whip and wearing a full long cloak, a shirt of cotton-wool, and a waist-wrapper of cotton-wool, which reached the middle of his calves, both the waist-wrapper and shirt."

Khalid ibn Makhlad reported from Sulayman ibn Bilal from Ja'far ibn Muhammad that his father said, "'Ali ibn Abi Talib used to go around in the market with a whip in his hand. He was brought an ample long shirt and put it on. He pulled its sleeves to his hands and commanded that they be cut so that they were level with his hands. Then he took his whip and continued to go about."

Abu Bakr ibn 'Abdullah ibn Abi Uways reported from Sulayman ibn Bilal from Ja'far ibn Muhammad that his father said, "'Ali bought a full long shirt for four dirhams and a tailor came and stretched the sleeves of the shirt and 'Ali told him to cut what extended beyond his fingers."

Al-Fadl ibn Dukayn reported from Zuhayr ibn Mu'awiya from Jabir that Hurmuz said, "I saw 'Ali wearing a black turban. I do not know which of its ends hung down, the front or the back."

Waki' ibn al-Jarrah reported from Abu al-'Anbas 'Amr ibn Marwan that his father said, "I saw him wearing a black turban which hung down behind him."

Waki' ibn al-Jarrah reported from al-A'mash from Thabit ibn 'Ubayd that Abu Ja'far al-Ansari said, "I saw 'Ali wearing a black



turban on the day 'Uthman was killed. I saw him sitting in the shaded bench of the women and I heard him say on the day that 'Uthman was killed, 'Loss to you for the rest of time!'"

'Ubaydullah ibn Musa reported from 'Ali ibn Salih that 'Ata' Abu Muhammad said, "I saw 'Ali come out from the small door and he prayed two *rak'ats* when the sun rose. He was wearing an unwashed shirt of cotton-wool which reached above his ankles. Its sleeves reached the base of his fingers."

### **The cap of 'Ali ibn Abi Talib, the ring he wore and what was engraved on it**

'Abdullah ibn Muhammad ibn Abi Shayba reported from 'Abd as-Salam ibn Harb from Ishaq ibn 'Abdullah ibn Abi Farwa from Ibrahim ibn 'Abdullah ibn Hunayn from Ibn 'Abbas that 'Ali said, "The Messenger of Allah ﷺ said to me, 'If your waist-wrapper is wide, wrap yourself in it. If it is narrow, use it as a waist-wrapper.'"

Al-Fadl ibn Dukayn reported from Hasan ibn Salih that Abu Hibban said, "'Ali's cap was fine."

Muhammad ibn Rabi' al-Kilabi reported from Kaysan ibn Abi 'Umar that Yazid ibn al-Harith ibn Bilal al-Farazi said, "I saw 'Ali wearing a white Egyptian cap."

Ma'n ibn 'Isa reported from Aban ibn Qatan from Muhammad ibn 'Abd ar-Rahman ibn Abi Layla from Abd ar-Rahman ibn Abi Layla that 'Ali ibn Abi Talib wore a ring on his left hand.

'Amr ibn 'Asim al-Kilabi reported from Mu'tamir from his father that Ishaq ash-Shaybani said, "I saw the engraving of the ring of 'Ali ibn Abi Talib when he made the truce with the people of Syria. It read: 'Muhammad is the Messenger of Allah.'"

Al-Hasan ibn Musa al-Ashyab and 'Amr ibn Khalid al-Misri reported from Zuhayr from Jabir al-Ju'fi that Muhammad ibn 'Ali said, "Engraved on the ring of 'Ali was: 'Allah the King.'"

Malik ibn Isma'il an-Nahdi reported from Ja'far ibn Ziyad from al-A'mash that Abi Zabyan said, "'Ali came out to us wearing a yellow waist-wrapper and black mantle (*khamisa*)."

### **The murder of 'Uthman and allegiance given to 'Ali**

They said that 'Uthman was murdered on Friday 18 Dhu al-Hijja 35 AH and allegiance as caliph was given to 'Ali ibn Abi Talib in

Madina the day after the murder. He was given allegiance by Talha, az-Zubayr, Sa'id ibn Zayd ibn 'Amr ibn Nufayl, 'Ammar ibn Yasir, Usama ibn Zayd, Sahl ibn Hunayf, Abu Ayyub al-Ansari, Muhammad ibn Maslama, Zayd ibn Thabit, Khuzayma ibn Thabit and all of the Companions of the Messenger of Allah ﷺ in Madina and others.

Then it was mentioned that Talha and az-Zubayr gave allegiance reluctantly, not voluntarily, and they then left for Makka where 'A'isha was staying. Then they left Makka with 'A'isha and went to Basra seeking revenge for 'Uthman. 'Ali heard about that and left Madina for Iraq, leaving Sahl ibn Hunayf in charge in Madina. Then he wrote instructing Sahl to come to him and put Abu Hasan al-Mazini in charge of Madina. 'Ali stopped at Dhu Qarr and sent 'Ammar ibn Yasir and al-Hasan ibn 'Ali to Kufa to encourage the people of Kufa to come with him. They came to him and he took them to Basra. He met Talha, az-Zubayr, 'A'isha and those with them of the people of Basra and others in the Battle of the Camel in Jumada al-Akhira 36 AH. He defeated them on that day. Talha, az-Zubayr and others were killed. The number of those killed reached thirteen thousand. 'Ali stayed in Basra for fifteen days and then went to Kufa.

### **'Ali and Mu'awiya and the arbitration**

Then 'Ali set out against Mu'awiya ibn Abi Sufyan and those with him in Syria. Mu'awiya heard about that and set out with the people of Syria. The two groups met at Siffin in Safar 37 AH. They continued to fight there for several days. 'Ammar ibn Yasir, Khuzayma ibn Thabit and Abu 'Amra al-Mazini, who were with 'Ali, were killed at Siffin. The people of Syria lifted up copies of the Qur'an calling for what was in them as a device on the part of 'Amr ibn al-'As. He had suggested that to Mu'awiya while he was with him. The people disliked fighting and called for a truce. The two arbiters set out for the agreed arbitration: Abu Musa al-Ash'ari was the arbiter for 'Ali and 'Amr ibn al-'As was the arbiter for Mu'awiya. They wrote out a document between them in which they agreed to meet at the beginning of the year at Adhruh to look into the business of the Community.

The people separated, and Mu'awiya returned enjoying the friendship and support of the people and Syria and 'Ali went to Kufa accompanied by disagreement and unrest. The Kharijites among his



companions left him and said, "There is no judge except Allah." They formed an army at Harura' which is why they are called the Haruriyya. 'Ali sent 'Abdullah ibn 'Abbas and others to them. He argued with them and many people among them returned while others remained firm in their opinion and went to an-Nahrawan. They waylaid people on the road and killed 'Abdullah ibn Khabbab ibn al-Aratt. 'Ali moved against them and killed them in the Battle of an-Nahrawan. One of those killed was Dhu ath-Thudiyya. That was in 38 AH. Then 'Ali went to Kufa and remained there and the Kharijites continued to cause alarm from that day until 'Ali was murdered.

People met at Adhruh in Sha'ban 38 AH. The meeting was attended by Sa'd ibn Abi Waqqas, Ibn 'Umar and other Companions of the Messenger of Allah ﷺ. 'Amr had Abu Musa go first and he spoke and dismissed 'Ali. 'Amr spoke and affirmed Mu'awiya and gave him allegiance. The people parted on that.

**'Abd ar-Rahman ibn Muljam al-Muradi and the allegiance given to 'Ali and his rejection of him, saying, "You will colour this with blood from this." His poetry and the murder of 'Ali and the manner in which 'Abdullah ibn Ja'far, al-Hasan ibn 'Ali and Muhammad ibn al-Hanafiyya killed him**

Al-Fadl ibn Dukayn Abu Nu'aym reported from Fitr ibn Khalifa that Abu at-Tufayl said, "'Ali called on people to give him allegiance, and 'Abd ar-Rahman ibn Muljam al-Muradi came but he rejected him twice. Then he went to him and 'Ali said, "What will deter the most wretched of the community? You will colour (or dye) this with from blood from this," meaning that his beard will be coloured red from the blood of his head. Then he recited these verses:

"Stiffen your resolve for death. Death is coming to you.  
Do not be alarmed at killing when it alights in your valley."

Muhammad ibn Sa'd said, "Someone other than Abu Nu'aym added with this *isnad* that 'Ali ibn Abi Talib said, "The Unlettered Prophet ﷺ informed me of it."

Abu Usama Hammad ibn Usama reported from Yazid ibn Ibrahim that Muhammad ibn Sirin said, "'Ali ibn Abi Talib said to al-Muradi:

"I want his friendship and he wants to kill me.

The one who makes excuses to you  
is your friend from Murad."

Isma'il ibn Ibrahim ibn 'Ulya reported from 'Umara ibn Abu Hafsa that Abu Miljaz said, "A man from Murad came to 'Ali while he was praying in the mosque and said, 'Be on guard. Some people from Murad want to kill you.' He replied, 'Every man has two angels with him who guard him from what is not decreed. If the decree comes, they let it come to him. The set term has impregnable protection.'"

Yazid ibn Harun reported from Hisham ibn Hassan from Muhammad that 'Ubayda said, "'Ali said, 'What keeps the most wretched of you from coming to kill me? O Allah, I am weary of them and they are weary of me. So mercy to them from me and show mercy to me from them.'"

Waki' ibn al-Jarrah reported from al-A'mash from Salim ibn Abi al-Ja'd that 'Abdullah ibn Saba' said, "I heard 'Ali say, 'This will be dyed with blood from this. What is the most wretched one waiting for?' They said, 'Amir al-Mu'minin, tell us who he is. We will destroy his family!' He said, 'By Allah, then you would kill by me other than my killer.' They said, 'Appoint a successor for us.' He said, 'No, I will leave you what the Messenger of Allah ﷺ left me.' They asked, 'What will you say to your Lord when you come to Him?' He answered, 'I will say, "O Allah, I left You among them. If You wish, You will put them right. If you wish, You will corrupt them.'"

'Ubaydullah ibn Musa reported from Isra'il from Sinan ibn Habib from Nubal bint Badr that her husband said, "I heard 'Ali say, 'You will dye this with blood from this,' i.e. the beard from the head."

'Ubaydullah ibn Musa reported from Musa ibn 'Ubayda from Abu Bakr ibn 'Ubaydullah ibn Anas or Ayyub ibn Khalid or both from 'Ubaydullah that the Prophet of Allah ﷺ said to 'Ali, "'Ali, who is the most wretched of the first and the last?' He replied, 'Allah and His Messenger know best.' He said, 'The most wretched among the first is the one who hamstrung the Camel and the most wretched of the last is the one who will stab you, 'Ali,' and he indicated where he would be stabbed."

Al-Fadl ibn Dukayn reported from Sulayman ibn al-Qasim ath-Thaqafi from his mother that Umm Ja'far, the concubine of 'Ali, said,



"I poured water on his hands when he raised his head. Then he took hold of his beard and raised it to his nose. He said, 'Woe to you! Will you not be dyed with blood!' She said, 'He was wounded on Friday.'"

Khalid ibn Makhlad and Muhammad ibn as-Salt reported from ar-Rabi' ibn al-Mundhir from his father that Ibn al-Hanafiyya said, "Ibn Muljam entered the bath-house while Hasan and Husayn and I were in it. When he entered, they seemed to recoil from him. The two of them said, 'How bold you are to come in to us!' I told them, 'Leave him. By my life, what he desires for you is more shameful than this.' When he was brought as a captive, Ibn al-Hanafiyya said, 'Today I recognise him better than on the day he came to us in the bath-house.' 'Ali said, 'He is a prisoner, so treat him well and respect his abode. If I live, I will kill or pardon. If I die, then kill him for killing me. Do not go beyond that. Allah does not love those who transgress.'"

Jarir reported that Mughira that Qutham, the client of Ibn 'Abbas, said, "'Ali wrote in his final instructions, 'To my oldest child: not stabbed in the belly or private parts.'"

They said that three of the Kharijites met: 'Abd ar-Rahman ibn Muljam al-Muradi, who was from Himyar but was counted among Murad and was an ally of the Banu Jabala of Kinda, al-Burak ibn 'Abdullah at-Tamimi, and 'Amr ibn Bukayr at-Tamimi. They met in Makka and made a pledge to kill three men: 'Ali ibn Abi Talib, Mu'awiya ibn Abu Sufyan and 'Amr ibn Abi al-'As, in order to free people of them. 'Abd ar-Rahman ibn Muljam said, "I will take care of 'Ali ibn Abi Talib for you." Al-Burak said, "I will take care of Mu'awiya." 'Amr ibn Bukayr said, "I will take care of 'Amr ibn Abi al-'As." They agreed to that and made a joint covenant and agreement that no man would withdraw from the target named, but would go to him to kill him or die trying. They decided to carry it out on the night of 17 Ramadan.

Then each man went to the city where his target was located. 'Abd ar-Rahman ibn Muljam went to Kufa and met up with his fellow Kharijites and told them what he intended. He used to visit them and they would visit him in turn. One day he visited a group of the tribe of Taym ar-Ribab and saw a woman among them called Qatam bint Shijna ibn 'Adi ibn 'Amir ibn 'Awf ibn Tha'laba ibn Sa'd ibn Dhuhl ibn Taym ar-Ribab. 'Ali had killed her father and brother in the Battle of Nahrawan. He was taken by her and proposed to her.

She said, "I will not marry you until you do what I stipulate." He answered, "I will do anything you ask." She said, "Three thousand dirhams and killing 'Ali ibn Abi Talib." He said, 'By Allah, I have only been brought to this city to kill 'Ali ibn Abi Talib. I will give you what you ask.' Abd ar-Rahman ibn Muljam met Shabib ibn Bajara al-Ashja'i and told him what he wanted to do. He invited him to be with him and he agreed to that. 'Abd ar-Rahman ibn Muljam spent the night in which he resolved to kill 'Ali in the morning talking to al-Ash'ath ibn Qays al-Kindi in the mosque until dawn. Al-Ash'ath said to him, "Morning delights you. Rise." 'Abd ar-Rahman ibn Muljam and Shabib ibn Bajara got up and took their swords and went and ate opposite the screen from which 'Ali would emerge.

Al-Hasan ibn 'Ali said. "I went to him ['Ali] before dawn and sat with him. He said, 'I woke my family in the night [to pray] and sleep overpowered my eyes while I was sitting and the Messenger of Allah ﷺ appeared to me. I said, 'Messenger of Allah, I have encountered such burdens and quarrels from your Community!' He said to me, 'Pray to Allah against them.' I said, 'O Allah, give them a replacement for them which will be better for me and give them a worse replacement for me.' The *mu'adhdhin*, Ibn an-Nabbah, entered at that point and said, 'The prayer.' I took his hand and started to walk with Ibn an-Nabbah in front of him and me behind him. When he came out of the door, he called out, 'People! The prayer! The prayer!' That is what he used to do every day when he came out. He had a whip with him with which to wake up people. Two men accosted him. One of those who was present said, 'I saw the flash of a sword and heard someone exclaim, "Judgement belongs to Allah, 'Ali! Not to you!" Then I saw a second sword and the two men struck at the same time.' The sword of 'Abd ar-Rahman ibn Muljam struck 'Ali's brow on the side and reached his brain. Shabib's sword hit the archway. I heard 'Ali say, 'Don't let the man escape!' The people restrained them from every side, but Shabib slipped away. 'Abd ar-Rahman ibn Muljam was seized and brought to 'Ali. He said, 'Feed him well and give him a soft bed. If I live, I am more entitled to his blood by either pardon or retaliation. If I die, then have him follow me. I will dispute with him in the presence of the Lord of the Worlds.'"

Umm Kulthum bint 'Ali said, "Enemy of Allah, you have slain the Amir al-Mu'minin!" He replied, "I have only killed your father."



She said, "By Allah, I hope that there will be no harm to the Amir al-Mu'minin." He asked, "Why are you weeping then?" Then he said, "By Allah, I poisoned it for a month (meaning his sword). If it fails me, may Allah put him far and destroy him." Al-Ash'ath ibn Qays sent his son Qays ibn al-Ash'ath in the morning 'Ali was wounded, saying, "My son, see how the Amir al-Mu'minin is this morning." He went to look and then returned and said, "I saw his eyes had sunk in his head." Al-Ash'ath said, "The eyes of the brain, by the Lord of the Ka'ba." 'Ali lived through Friday and the following night and then died on Saturday night 20 Ramadan 40 AH. Al-Hasan, al-Husayn and 'Abdullah ibn Ja'far washed him and shrouded him in three garments without a shirt.

Waki' ibn al-Jarrah reported from Yahya ibn Muslim Abi ad-Dahhak from 'Asim ibn Kulayb that his father, 'Abdullah ibn Numayr reported from 'Abd as-Salam, a man of the Banu Musaylima, from Bayan that 'Amir ash-Sha'bi, 'Abdullah ibn Numayr reported from Sufyan from Abu Rawq from a man, al-Fadl ibn Dukayn reported from Khalid ibn Ilyas from Isma'il ibn 'Amr Sa'id ibn al-'As, and Shabbaba ibn Sawwar al-Fazari reported from Qays ibn ar-Rabi' from Bayan from ash-Sha'bi that al-Hasan ibn 'Ali prayed over 'Ali with four *takbirs*. He was buried in Kufa at the Jumu'a Mosque in the square in front of the gates of Kinda before the people left the *Fajr* prayer. Then al-Hasan finished burying him and called on people to give him allegiance and they did so.

'Ali's caliphate lasted four years and nine months.

Al-Fadl ibn Dukayn reported that Abu Ishaq said, "'Ali died when he was sixty-three."

Muhammad ibn 'Umar reported from 'Ali ibn 'Umar and Abu Bakr ibn Abi Sabra from 'Abdullah ibn Muhammad ibn 'Aqil who heard Muhammad ibn al-Hanafiyya say in the Year of the Torrent in 81 AH, "I am sixty-five and I have exceeded the age of my father." He was asked, "How old was he when he was killed, may Allah have mercy on you?" "Sixty-three," he answered. Muhammad ibn 'Umar said, "That is confirmed in our opinion."

Muhammad ibn Rabi'a al-Kilabi reported from Talq al-A'ma that his grandmother said, "I mourned for 'Ali with Umm Kulthum bint 'Ali."

'Abdullah ibn Numayr reported from al-Ajlal from Abu Ishaq that Hubayra ibn Yarim said, "When 'Ali ibn Abi Talib died, al-

Hasan ibn 'Ali stood and went up the minbar and said, 'People! In the night a man was taken not preceded by the first nor known by the later. The Messenger of Allah ﷺ sent him on an expedition and he was flanked on his right by Jibril and his left by Mika'il. He did not veer until Allah had conquered by him. He only left seven hundred dirhams with which he wanted to buy a servant. He was taken on the same night in which the soul of 'Isa ibn Maryam ascended: the 27<sup>th</sup> of Ramadan."

Abu Mu'awiya ad-Darir reported from Hajjaj from Abu Ishaq that 'Amr ibn al-Asamm said, "Al-Hasan ibn 'Ali was told that some of the Shi'a of 'Ali, al-Hasan's father, claimed that he was the Beast of the Earth and would be resurrected before the Day of Rising. He said, 'They lied. Those are not his party. Those are his enemies. If we knew that to be true, we would not have divided his legacy nor given his wives in marriage.'" Ibn Sa'd said, "That is what 'Amr ibn al-Asamm said."

Asbat ibn Muhammad reported from Mutarrif from Abu Ishaq that 'Amr ibn al-Asamm said, "I visited al-Hasan ibn 'Ali while he was in the house of 'Amr ibn Hurayth and told him, 'Some people claim that 'Ali will return before the Day of Rising.' He laughed and said, 'Glory be to Allah! If we had known that, we would not have given his wives in marriage nor shared in his legacy.'"

They said that 'Abd ar-Rahman ibn Muljam was in prison. When 'Ali died and was buried, al-Hasan ibn 'Ali sent for 'Abd ar-Rahman ibn Muljam. He was brought out of prison to be killed. The people gathered and brought naphtha, kindling, and fire, saying, 'We will burn him.' 'Abdullah ibn Ja'far, Husayn ibn 'Ali and Muhammad ibn al-Hanafiyya said, 'Let us satisfy our revenge on him.' 'Abdullah ibn Ja'far cut off his hands and feet but he did not become distressed or speak. He applied a hot nail to his eyes but he did not become distressed and began to say, "You put kohl on the eyes of your uncle with ashes that sting." He began to recite, "*Recite in the Name of your Lord who created, created man from a drop*" (98:1-2) until he reached the end of the *sura* while his eyes were streaming with blood. Then there was an order to pull his tongue to cut it off and he was distressed. It was said to him, 'We cut off your hands and feet and burn your eyes, enemy of Allah, and you were not distressed. We go to your tongue and you are.' He said, 'My only concern is that I dislike to depart from this world not mentioning Allah.' So they cut



off his tongue and then put him in a sack and burned him with fire.” Al-‘Abbas ibn ‘Ali was a child on that day and had not reached his maturity. ‘Abd ar-Rahman ibn Muljam was a dark man with a handsome face and hair divided over his earlobes. The mark of prostration was on his face.

#### 4. Zayd al-Hibb ibn Haritha

Zayd al-Hibb (“the beloved”) ibn Haritha ibn Sharahil ibn ‘Abd al-‘Uzza ibn Imru’ al-Qays ibn ‘Amir ibn an-Nu‘man ibn ‘Amir ibn ‘Abd Wadd. His father was called Budma ibn ‘Awf ibn Kinda ibn ‘Awf ibn ‘Udhra ibn Zayd al-Lat ibn Rufayda ibn Thawr ibn Kalb ibn Wabara ibn Taghlib ibn Khulwan ibn ‘Imran ibn Ilhaf ibn Quda’a whose name was ‘Amr. He was called Quda’a because he separated from his people. He was the son of Malik ibn ‘Amr ibn Murra ibn Malik ibn Himyar ibn Saba’ ibn Yashjab ibn Ya’rib from Qahtan. Part of Qahtan is Jima’ al-Yaman. The mother of Zayd ibn Haritha was Su’da bint Tha’laba ibn ‘Abd ‘Amir ibn Aflat ibn Silsila of the Banu Ma’n of Tayy’. Su’da, the mother of Zayd ibn Haritha, visited her people with Zayd. Some horsemen of the Banu al-Qayn ibn Jasn went on a raid in the *Jahiliyya* and passed by the houses of the Banu Ma’n, the tribe of Zayd’s mother, and carried Zayd away. At that time he was a young boy of an age at which he could be a servant. They took him to the ‘Ukaz market and offered him for sale. He was purchased by Hukaym ibn Hizam ibn Khuwaylid ibn Asad ibn ‘Abd al-‘Uzza ibn Qusayy for his aunt, Khadija bint Khuwaylid, for 400 dirhams. When the Messenger of Allah ﷺ married her, she gave him to him and the Messenger of Allah ﷺ took him.

When he was lost, his father Haritha ibn Sharahil said:

I weep for Zayd, not knowing what has happened to him.

Is he alive and hoped for or has his fate taken him?

By Allah, I do not know, even if I ask,

whether the plains or the mountains have destroyed you.

Would that I knew whether time will bring you back.

Your return would be enough for me.

The sun reminds me of him when it rises

and his memory is evoked when dusk is nigh.

When the winds blow, they throw up his memory.

How long will my sorrow and fear for him last!

I will make the fine reddish-red camels toil hard in the land,

and neither the camels nor myself will tire of wandering

For my entire life or until my death comes to me.

Every man must die, even if his hopes beguile him,

I entrust him to both Qays and ‘Amr,

And I entrust him to Yazid, and after him to Jabal.

He meant Jabala ibn Haritha, the brother of Zayd. He was older than Zayd. Yazid was the half-brother of Zayd by his mother. He is Yazid ibn Ka’b ibn Sharahil.

He said, “Some people from Kalb performed the Hajj and they saw Zayd. He recognised them and they recognised him. He said, “Convey these verses to my people. I know that they have grieved for me. He said:

Carry a message to my people, as I am far away:

I am living at the House and the stations of the Hajj.

Have done with the grief which has afflicted you.

Do not make your camels travel throughout the earth.

Allah be praised, I am in the best of families,

noble, from Ma’add, father to son.

The Kalbis went and told his father who said, “My son, by the Lord of the Ka’ba!” They described his situation and who he was with. Haritha and Ka’b, the sons of Sharahil, then set to ransom him. They went to Makka and asked about the Prophet ﷺ and were told that he was in the mosque. They entered and said, “Son of ‘Abdullah! Son of ‘Abd al-Muttalib! Son of Hashim! Son of the master of his people! You are the people of the Haram and its neighbours and are at its House. You help those in distress and feed captives. We have come about our son who is with you. Be gracious to us and good to us in his ransom. We will give you his ransom.” He asked, “Who is it?” “Zayd ibn Haritha,” they answered. The Messenger of Allah ﷺ asked, “Will you accept something else?” They said, “What is it?” He said, “Let him choose. If he chooses you, then he is yours without ransom. If he chooses me, by Allah, I am not the one who impose a choice over anyone who chose me.” They said, “You are more than fair and good to us.” He called him



and said, "Do you recognise these men?" He answered, "Yes." He asked, "Who are they?" He replied, "This is my father and my uncle." He said, "I am the one you know and you have experienced what a companion I have been to you. Choose me or them." Zayd said, "I am not one who would ever choose someone over you. You are like a father and mother to me." They said, "Bother you, Zayd! Will you choose slavery over freedom and over your father, uncle and the people of your house?" "Yes," he said, "I have seen something from this man because of which I would never choose anyone over him."

When the Messenger of Allah ﷺ saw that, he took him to the Hijr and said, "Whoever is present, bear witness that Zayd is my son. I inherit from him and he from me." When his father and uncle saw that, they were happy and left. So he was called 'Zayd ibn Muhammad' until Allah brought Islam.

All of that was related by Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi from his father and from Jamil ibn Marthad at-Ta'i and others. He mentioned some of this from his father from Abu Salih from Ibn 'Abbas. He said in his *isnad* from Ibn 'Abbas: "The Messenger of Allah ﷺ married him to Zaynab bint Jahsh ibn Rithab al-Asadiyya whose mother was Umayma bint 'Abd al-Muttalib ibn Hashim and then Zayd divorced her and the Messenger of Allah ﷺ married her. The hypocrites talked about that and attacked him, saying, "Muhammad forbade marrying the ex-wives of sons and yet he marries the wife of his son Zayd!" Then Allah revealed, "*Muhammad is not the father of any of your men but the Messenger of Allah and the Final Seal of the Prophets...*" (33:40) and He said, "*Call them after their fathers.*" (33:5) From that day he was called Zayd ibn Haritha and people were called by their father's names. Al-Miqdad was called ibn 'Amr when before that it was he was called al-Miqdad ibn al-Aswad since al-Aswad ibn 'Abd Yaghuth had adopted him.

Hajjaj ibn Muhammad reported from Ibn Jurayj from Musa ibn 'Uqba from Salim ibn 'Abdullah that 'Abdullah ibn 'Umar said about Zayd ibn Haritha al-Kalbi, the client of the Messenger of Allah ﷺ: "We used to call him Zayd ibn Muhammad until the Qur'an was revealed: '*Call them after their fathers. That is closer to justice in Allah's sight.*'" (33:5)"

Abu Dawud reported from Sufyan from Nusayr from 'Ali ibn Husayn that "*Muhammad is not the father of any of your men*"

(33:40) was revealed about Zayd. 'Arim ibn al-Fadl reported from Hammad ibn Zayd that Thabit said, "He had been called Zayd ibn Muhammad."

'Ubaydullah ibn Musa reported from Isra'il from Abu Ishaq from Hubayra, Hani' ibn Hani' from 'Ali, and Abu Ishaq from al-Bara' ibn 'Azib that the Messenger of Allah ﷺ said to Zayd ibn Haritha in the *hadith* about Hamza's: "You are our brother and our client."

Isma'il ibn 'Abdullah ibn Khalid as-Sakari ar-Raqqi reported from Muhammad ibn Salama from Muhammad ibn Ishaq from Yazid ibn 'Abdullah ibn Qusayt from Muhammad ibn Usama ibn Zayd that his father, Usama ibn Zayd, said, "The Messenger of Allah ﷺ said to Zayd ibn Haritha, "Zayd, you are our client and you are from me and to me, and the person I love the most."

Muhammad ibn 'Umar reported from Muhammad ibn al-Hasan ibn Usama ibn Zayd that his father said, "There were ten years between the Messenger of Allah ﷺ and Zayd ibn Haritha. The Messenger of Allah ﷺ was older than him. Zayd was short man with very dark skin and a flat nose. His *kunya* was Abu Usama."

Muhammad ibn 'Umar reported from Ibn Mawhab from Nafi' ibn Jubayr from Muhammad ibn al-Hasan ibn Usama from Hasan al-Mazini from Yazid ibn 'Abdullah ibn Qusayt from Muhammad ibn Usama ibn Zayd, and Rabi'a ibn 'Uthman from 'Imran ibn Abi Anas from Mus'ab from Abu al-Aswad that Sulayman ibn Yasar said that Ibn Abi Dhi'b reported that az-Zuhri said, "The first to become Muslim was Zayd ibn Haritha."

Muhammad ibn 'Umar reported from Muhammad ibn Salih that 'Imran ibn Mannah said, "Zayd ibn Haritha emigrated to Madina and stayed with Kulthum ibn al-Hidm." Muhammad ibn Salih said, "Asim ibn 'Umar ibn Qatada said that he stayed with Sa'd ibn Khaythama."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim from his father from 'Abdullah ibn Ja'far from Ibn Abi 'Awn, Sa'id ibn Ibrahim from his father from 'Abdullah ibn Ja'far from Ibn 'Awn, and Sa'd ibn Ibrahim reported from Muhammad ibn Salih that 'Asim ibn 'Umar said, "The Messenger of Allah ﷺ made Zayd ibn Haritha and Hamza ibn 'Abd al-Muttalib brothers and he made Zayd ibn Haritha and Usayd ibn Hudayr brothers."

Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi reported from his father and Sharqayy ibn Qatami and others: "Umm Kulthum bint



'Uqba ibn Abi Mu'ayt emigrated to the Prophet ﷺ in Madina. Her mother was Arwa bint Kurayz ibn Rabi'a ibn 'Abd Shams, and her mother was Umm Hakim al-Bayda' bint 'Abd al-Muttalib ibn Hashim. Az-Zubayr ibn al-'Awwam, Zayd ibn Haritha, 'Abd ar-Rahman ibn 'Awf and 'Amr ibn al-'As all proposed to her. She consulted her half-brother, 'Uthman ibn 'Affan, and he indicated that she should go to the Prophet ﷺ. She went to him and he indicated that she should marry Zayd ibn Haritha, so she married him and bore him Zayd and Ruqayya. Zayd died while still a child and Ruqayya died in the care of 'Uthman. Zayd ibn Haritha divorced Umm Kulthum and married Durra bint Abi Lahab. Then he divorced her and married Hind bint al-'Awwam, the sister of az-Zubayr ibn al-'Awwam. Then the Messenger of Allah ﷺ married him to Umm Ayman, the nurse and client of the Messenger of Allah ﷺ. He said that she would go to the Garden. She bore him Usama and that is the source of his *kunya*. Zayd was present at Badr and Uhud. The Messenger of Allah ﷺ put him in charge of Madina when he went to al-Muraysi'. Zayd was present at the Ditch, al-Hudaybiya and Khaybar. He was one the archers mentioned among the Companions of the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Muhammad ibn al-Hasan ibn Usama that Abu al-Huwayrith said, "Zayd ibn Haritha was commander of seven expeditions, the first of which was al-Qarada. He captured a caravan, but Abu Sufyan ibn Harb and the important people slipped away while Furat ibn Hayyan al-'Ijli was captured. The caravan was brought to the Prophet ﷺ and he took the *khums* from it.

Ad-Dahhak ibn Makhlad Abu 'Asim reported from Yazid ibn Abi 'Ubayd that Salama ibn al-Akwa' said, "I went on expeditions with the Messenger of Allah ﷺ seven times, and on seven expeditions under Zayd in Haritha whom the Messenger of Allah ﷺ had been in command of us."

Muhammad ibn Ubayd reported from Wa'il ibn Dawud who heard al-Bahi relate that 'A'isha said, "The Messenger of Allah ﷺ did not ever send Zayd ibn Haritha in an army without putting him in command of it, even if he stayed after he appointed him."

Muhammad ibn 'Umar said, "The first expedition in which Zayd went out was that to al-Qarada. Then he sent him to al-Jumum, then to al-'Is, then to at-Taraf, then to Hisma, and then to Umm Qirfa. Then the Messenger of Allah ﷺ put him in charge of the people on

the Mu'ta expedition and put him ahead of the commanders. When the Muslims and the idolators met, the commanders fought on foot. Zayd ibn Haritha took the banner and fought and the people fought with him. The Muslims were in their rows and Zayd was killed as a martyr by a spear thrust. The Messenger of Allah ﷺ prayed over him and said, "Ask forgiveness for him. He entered the Garden running." Mu'ta occurred in Jumada al-Ula 8 AH. Zayd was killed on that day at the age of fifty-five.

Abu Mu'awiya ad-Darir, Yazid ibn Harun, and Muhammad ibn 'Ubayd at-Tanafisi reported from Isma'il ibn Abi Khalid from Abu Ishaq that Abu Maysara said, "When the Messenger of Allah ﷺ heard that Zayd ibn Haritha, Ja'far and Ibn Rawaha had been killed, the Prophet of Allah ﷺ stood up and mentioned their business and began with Zayd. He said, "O Allah, forgive Zayd! O Allah, forgive Zayd! O Allah forgive Zayd! O Allah, forgive Ja'far and "Abdullah ibn Rawaha!"

Al-Fadl ibn Dukayn, 'Abd al-Malik ibn 'Amr, Abu Usama and Sulayman ibn Harb reported from al-Aswad ibn Shayban from Khalid ibn Shumayr from 'Abdullah ibn Riyah al-Ansari that Abu Qatada al-Ansari, the horseman of the Messenger of Allah ﷺ, said, "The Messenger of Allah ﷺ sent out the Army of Commanders and said, "Zayd ibn Haritha is in charge of you. If Zayd is struck down, then Ja'far ibn Abi Talib. If Ja'far is struck down, then 'Abdullah ibn Rawaha." Ja'far leapt up and said, "Messenger of Allah, I fear that you will appoint Zayd over me." He said, "Carry it out. You do not know what is best of that."

Sulayman ibn Harb reported from Hammad ibn Zayd that Khalid ibn Shumayr said, "When Zayd ibn Haritha was struck down, the Prophet ﷺ went to them. The daughter of Zayd wept before the Messenger of Allah ﷺ and the Messenger of Allah ﷺ wept until he sobbed. Sa'd ibn 'Ubada said, 'Messenger of Allah, what is this?' He answered, 'This is the yearning of the lover for the beloved.'"

## 5. Abu Marthad al-Ghanawi

He was an ally of Hamza ibn 'Abd al-Muttalib. Abu Marthad's name was Kannaz ibn al-Husayn ibn Yarbu' ibn Tarif ibn Kharasha ibn 'Ubayd ibn Sa'd ibn 'Awf ibn Ka'b ibn Jillan ibn Ghanm ibn



Yahya ibn Ya'sur ibn Sa'd ibn Qays ibn 'Aylan ibn Mudar. He was the same age as Hamza ibn 'Abd al-Muttalib. He was a tall man with a lot of hair on his head. The Messenger of Allah ﷺ made brotherhood between Abu Marthad and 'Ubada ibn as-Samit according to Muhammad ibn Ishaq and Muhammad ibn 'Umar.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that 'Imran ibn Mannah said, "When Abu Marthad al-Ghanawi emigrated with his son Abu Marthad to Madina, they stayed with Kulthum ibn al-Hidm." Muhammad ibn Salih said that 'Asim ibn 'Umar ibn Qatada said that they stayed with Sa'd ibn Khaythama. Muhammad ibn 'Umar said, "Abu Marthad was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in Madina early in the caliphate of Abu Bakr in 12 AH at the age of sixty-six."

## 6. Marthad ibn Abi Marthad al-Ghanawi

He was an ally of Hamza ibn 'Abd al-Muttalib. The Messenger of Allah ﷺ made brotherhood between him and Aws ibn as-Samit, the brother of 'Ubada ibn as-Samit.

Muhammad ibn 'Umar reported from Sa'd ibn Malik al-Ghanawi that his father said, "In the Battle of Badr, Marthad ibn Abi Marthad al-Ghanawi rode a horse at Badr called as-Sabal." Muhammad ibn 'Umar said that he was present at Uhud and was killed as a martyr at ar-Raji'. He was the commander of that expedition which took place in Safar thirty-six months after the Hijra of the Messenger of Allah ﷺ to Madina.

## 7. Anasa, the freedman of the Messenger of Allah ﷺ

Muhammad ibn 'Umar reported from Muhammad ibn Salih ibn Dinar at-Tammar that 'Imran ibn Mannah, the freedman of the Banu 'Amir ibn Lu'ayy, said, "When Anasa, the freedman of the Messenger of Allah ﷺ, emigrated, he stayed with Kulthum ibn al-Hidm." Muhammad ibn Salih said that 'Asim ibn 'Umar said that he stayed with Sa'd ibn Khaythama.

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba from Dawud ibn al-Husayn from 'Ikrima that Ibn 'Abbas said, "Anasa, the freedman of the Messenger of Allah ﷺ, was killed in the Battle of Badr." Muhammad ibn 'Umar said, "That is not con-

firmed with me. I saw the people of knowledge affirming that he was not killed as a martyr in the Battle of Badr. He was present at Uhud and lived some time after that."

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi az-Zinad that Muhammad ibn Yusuf said, "Anasa died after the Prophet ﷺ while Abu Bakr as-Siddiq was caliph. He was a half-Arab from Sarat. His *kunya* was Abu Masrah. Someone heard Yunus ibn Yazid al-Ayli report from az-Zuhri that the Messenger of Allah ﷺ used to have the *adhan* given after *Zuhr*. It was *sunna*. He had his client Anasa give the *adhan*."

## 8. Abu Kabsha

He was a freedman of the Messenger of Allah ﷺ. His name was Sulaym and he was a half-Arab from the land of Daws.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that 'Imran ibn Mannah said, "When Abu Kabsha, the freedman of the Messenger of Allah ﷺ, emigrated to Madina, he stayed with Umm Kulthum ibn al-Hidm." Muhammad ibn Salih said that 'Asim ibn 'Umar ibn Qatada said that he stayed with Sa'd ibn Khaythama. Muhammad ibn 'Umar said, "He was present with the Messenger of Allah ﷺ at Badr, Uhud and all the battles. He died at the beginning of the day that 'Umar ibn al-Khattab became caliph: Tuesday 22 Jumada al-Akhira 13 AH."

## 9. Salih Shuqran

He was a freedman of the Messenger of Allah ﷺ. He had belonged to 'Abd ar-Rahman ibn 'Awf. The Messenger of Allah ﷺ liked him and so he bought him from him. He was an Abyssinian slave. His name was Salih ibn 'Adi. He was present at Badr while still a slave. The Messenger of Allah ﷺ put him in charge of captives and he was not given a share. He was rewarded by every man who had a captive and he got more than what a man got from the division of spoils to the people. Three other slaves were present at Badr: a slave of 'Abd ar-Rahman ibn 'Awf, a slave of Hatib ibn Abi Balta'a, and a slave of Sa'd ibn Mu'adh. The Messenger of Allah ﷺ rewarded them but they were not given a share.



Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra that Abu Bakr ibn 'Abdullah ibn Abi Jahm al-'Adawi said: "The Messenger of Allah ﷺ appointed Shuqran his freedman over all that was found in the men of the people of al-Muraysi of the goods, weapons, herds, sheep and all the children to one side. The Messenger of Allah ﷺ left him instructions when he died. He was one of those present at the washing of the Messenger of Allah ﷺ with the people of his house. There were eight in addition to Shuqran.

### Those from the Banu al-Muttalib ibn 'Abd Manaf ibn Qusayy

#### 10. 'Ubayda ibn al-Harith

'Ubayda ibn al-Harith ibn 'Abd al-Muttalib ibn 'Abd Manaf ibn Qusayy. His mother was Sukhayla bint Khuza'i ibn al-Huwayrith ibn Hubayyab ibn Malik ibn al-Harith ibn Hutayt ibn Jusham ibn Qassi who is Thaqif. His children were: Mu'awiya, 'Awn, Munqidh, al-Harith, Ibrahim, Rabta, Khadija, Suhaykhla and Safiyya by various *umm walads*. He was ten years older than the Messenger of Allah ﷺ. His *kunya* was Abu al-Harith. He was medium, swarthy, with a handsome face.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that Yazid ibn Ruman said, "'Ubayda ibn al-Harith became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam ibn Abi al-Arqam and before he invited people to Islam in it.

Muhammad ibn 'Umar reported from Hakim ibn Muhammad that his father said, "'Ubayda, at-Tufayl, and al-Husayn, the sons of al-Harith ibn al-Muttalib, and Mistah ibn Uthatha ibn al-Muttalib left Makka on Hijra and arranged to meet in the valley of Najih. Mistah fell behind because he had been stung. In the morning, the news reached them and they went to him and found him at al-Hassas and carried him. They arrived in Madina and stayed with 'Abd ar-Rahman ibn Salama al-'Ajlan.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "The Messenger of Allah ﷺ allotted for 'Ubayda ibn al-Harith, at-Tufayl

and two brothers the place named after them today in Madina, located between Baqi' az-Zubayr and the Banu Mazin.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said, "The Messenger of Allah ﷺ made 'Ubayda ibn al-Harith and Bilal brothers, as he did with 'Ubayda ibn al-Harith and 'Umayr ibn al-Humam al-Ansari. They were both killed at Badr.

Muhammad ibn 'Umar reported from Mu'adh ibn Muhammad al-Ansari that 'Abdullah ibn 'Abdullah ibn Abi Sa'sa'a said, "The first banner which the Messenger of Allah ﷺ gave after he came to Madina was to Hamza ibn 'Abd al-Muttalib. Then after that the banner was given to 'Ubayda ibn al-Harith ibn al-Muttalib. He sent him out with sixty riders and they met Abu Sufyan ibn Harb ibn Umayya who had two hundred men at a water spot called Ahya' in the valley of Rabigh. There was nothing more than exchange arrows on that day. They did not unsheathe a sword or approach one another. The first to shoot on that day was Sa'd ibn Abi Waqqas.

Muhammad ibn 'Umar reported from Yunus ibn Muhammad az-Zafari that his father said, "'Ubayda ibn al-Harith was killed by Shayba ibn Rabi'a in the Battle of Badr and the Messenger of Allah ﷺ buried him in as-Safra'. Yunus said, 'My father showed me the grave of 'Ubayda ibn al-Harith at Dhat Ajdhal at the narrow place below the spring of al-Jadwal. That was part of as-Safra'.' " 'Ubayda was sixty-three when he was killed.

#### 11. At-Tufayl ibn al-Harith

at-Tufayl ibn al-Harith ibn al-Muttalib ibn 'Abd Manaf ibn Qusayy. His mother was Sukhayla bint Khuza'i ath-Thaqifiyya. She was also the mother of 'Ubayda ibn al-Harith. He had a son, 'Amir. The Messenger of Allah ﷺ made at-Tufayl ibn al-Harith and al-Mundhir ibn Muhammad ibn 'Uqba ibn Uhayha ibn al-Julah brothers according to Muhammad ibn 'Umar. According to Muhammad ibn Ishaq, he made at-Tufayl ibn al-Harith and Sufyan ibn Nasr ibn 'Amr ibn al-Harith ibn Ka'b ibn Zayd ibn al-Harith al-Ansari brothers. Muhammad ibn 'Umar said, "At-Tufayl was present at Badr, Uhud and all the battles with the Messenger of Allah ﷺ." He died in 32 AH at the age of seventy.



## 12. Al-Husayn ibn al-Harith

Al-Husayn ibn al-Harith ibn al-Muttalib ibn 'Abd Manaf ibn Qusayy. His mother was Sukhayla bint Khuza'i ath-Thaqifiyya who was also the mother of 'Ubayda and at-Tufayl. He had a son, 'Abdullah the poet, by Umm 'Abdullah bint 'Adi ibn Khuwaylid ibn Asad ibn 'Abd al-'Uzza ibn Qusayy. The Messenger of Allah ﷺ made brotherhood between al-Husayn and Rafi' ibn 'Anjada according to Muhammad ibn 'Umar. According to Muhammad ibn Ishaq, he made him and 'Abdullah ibn Jubayr, the brother of Khawwat ibn Jubayr, brothers. Muhammad ibn 'Umar said that al-Husayn was present at Badr, Uhud and all the battles with the Messenger of Allah ﷺ. He died a month after at-Tufayl in 32 AH.

## 13. Mistah ibn Uthatha

Mistah ibn Uthatha ibn 'Abbad ibn al-Muttalib ibn 'Abd Manaf ibn Qusayy. His *kunya* was Abu 'Abbad. His mother was Umm Mistah bint Abi Ruhm ibn al-Muttalib ibn 'Abd Manaf ibn Qusayy. She was one of the women who gave allegiance. The Messenger of Allah ﷺ made him and Zayd ibn al-Muzayyan brothers according to Muhammad ibn Ishaq. Muhammad ibn 'Umar said, "Mistah was present at Badr, Uhud and all the battles with the Messenger of Allah ﷺ." The Messenger of Allah ﷺ gave him and the son of Ilyas with fifty *wasqs* at Khaybar. He died in 34 AH at the age of fifty-six.

## From the Banu 'Abd Shams ibn 'Abd Manaf ibn Qusayy

## 14. 'Uthman ibn 'Affan

'Uthman ibn 'Affan ibn Abi al-'As ibn Umayya ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy. His mother was Arwa bint Kurayz ibn Rabi'a ibn Habib ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy. Her mother was Umm Hakam al-Bayda' bint 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusayy. In the *Jahiliyya* 'Uthman's *kunya* was Abu 'Amr. After Islam, he had a son by Ruqayya, the daughter of the Messenger of Allah ﷺ, called 'Abdullah and took his *kunya* from him and so the Muslims called him Abu 'Abdullah. 'Abdullah reached the age of six and was pecked by a chicken on his eye and fell ill and died

in Jumada al-Ula 4 AH. The Messenger of Allah ﷺ prayed over him. 'Uthman ibn 'Affan went down into his grave.

'Uthman also had: 'Abdullah the younger, whose mother was Fakhita bint Ghazwan ibn Nusayb ibn Wuhayb ibn Zayd ibn Malik ibn 'Abd ibn 'Awf ibn al-Harith ibn Mazin ibn Mansur ibn 'Ikrima ibn Khasafa ibn Qays ibn 'Aylan; 'Amr, Khalid, Aban, 'Umar and Maryam, whose mother was Umm 'Amr bint Jundub ibn 'Amr ibn Humama ibn al-Harith ibn Rifa'a ibn Sa'd ibn Tha'laba ibn Lu'ayy ibn 'Amir ibn Ghanm ibn Duhman ibn Munhib ibn Daws of Azd; al-Walid, Sa'id, and Umm Sa'id, whose mother was Fatima bint al-Walid ibn 'Abd Shams ibn al-Mughira ibn 'Abdullah ibn 'Umar ibn Makhzum; 'Abd al-Malik, whose mother was Umm al-Banin bint 'Uyayna ibn Hisn ibn Hudhayfa ibn Badr al-Fazari; 'A'isha, Umm Aban, and Umm 'Amr, whose mother was Ramla bint Shayba ibn Rabi'a ibn 'Abd Shams ibn Manaf ibn Qusayy; Maryam bint 'Uthman whose mother was Na'ila bint al-Furafisa ibn al-Ahwas ibn 'Amr ibn Tha'laba ibn al-Harith ibn Hisn ibn Damdam ibn 'Adi ibn Janab of Kalb; and Umm al-Banin whose mother was an *umm walad*, and who married 'Abdullah ibn Yazid ibn Abi Sufyan.

## 'Uthman ibn 'Affan becoming Muslim

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman: "'Uthman ibn 'Affan and Talha ibn 'Ubaydullah went out after az-Zubayr ibn al-'Awwam. They went to the Messenger of Allah ﷺ and he presented Islam to them, read the Qur'an to them, told them the rights of Islam and promised them honour with Allah. They believed and affirmed it. 'Uthman said, "Messenger of Allah, I have just come from Syria. When we were between Ma'an and az-Zarqa', we were sleeping when a caller called to us, 'Sleepers! Arise! Ahmad has emerged in Makka.' We came and heard of you." 'Uthman became Muslim early, before the Messenger of Allah ﷺ had entered the house of al-Arqam.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn Harith at-Taymi that his father said, "When 'Uthman ibn 'Affan became Muslim, his uncle al-Hakam ibn Abi al-'As ibn Umayya took him and bound him. He said, 'Will you leave the religion of your father for a new religion? By Allah, I will not never let



you go until you leave this religion you are following!' 'Uthman said, "By Allah, I will never leave it or abandon it!" When al-Hakam saw his firmness in his religion, he let him go."

They said that 'Uthman was one of those who emigrated from Makka to Abyssinia in the first and second emigrations. His wife Ruqayya, the daughter of the Messenger of Allah ﷺ, accompanied him in both. The Messenger of Allah ﷺ said, "He was the first to emigrate to Allah after Lut."

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umar from 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm, and Muhammad ibn 'Umar that Musa ibn Ya'qub az-Zama'i reported from Muhammad ibn Ja'far ibn az-Zubayr. They said that when 'Uthman emigrated to Madina, he stayed with Aws ibn Thabit, the brother of Hassan ibn Thabit, among the Banu an-Najjar.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Utba said, "When the Messenger of Allah ﷺ laid out the houses in Madina, he laid out for 'Uthman ibn 'Affan his house which is there today. It is said that the opening which is in the house of 'Uthman today was opposite the door of the Prophet ﷺ from which the Messenger of Allah ﷺ exited when he entered 'Uthman's house."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made brotherhood between 'Uthman ibn 'Affan and 'Abd ar-Rahman ibn 'Awf, and also between 'Uthman and Aws ibn Thabit Abi Shaddad ibn Aws. It is said that it was Abu 'Ubada Sa'd ibn 'Uthman az-Zuraqi.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a that 'Abdullah ibn Miknaf ibn Haritha al-Ansari said, "When the Messenger of Allah ﷺ set out for Badr, he left 'Uthman in charge of his daughter Ruqayya who was ill. She died on the day when Zayd ibn Haritha came to Madina with the good news of the victory Allah had given to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ gave 'Uthman a share and reward for Badr and so he was like someone who had been present there."

Muhammad ibn 'Umar reported that after Ruqayya died, the Messenger of Allah ﷺ married him to Umm Kulthum, the daughter of the Messenger of Allah ﷺ, and she died while married to him. The

Messenger of Allah ﷺ said, 'If I had a third daughter, I would marry her to 'Uthman.'"

Muhammad ibn 'Umar reported from 'A'idh ibn Yahya that Abu al-Huwayrith said, "The Messenger of Allah ﷺ put 'Uthman ibn 'Affan in charge of Madina during the expedition to Dhat ar-Riqā' and he also appointed him over Madina in his expedition against Ghatafan at Dhu Amarr in Najd.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Musa ibn Sa'd, the client of Asad ibn 'Abd al-'Uzza, from Yahya ibn 'Abd ar-Rahman ibn Hatib that he heard his father say, "I did not see any of the Companions of the Messenger of Allah ﷺ relate *hadiths* in a better and more complete form than 'Uthman ibn 'Affan, but he was a man who had respect and great caution about *hadiths*."

### The manner of dress of 'Uthman

Muhammad ibn 'Umar reported from 'Utba ibn Jabira from al-Husayn ibn 'Abd ar-Rahman ibn 'Amr ibn Sa'd ibn Mu'adh that Mahmud ibn Labid saw 'Uthman ibn 'Affan on a mule of his wearing two yellow garments with two plaits of hair."

Yazid ibn Harun and Muhammad ibn Isma'il ibn Abi Fudayk reported from Ibn Dhi'b that Sa'd, the client of al-Aswad ibn Sufyan, said, "I saw 'Uthman ibn 'Affan when he was before me at az-Zawra' [his house in Madina] on a grey mule with his beard yellow." Ibn Abi Fudayk did not mention the grey mule, but Yazid did.

Khalid ibn Makhlad reported from al-Hakam ibn as-Salt that his father said, "I saw 'Uthman ibn 'Affan give a *khutba* wearing a black mantle. His hair was dyed with henna."

Yazid ibn Harun reported that Sharik ibn 'Abdullah said that a shaykh of the Hatibis related that his father said, "I saw 'Uthman wearing a Quhi shirt on the minbar."

Hushaym ibn Bashir reported from Husayn from 'Amr ibn Jawan that al-Ahnaf ibn Qays said, "I saw 'Uthman ibn 'Affan wearing a yellow mantle."

Khalid ibn Makhlad reported from Ishaq ibn Yahya ibn Talha that Musa ibn Talha said, "I saw 'Uthman ibn 'Affan wearing two Egyptian garments."



Muhammad ibn 'Umar reported from 'Abdullah ibn Thabit ibn 'Ajlān that Sulaym Abu 'Amir said, "I saw 'Uthman ibn 'Affan wearing a Yamani cloak worth eight hundred dirhams."

Muhammad ibn 'Umar reported from Ibn Abi Sabra from Marwan ibn Abi Sa'id ibn al-Mu'alla from al-A'raj that Rabi'a ibn al-Harith said, "The Companions of the Messenger of Allah ﷺ were generous to their women in clothing which protects and beautifies." Then he added, "I saw 'Uthman wearing rough silk worth two hundred dirhams. He said, 'This belongs to Na'ila (his wife). I gave it to her to wear. I am wearing it to make her happy.'"

Muhammad ibn 'Umar reported that he asked 'Amr ibn 'Abdullah ibn 'Anbasa, 'Urwa ibn Khalid ibn 'Abdullah ibn 'Amr ibn 'Uthman and 'Abd ar-Rahman ibn Abi az-Zinad about 'Uthman's description. He said, "I did not see any difference between them. They said that he was a man who was neither short or tall with a handsome face, soft skin, and a large immense beard. He was dark in colour, large-jointed, wide-shouldered, with a lot of hair on his head. He dyed his beard yellow."

Muhammad ibn 'Umar reported from Waqid ibn Abi Yasir that 'Uthman had gold braces on his teeth.

Ma'n ibn 'Isa reported from Sulayman ibn Bilal from Ja'far ibn Muhammad from his father that 'Uthman wore a signet ring on his left hand.

Qabisa ibn 'Uqba reported from Sufyan that 'Umar ibn Sa'id said, "When 'Uthman ibn 'Affan had a child born to him, he prayed for him while he was in his swaddling and he smelled him. He was asked, 'Why did you do this?' He replied, 'I want him to have something that occur to my heart (i.e. love).'"

Muhammad ibn 'Umar reported from Ishaq ibn Yahya that his uncle Musa ibn Talha said, "I saw 'Uthman go out on Friday wearing two yellow garments. He sat on the minbar and the *mu'adhdhin* gave the *adhan* while he was talking, asking people about their goods, those who had arrived and those of them who were ill. Then when the *mu'adhdhin* was silent, he stood, leaning on a crooked staff, and addressed people while it was in his hand. Then he sat and began to speak to people and to question them as he had done the first time, and then he rose again and spoke. Then he came down and the *mu'adhdhin* gave the *iqama*."

Hisham ibn 'Abd al-Malik Abu al-Walid at-Tayalisi reported from Hushaym from Muhammad ibn Qays that Musa ibn Talha ibn 'Ubaydullah said, "I saw 'Uthman ibn 'Affan while the *mu'adhdhin* was giving the *adhan*. He was speaking to people. He asked them about what they had to say about prices and news."

Muhammad ibn Rabi'a reported from Umm Ghurab that Bunana said, "'Uthman used to dry himself after doing *wudu*.'" He also reported that 'Uthman used to expose himself to the rain.

Muhammad ibn Rabi'a reported from Umm Ghurab that Bunana said, "When 'Uthman when had a *ghusl*, I brought him his garment and he said to me, 'Do not look at me. It is not lawful for you.'" She remarked, "I was his wife. 'Umm Ghurab also reported that Bunana said, "'Uthman had a white beard.'"

Abu Usama Hammad ibn Usama reported from 'Ali ibn Mas'ada that 'Abdullah ar-Rumi said, "'Uthman attended to the *wudu*' water at night by himself. He was told, 'If you would command one of the servants, they could spare you that.' He said, 'No, the night is a time in which they rest.'"

'Affan ibn Muslim reported from Wuhayb ibn Khalid from Khalid al-Hadhdha' from Abu Qilaba from Anas ibn Malik that the Prophet ﷺ said, "'Uthman is the truest of my community in modesty.'"

'Affan ibn Muslim reported from Sulaym ibn Akhdar from Ibn 'Awn that Muhammad said, "The one with the most knowledge of hajj practices was Ibn 'Affan, and after him Ibn 'Umar."

Rawh ibn 'Ubada and 'Affan ibn Muslim reported from Hammad ibn Salama from 'Abdullah ibn 'Uthman ibn Khuthaym from Ibrahim from 'Ikrima from Ibn 'Abbas that the words "*Is he the same as someone who commands justice and is on a straight path?*" (16:76) refer to 'Uthman ibn 'Affan.

'Arim ibn al-Fadl reported from Wuhayb ibn Khalid from Yunus ibn 'Ubayd that al-Hasan said, "I saw 'Uthman sleeping in the mosque using his cloak as a pillow."

Ahmad ibn Muhammad ibn al-Walid al-Azraqi reported from Muslim ibn Khalid az-Zanji from 'Abd ar-Rahim ibn 'Urwa from his father that 'Uthman ibn 'Affan did not use the *shahada* in his will."

Muhammad ibn 'Umar reported from 'Amr ibn 'Uthman ibn Hani' that 'Ubaydullah ibn Dara said, "'Uthman was a merchant in the *Jahiliyya* and Islam. He used to lend out his money in *qirad*-loans."



Muhammad ibn 'Umar and Shibl ibn al-'Ala' reported from al-'Ala' ibn 'Abd ar-Rahman from his father that 'Uthman paid him some money as a *qirad* in exchange for half.

### The Shura (electoral council)

Muhammad ibn 'Umar reported from Shurahbil ibn Abi 'Awn from his father that al-Miswar ibn Makhrama said, "When 'Umar ibn al-Khattab was healthy, he was asked about appointing his successor but he refused. One day he ascended the minbar and said, 'If I die, I entrust your business to these six with whom the Messenger of Allah ﷺ was pleased when he parted from them: 'Ali ibn Abi Talib, az-Zubayr ibn al-'Awwam, 'Abd ar-Rahman ibn 'Awf, 'Uthman ibn 'Affan, Talha ibn 'Ubaydullah and Sa'd ibn Abi Waqqas. I advise you to fear Allah in judgement and be fair in division of spoils.'"

Muhammad ibn 'Umar reported from Abdullah ibn Ja'far al-Azhari from Abu Ja'far that 'Umar ibn al-Khattab said to the people of the Council: "Consult one another about your business. If it is equally divided, then continue to consult. If it is four versus two, then take the one with the majority."

Muhammad ibn 'Umar reported from Hisham ibn Sa'd and 'Abdullah ibn Zayd ibn Aslam from Zayd ibn Aslam that 'Umar said, "When agreement is three versus three, then follow and obey the side of 'Abd ar-Rahman ibn 'Awf."

Muhammad ibn 'Umar reported from ad-Dahhak ibn 'Uthman ibn 'Abd al-Malik ibn 'Ubayd from 'Abd ar-Rahman ibn Sa'd ibn Yaru' that when 'Umar was stabbed, he said, "Suhayb should lead you in the prayer for three days. Consult one another about your business. The consultation should be between these six. If someone resists their authority, strike off his head (i.e. those who differ from them.)"

Muhammad ibn 'Umar reported from Muhammad ibn Musa from Ishaq ibn 'Abdullah ibn Abi Talha that Anas ibn Malik said, "'Umar ibn al-Khattab sent for Abu Talha an hour before he died. He said, 'Abu Talha, you and fifty of your people should be from now with this group: the people of the Council. Do not let the third day pass without putting one of them in authority. O Allah, You are my successor over them!'"

### Allegiance is given to 'Uthman ibn 'Affan

Muhammad ibn 'Umar reported from Malik ibn Abi ar-Rijal that Ishaq ibn 'Abdullah ibn Abi Talha said, "Abu Talha spent an hour with his companions at the grave of 'Umar and then joined the people of the Council. When they made 'Abd ar-Rahman ibn 'Awf their leader, he chose for them from among them. Abu Talha stayed by the door of 'Abd ar-Rahman ibn 'Awf with his companions until allegiance was given to 'Uthman."

Muhammad ibn 'Umar reported from Sa'id al-Muktib from Salama ibn Abi Salama ibn 'Abd ar-Rahman that his father said, "The first to give allegiance to 'Uthman was 'Abd ar-Rahman, then 'Ali ibn Abi Talib."

Muhammad ibn 'Umar reported from 'Umar ibn 'Amira ibn Hunayy, the client of 'Umar ibn al-Khattab, from his father that his grandfather said, "I saw that 'Ali was the first of people to give allegiance to 'Uthman and then the people followed and gave their allegiance."

Muhammad ibn 'Umar reported from Isma'il ibn Ibrahim from 'Abd ar-Rahman ibn 'Abdullah ibn Abu Rabi'a al-Makhzumi from his father that when allegiance was given to 'Uthman, he went out to the people and spoke to them and praised Allah and then said, "People! The beginning of the ride is difficult. There will be days after today. If I live, I will address you properly. We are not orators. Allah will teach us."

Abu Mu'awiya, 'Ubaydullah ibn Musa and Abu Nu'aym said to Fadl ibn Dukayn, who said that Mis'ar reported from 'Abd al-Malik ibn Maysara from an-Nazzal ibn Sabra that 'Abdullah said when 'Uthman was appointed, "We appointed as caliph the best of those who remained and we were not negligent."

Hajjaj ibn Muhammad reported from Shu'ba from 'Abd al-Malik ibn Maysara that an-Nazzal ibn Sabra said, "I saw 'Abdullah ibn Mas'ud in this mosque. He did not give a *khutba* without saying, 'We put in command the best of those who remain and were not negligent.'"

'Affan ibn Muslim reported from Hammad ibn Salama from 'Asim ibn Bahdala from Abu Wa'il that 'Abdullah ibn Mas'ud travelled from Madina to Kufa eight times when 'Uthman ibn 'Affan was



caliph. He praised Allah and then said, "The Amir al-Mu'minin 'Umar ibn al-Khattab died and we did not see a day with more sobbing than on that day. We, the Companions of Muhammad, met and did not neglect the best of them who had a share. We gave allegiance to the Amir al-Mu'minin 'Uthman and they gave him allegiance."

Muhammad ibn 'Umar reported from Abu Bakr ibn Isma'il ibn Muhammad ibn Sa'd ibn Abi Waqqas from 'Uthman ibn Muhammad al-Akhnasi, and Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Ya'qub that his father said, "'Uthman ibn 'Affan was given allegiance on Monday 29 Dhu al-Hijja 28 AH. His caliphate started in Muharram 34 AH."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra that that year 'Uthman put 'Abd ar-Rahman ibn 'Awf in charge of Hajj and he led the people in the Hajj in 24 AH. Then 'Uthman led the Hajj during all of his caliphate for ten years except for the year in which he was under siege. That year, 35 AH, he put 'Abdullah ibn 'Abbas in charge of the Hajj.

Muhammad ibn 'Umar reported from Usama ibn Zayd al-Laythi from Dawud ibn al-Husayn from 'Ikrima from Ibn 'Abbas that 'Uthman put him in charge of the Hajj in the year in which he was killed, 35 AH. He went out and performed the *Hajj* with the people at 'Uthman's command.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah that az-Zuhri said, "'Uthman was commander for twelve years. He acted for six years and people did not reprove him for anything. He was more loved by Quraysh than 'Umar ibn al-Khattab because 'Umar had been harsh to them. When 'Uthman was appointed, he was lenient to them and maintained ties with them. Then he was lax in their business and appointed his relatives and the people of his house in the last six years. He wrote the *khums* of Egypt for Marwan and gave his relatives wealth. He interpreted that as maintaining kinship as a duty which Allah commanded. He took wealth and borrowed from the treasury, saying, 'Abu Bakr and 'Umar left that for what they had. I took it to distribute it to my relatives.' People objected to him doing that."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Umm Bakr bint al-Miswar from her father that he heard 'Uthman say, "People! Abu Bakr and 'Umar interpreted this wealth as some-

thing from which they and their relatives refrain. I interpret it as maintaining ties of kinship."

### The Egyptians and the siege of 'Uthman

Muhammad ibn 'Umar reported from Ibrahim ibn Ja'far from Umm ar-Rabi' bint 'Abd ar-Rahman ibn Muhammad ibn Maslama from his father, Muhammad ibn 'Umar reported from Yahya ibn 'Abd al-'Aziz from Ja'far ibn Mahmud from Muhammad ibn Maslama, Muhammad ibn 'Umar reported from Ibn Jurayj, and Dawud ibn 'Abd ar-Rahman al-'Attar from 'Amr ibn Dinar from Jabir ibn 'Abdullah that when the Egyptians came from Egypt making for 'Uthman and stopped at Dhu Khushub, 'Uthman summoned Muhammad ibn Maslama and said, "Go to them and turn them from me. Satisfy them and tell them that I will do the things they have asked and remove the things they mentioned." Muhammad ibn Maslama rode to them at Dhu Khusub. Jabir said, "'Uthman sent with me fifty riders of the Ansar. They [the Egyptians] had four leaders: 'Abd ar-Rahman ibn 'Udays al-Balawi, Sudan ibn Humran al-Muradi, Ibn al-Bayya', and 'Amr ibn al-Hamiq al-Khuza'i. His name took precedence so that it was called 'the army of 'Amr ibn al-Hamiq'. Muhammad ibn Maslama went to them and said, "The Amir al-Mu'minin says this and that." He told them what he had said and continued with them until they went back. When they were at al-Buwayb, they saw camels marked as *zakat* and they took them. There was a slave belonging to 'Uthman. They took his goods and searched him and found inside a lead pipe a letter inside an inkpot addressed to 'Abdullah ibn Sa'd telling him to go to certain people who had acted against 'Uthman. The people returned again and camped at Dhu Khushub. 'Uthman sent Muhammad ibn Maslama and said, "Go and make them go back from me." He said, "I will not do it." They came and laid siege to 'Uthman.

Muhammad ibn 'Umar reported from 'Abdullah ibn al-Harith in al-Fudayl from his father that Sufyan ibn Abu al-'Awja' said, "'Uthman denied that he had written the letter or sent that messenger. He said, 'It was done without my knowledge.'"

Qabisa ibn 'Uqba reported from Sufyan from Abu Ishaq that 'Amr ibn al-Asamm said, "I was among those who were sent from the army



of Dhu Khusub. They said to us, 'Ask the Companions of the Messenger of Allah ﷺ, and make 'Ali the last you ask, "Shall we come?" We asked them and they said, 'Come,' except for 'Ali. He said, 'I do not command you. If you refuse to accept, reap the result.'"

### What was said to 'Uthman about resigning

'Affan ibn Muslim reported from Jarir ibn Hazim from Ya'la ibn Hakim from Nafi' that 'Abdullah ibn 'Umar said, "While he was besieged in the house, 'Uthman asked me, 'What do you think about what al-Mughira ibn al-Akhnas indicated to me?' I said, 'What did he indicate to you?' He answered, 'Those people want to depose me. If I resign, they will leave me alone. If I do not resign, they will kill me.' I said, 'Do you think that if you resign you will remain forever in this world?' 'No,' he answered. I asked, 'Do they own the Garden and the Fire?' 'No,' he answered. I said, 'Do you think that if you do not resign, they will do more than kill you?' 'No,' was his reply. I said, 'I do not think that you should make this *sunna* in Islam. When some people are angry with their ruler, they will depose him. Do not remove a shirt which Allah has put on you.'"

Musa ibn Isma'il reported from 'Umar ibn Abi Khalifa from Umm Yusuf ibn Mahik that her mother said, "They used to visit 'Uthman when he was besieged and say, 'Resign for us.' He said, 'I will not remove a garment with which Allah has clothed me, but I will remove what you dislike.'"

Ahmad ibn Yunus reported from Talha ibn Zayd al-Jazari or ash-Shami from Abu Bakr ibn 'Abdullah ibn Abi Maryam that 'Abd ar-Rahman ibn Jubayr said, "The Messenger of Allah ﷺ said to 'Uthman, 'Allah will clothe you in a garment one day. If the hypocrites want to remove it, do not remove it for a wrongdoer.'"

Abu Usama reported from Isma'il ibn Abi Khalid from Qays that Abu Sihla, the client of 'Uthman, said that the Messenger of Allah ﷺ said in his illness, "I want to have one of my Companions with me." 'A'isha said, "I asked, 'Messenger of Allah, should I call Abu Bakr for you?' He was silent and I recognised that he did not mean him. I said, 'I will call 'Umar.' He was silent and I recognised that he did not mean him. I said, 'I will call the son of 'Affan.' He said, 'Yes.' When he came, the Messenger of Allah ﷺ indicated to me that I

should go apart. 'Uthman came and sat with the Prophet ﷺ. The Messenger of Allah ﷺ began to speak to him and 'Uthman turned pale." Qays said, "Abu Sihla reported: 'When his house was under attack, people asked 'Uthman, "Will you not fight?" He answered, "The Messenger of Allah ﷺ made a compact with me and I will remain patient with it." Abu Sihla said that they thought that he meant that day.

'Affan ibn Muslim and Sulayman ibn Harb reported from Hammad ibn Zayd from Yahya ibn Sa'id that Abu Umama ibn Sahl said, "I was with 'Uthman in the house when he was under siege. We used to go in an entrance and when we entered, we heard words from someone on the flat ground. 'Uthman entered one day for a need and came out pallid. He said, 'They threatened to kill me.' We said, 'Messenger of Allah will be enough for you, Amir al-Mu'minin.' He said, 'Why will they kill me when I heard the Messenger of Allah ﷺ say, "The blood of a Muslim is only lawful for three things: a man who disbelieves after belief, a man who fornicates after being *muh-san*, or for murdering someone." By Allah, I have not fornicated ever either in the *Jahiliyya* nor in Islam. I do not want anything instead of my *deen* since Allah guided me, and I have not killed a person. For what will they kill me?"

'Amr ibn 'Asim al-Kilabi reported from Hafs ibn Abi Bakr from Hayyaj ibn Sari' that Mujahid said, "'Uthman looked at those laying siege to him and said, 'People! Do not kill me. I occupy an office and am a brother Muslim. By Allah, I only wanted to put things right as much as I could, whether right or wrong. If you kill me, you will never pray altogether again and you will never go on expeditions altogether again and you will not divide your spoils between you.' When they refused, he said, 'I adjure by you by Allah, at the death of the Amir al-Mu'minin did you call for what you called? I command you all not to split up. You are people of its *deen* and the truth. Do you say that Allah did not answer your call or do you say that the *deen* was of no importance to Allah? Do you say that I took this business by the sword and conquest and did not take it from the council of the Muslims? Do you say that Allah did not know any of the first of my business and then knew its end?' When they refused, he said, 'O Allah, count their number and kill them and do not let any of them remain!'" Mujahid said that Allah killed those of them who



were killed in the Civil War. Yazid sent twenty thousand men to Madina and they made Madina lawful for three days in which they did whatever they wished to its inhabitants.

Muhammad ibn 'Umar reported from 'Amr ibn 'Abdullah ibn 'Anbasa ibn 'Amr ibn 'Uthman from Muhammad ibn 'Abdullah ibn Amr ibn 'Uthman from Ibn Labiba that when 'Uthman ibn 'Affan was under siege, he looked down on them from a window high up and asked, "Is Talha among you?" "Yes," they said. He said, "I adjure you by Allah, do you know that when the Messenger of Allah ﷺ established brotherhood between the Muhajirun and Ansar, he made him and me brothers?" Talha said, "Yes, O Allah." Talha was asked about that and he said, "He adjured me and it is something which I saw. Should I not attest to it?"

Muhammad ibn Yazid al-Wasiti and Yazid ibn Harun reported from al-'Awwam ibn Hawsab from Habib ibn Abi Thabit that Abu Ja'far Muhammad ibn 'Ali said, "'Uthman sent to 'Ali to call on him while he was besieged in the house. He wanted to go to him but they hung onto him and stopped him. He removed a black turban on his head and said, 'O Allah, I am not pleased with his being killed and I did not command it. By Allah, I am not pleased with his being killed and I did not command it.'"

Kathir ibn Hisham reported from Ja'far ibn Burqan from Rashid ibn Kaysan Abu Fazara al-'Absi that 'Uthman sent to 'Ali while he was besieged in the house to come to him. 'Ali got up to go to him. Some of 'Ali's family rose to stop him. He said, "Do you not see the squadrons before you? Do not let them reach him." 'Ali was wearing a black turban and he took from his head and then threw it to 'Uthman's messenger and said, 'Tell him what you saw.' Then 'Ali went out of the mosque to the oil stones in the market of Madina. He heard of his murder and said, 'O Allah, I declare to You that I am innocent of his blood. I did not kill him or incline to his killing.'"

Kathir ibn Hisham reported from Ja'far ibn Burqan that Maymun ibn Mihran said, "When 'Uthman ibn 'Affan was besieged in the house, he sent a man to ask and see what the people were saying. He said, 'I heard some of them say, "It is lawful to kill him."' 'Uthman said, 'The blood of a Muslim is only lawful if a man disbelieves after believing, or commits fornication after he is *muhsan*, or kills a man

and then is killed for him.' I reckon that he or someone else said, 'Or strives to bring about corruption in the earth.'"

Rawh ibn 'Ubada reported from Sa'id ibn Abi 'Aruba from Ya'la ibn Hakim from Nafi' that Ibn 'Umar said, "When they wanted to kill 'Uthman, he looked down on them and said, 'For what will you kill me? I heard the Messenger of Allah ﷺ say, "It is not lawful to kill a man except for one of three things: a man disbelieves after his Islam and is killed, a man commits fornication after he is *muhsan* and he is stoned, and a man kills a man deliberately and is killed for him.'"

Yazid ibn Harun reported from Muhammad ibn 'Amr from his father that 'Alqama ibn Waqqas said, "'Amr ibn al-'As said to 'Uthman while he was on the minbar, 'Uthman! You have taken this Community through dangers! Repent and they should repent with you!' He turned his face to the *qibla*, raised his hands and said, 'O Allah, I ask for Your forgiveness and I turn in repentance to You.' The people also raised their hands.

'Abd al-'Aziz ibn 'Abdullah al-Uwaysi of the Banu 'Amir ibn Lu'ayy reported from Ibrahim ibn Sa'd from his father that 'Amr ibn al-'As said to 'Uthman, 'You rode with us through dangers and we rode with you. Repent and the people will repent with you.' 'Uthman raised his hands and said, 'O Allah, I repent to You!'"

Shababa ibn Sawwar al-Fazari reported from Ibrahim ibn Sa'd from his father from his grandfather: "I heard 'Uthman ibn 'Affan say, 'If you find in the Book of Allah to put my feet in shackles, do so.'"

'Abdullah ibn Idris reported from Hisham ibn Hassan that Muhammad ibn Sirin said, "Zayd ibn Thabit went to 'Uthman and said, "These Ansar are at the door saying, 'If you wish, we are the Helpers of Allah.' 'Uthman said, "No fighting."

'Abdullah ibn Idris reported from Yahya ibn Sa'id from 'Abdullah ibn 'Amir ibn Rabi'a who said that 'Uthman said on the day when he was in the house, "The wealthiest of you is a man who restrains his hand and his weapons."

Abu Mu'awiya ad-Darir reported from al-A'mash from Abu Salih that Abu Hurayra said, "I visited 'Uthman on the day of the house and I said, 'Amir al-Mu'minin, 'Fighting is lawful.' He said, 'Abu Hurayra, are you happy to fight all the people and me?' 'No,' I answered. He said, 'By Messenger of Allah, if you kill a single man, it is as if you had killed all the people.' I returned without fighting."



Abu Usama Hammad ibn Usama reported from Hisham ibn 'Urwa from his father that 'Abdullah ibn az-Zubayr said, "I said to 'Uthman on the day of the house, 'May Allah fight them! Allah has allowed you to fight them!' He said, 'No, by Allah, I will never fight them!' They came in to him when he was fasting. 'Uthman had put 'Abdullah ibn az-Zubayr in charge of the house. 'Uthman said, 'Whoever obeys me should obey 'Abdullah ibn az-Zubayr.'"

Isma'il ibn Ibrahim al-Asadi ibn 'Ulayya reported from Ayyub from Ibn Abi Mulayka that 'Abdullah ibn az-Zubayr said, "I said to 'Uthman, 'Amir al-Mu'minin, there are with you in the house a group who seek the help of Allah for 'Uthman. Allow me to fight.' He said, 'I remind by Allah any man who would shed blood for me [not to].'"

Isma'il ibn Ibrahim reported from Ibn 'Awn that Ibn Sirin said, "There were seven hundred people with 'Uthman in the house on that day. If he had let them strike them, Allah willing, they would have driven them out of our area. Among them were Ibn 'Umar, al-Hasan ibn 'Ali and 'Abdullah ibn az-Zubayr."

Abu Usama Hammad ibn Usama reported from 'Abd al-Malik ibn Abi Sulayman that Abu Layla al-Kindi said, "I saw 'Uthman while he was besieged and he looked from a window saying, 'O people, do not kill me. Ask me to repent. By Allah, if you kill me, you will not pray ever altogether and you will not strive against the enemy altogether and you will differ until you become like that.' He intertwined his fingers. Then he said, 'People, do not let the split with me bring about on you the like of what struck the people of Nuh, the people of Hud or the people of Salih. The people of Lut are not far from you.' He sent to 'Abdullah ibn Salam and said, 'What do you think?' He said, 'Refrain, refrain. You were eloquent in the argument.'"

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi az-Zinad that Abu Ja'far al-Qari', the client of Ibn 'Abbas al-Makhzumi, said: "The Egyptians who besieged 'Uthman were six hundred, led by 'Abd ar-Rahman ibn 'Udays al-Balawi, Kinana ibn 'Attab al-Kindi, and 'Amr ibn al-Hamiq al-Khuza'i. There were two hundred who came from Kufa, led by Malik al-Ashtar an-Nakha'i. A hundred men led by Hukaym ibn Jabala al-'Abdi came from Basra. They were like a single hand of evil. Some dregs of people attached themselves to them who muddled together their contracts and trusts, and were tempted. The Companions of the Prophet ﷺ who failed him

disliked the disorder and thought that the matter would not reach murder. They regretted what they had done about him. By my life, if they – or some of them – had stood and thrown dust in their faces, they would have left humiliated."

Muhammad ibn 'Umar reported from al-Hakam ibn al-Qasim that Abu 'Awn, the client of al-Miswar ibn Makhrama, said, "The Egyptians continued to refrain from shedding his blood or fighting until the reinforcements of Iraq arrived from Kufa, Basra and Syria. When they arrived, the people were encouraged when they heard that troops had left Iraq from Ibn 'Amir and from Egypt from 'Abdullah ibn Sa'd. They said, 'We should hurry before the reinforcements come.'"

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra that 'Abd al-Majid ibn Suhayl ibn Abi 'Amir said, "Sa'd ibn Abi Waqqas went out until he came to 'Uthman when he was besieged. Then he left him and saw 'Abd ar-Rahman ibn 'Udays, Malik al-Ashtar and Hukaym ibn Jabala. He clapped one of his hands on the other and then said, 'We return to Allah,' and then began to speak. He said, 'By Allah, a plot and these are leaders of a bad business!'"

### The murder of 'Uthman ibn 'Affan

Isma'il ibn Ibrahim related from Ibn 'Awn that al-Hasan from Waththab, one of those freed by the Amir al-Mu'minin 'Umar. Al-Hasan said, "He was in front of 'Uthman and I saw on his throat the mark of two spear thrusts as they were burns where he had been stabbed on the Day of the House of 'Uthman. He said, "Uthman sent me to summon al-Ashtar for him and he came. (Ibn 'Awn said that he thought he continued as follows:) I put down a cushion for the Amir al-Mu'minin and a cushion for him. He said, 'Ashtar, what do people want from me?' 'Three things,' he answered, 'and you have no alternative to them.' 'What are they?' he asked. He said, 'You give them the choice about their business and say, "This is your business, so choose for it whomever you wish," or you will have retaliation taken on your person. If you refuse these two, the people will fight you.' He asked, 'Is there an alternative to one of them?' He answered, 'There is nothing but one of them.' He said, 'As turning over authority to them, I would not remove a garment which Allah has placed on me.'"



Others said that he said, "By Allah, I prefer to come out and have my head struck off than to let loose the Community of Muhammad against one another. (They said, "This is more like the words of Uthman.") As for retaliation from myself, by Allah, I know that my companions before me used to punish and no people had any right of retaliation. If you kill me, by Allah, you will never love one another afterwards nor ever pray altogether after me and you will not fight an enemy altogether after me." Then Al-Ashtar rose and left. We remained and said, "Perhaps the people will..." Then a little man like a wolf came and opened the door and then left. Muhammad ibn Abi Bakr came with thirteen men and went to 'Uthman and took hold of his beard. He shook it until his teeth could be heard rattling fall and said, "Mu'awiya will not help you! Ibn 'Amir will not help you! Your letters will not help you!" He said, "Let go of my beard, nephew. Let go of my beard, nephew." He said, "I saw him indicate to a man of the people to help and he went to him with a broad iron arrow-head and stabbed him in his head in the head with it." Ibn 'Awn asked, "Then what?" He said, "By Allah, they gathered round him and killed him. May Allah have mercy on him."

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn 'Abd al-'Aziz from 'Abd ar-Rahman ibn Muhammad ibn 'Abd that Muhammad ibn Abi Bakr climbed into 'Uthman from the house of 'Amr ibn Hazm with Kinana ibn Bishr ibn 'Attab, Sudan ibn Humran and 'Amr ibn al-Hamiq. They found 'Uthman with his wife Na'ila reciting *Surat al-Baqara* from a copy of the Qur'an. Muhammad ibn Abi Bakr went ahead and took hold of 'Uthman's beard. He said, "May Allah disgrace you, Na'thal!" 'Uthman said, "I am not Na'thal, but the slave of Allah and the Amir al-Mu'minin." Muhammad said, "Neither Mu'awiya nor anyone else with help you!" 'Uthman said, "Nephew, let go of my beard. Your father would not take what you have taken," Muhammad said, "I mean to do worse to you than grab your beard!" 'Uthman said, "I ask Allah for help against you and I seek His help," Then he stabbed his forehead with a broad iron arrow-head in his hand. Kinana ibn Bishr ibn 'Attab raised some of the same sort of arrows in his hand and stabbed them into the base of 'Uthman's ear and through to his throat. Then he used a sword on him until he had killed him.

'Abd ar-Rahman ibn 'Abd al-'Aziz reported that he heard Ibn Abi 'Awn say that Kinana ibn Bishr struck his brow and the front of his head with an iron bar and he fell to the side. Sudan ibn Humran al-Muradi hit him after he fell to the side and killed him. 'Amr ibn al-Hamiq jumped on 'Uthman and sat on his chest while he was barely alive and stabbed him nine times. He said, "I stabbed him three times for Allah and six times because of the anger I felt towards him."

Muhammad ibn 'Umar reported from az-Zubayr ibn 'Abdullah that his grandmother said, "When he hit him with the arrows, 'Uthman said, 'In the Name of Allah. I have put my trust in Allah.' When the blood was running down his beard, dripping on the Qur'an in front of him, he leant to his left side, saying, 'Glory be to Allah the Immense.' In that he was reciting the Qur'an and the blood was running on it until the blood stopped at the words of the Almighty, *"Allah will be enough for you and he is the All-Hearing, All-Knowing."* (2:137) He covered the Qur'an and they all dealt him one blow. They struck him, by Allah, while he was spending the night in prayer, maintaining ties of kinship, feeding the poor and bearing weariness. May Allah have mercy on him."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from 'Awn ibn Abi 'Awn that az-Zuhri said, "'Uthman was killed at the 'Asr prayer. A black slave of 'Uthman's grabbed Kinana ibn Bishr whereupon Sudan grabbed the slave and killed him. Tumult broke out in the house of 'Uthman and one of the people called out: 'Do you allow the blood of 'Uthman and not allow his property!' So they looted his goods. Na'ila stood and said, 'Thieves, by the Lord of the Ka'ba! Enemies of Allah! You committed worse in shedding 'Uthman's blood! By Allah you killed him while he was fasting, standing in prayer, reciting the Qur'an in a *rak'at*!' Then the people left the house of 'Uthman and the door was shut on three men who had been killed: 'Uthman, the black slave of 'Uthman, and Kinana ibn Bishr."

Abu Usama Hammad ibn Usama and Yazid ibn Harun reported from Sa'id ibn Abi 'Aruba from Ya'la ibn Hakim that Nafi' said, "In the morning of the day he was murdered, 'Uthman ibn 'Affan recounted a dream he had to his companions. He said, 'I saw the Messenger of Allah ﷺ last night and he told me, "'Uthman, you will break the fast with us.'" He fasted and was killed that day."



'Affan ibn Muslim reported from Wuhayb ibn Khalid from Musa ibn 'Uqba from Abu 'Alqama, a client of 'Abd ar-Rahman ibn 'Awf, that Kathir ibn as-Salt al-Kindi said: "'Uthman went to sleep on the day he was killed, which was Friday, and when he woke up, he said, 'Had it not been that people would say that 'Uthman has hopes I would recount it to you.' We said, 'May Allah put you right. We do not have what the people say.' He said, 'I saw the Messenger of Allah ﷺ in a dream and he said, "You will see us on Friday."'"

'Affan ibn Muslim reported from Wuhayb from Dawud from Ziyad ibn 'Abdullah from Umm Hilal bint Waki' from a wife of 'Uthman whom I think was the daughter of al-Farafisa: "'Uthman dozed and when he woke up, he said, 'The people will kill me.' I said, 'No, Amir al-Mu'minin.' He said, 'I saw the Messenger of Allah ﷺ, Abu Bakr and 'Umar, and they said, "Break the fast with us at night" or "You will break the fast with us at night."'"

### What he recited of the Qur'an in a single *rak'at*

Yazid ibn Harun reported from Hisham from Muhammad ibn Sirin that 'Uthman used to spend the night in prayer and would recite the entire Qur'an in a single *rak'at*.

Yazid ibn Harun reported from Muhammad ibn 'Amr from Muhammad ibn Ibrahim that 'Abd ar-Rahman ibn 'Uthman said: "I stood behind the Maqam wanting for no one to get to it before me that night. A man nudged me but I did not turn around. Then he nudged me again and I looked and it was 'Uthman ibn 'Affan. I went forward and he recited the Qur'an in a single *rak'at* and then left."

Abu Mu'awiya ad-Darir related from 'Asim al-Ahwal that Ibn Sirin said: "When 'Uthman was killed, his wife said, "You have killed him and he would spend the entire night with the Qur'an in a single *rak'at*!"

'Abdullah ibn Numayr reported from Qays from Abu Ishaq that a man he named said, "I saw a man with a good scent and clean clothing standing at the back of the Ka'ba praying while a boy was behind him. Whenever he tired, he helped him. I asked, "Who is this? They answered, "'Uthman."

Yusuf ibn al-Ghariq reported from Khalid ibn Bukayr from 'Ata' ibn Abi Rabah that 'Uthman ibn 'Affan led the people in the prayer

and then stood behind the Maqam and recited the entire Book of Allah in one *rak'at* alone which was called 'the little cut-off'."

Muslim ibn Ibrahim reported from Qurra ibn Khalid and Salam ibn Miskin that Muhammad ibn Sirin said, "When 'Uthman was surrounded and they went in to kill him, his wife said, 'You killed him (or left him) when he was praying the night in a *rak'at* in which he recited the Qur'an!"

### 'Uthman's descendants, how long he lived and where he is buried

Muhammad ibn 'Umar reported from Ibn Abi Sabra from Sa'id ibn Abi Zayd from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "On the day he was killed, 'Uthman ibn 'Affan had in the treasury 30,000,000 dirhams and 500,000 dinars. It was looted and lost. He left a thousand camels at ar-Rabadha and some *sadaqa* which he gave at Baradis, Khaybar, and Wadi al-Qura worth two hundred thousand dinars.

Abu Bakr ibn 'Abdullah ibn Abi Uways reported from the paternal uncle of his grandmother, ar-Rubayya' ibn Malik ibn Abi 'Amir, that his father said, "People were expecting their dead to be buried in Hashsh Kawkab and 'Uthman ibn 'Affan said, "A righteous man is about to die and be buried there.' So the people took it as a model. Malik ibn Abi 'Amir said, "'Uthman ibn 'Affan was the first to be buried there."

Muhammad ibn Sa'd said, "I mentioned this *hadith* to Muhammad ibn 'Umar and he acknowledged it."

'Amr ibn 'Abdullah ibn 'Anbasa reported from Muhammad ibn 'Abdullah ibn 'Amr from Ibn Labiba that 'Abdullah ibn 'Amr ibn 'Amman said: "'Uthman ibn 'Affan was given allegiance as caliph on the first day of Muharram 24 and killed on Friday 18 Dhu al-Hijja 36 AH after 'Asr. He was fasting that day. He was buried on Saturday night between *Maghrib* and '*Isha*' in Hashsh Kawkab in al-Baqi'. It is the cemetery of the Banu Umayya today. His caliphate lasted twelve days short of twelve years. He was eighty-two when he was killed." Abu Mash'ar used to say that he was seventy-five.



**Those who buried 'Uthman, when he was buried, who carried him, those who prayed over him, on what he was carried, those who went into his grave, those who followed him, and where he was buried**

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim at-Taymi from 'Abdullah ibn Niyyar al-Aslami that his father said, "When Mu'awiya performed the Hajj he looked at the houses of Aslam and the streets in the market and said, "Their houses darken them. May Allah darken their graves for them by the murder of 'Uthman." Niyyar ibn Mukram said, "I went out to him and said, 'My house darkens me, I was one of four men who carried the Amir al-Mu'minin and buried him and prayed over him.' Mu'awiya recognised me and said, 'Reduce the building and do not build in front of his house.' Then he called me aside and asked, 'When did you carry him? When did you bury him? Who prayed over him?' I said, "We carried him on Saturday night between *Maghrib* and *'Isha'*. It was me, Jubayr ibn Mut'im, Hakim ibn Hakim and Abu Jahm ibn Hudhayfa al-'Adawi. Jubayr ibn Mut'im went forward and prayed over him." Mu'awiya confirmed that. They are the ones who went down into his grave.

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi az-Zinad that Muhammad ibn Yusuf said, "Na'ila bint al-Farafisa went out that night and her shirt was torn front and back. She had a lamp with her and she was shouting, 'Alas for the Amir al-Mu'minin!' Jubayr ibn Mut'im told her, 'Put out the lamp! Do not expose us! I saw the rabble at the door.' She put out the lamp and they went to al-Baqi' and Jubayr ibn Mut'im prayed over him. Behind him was Hakim ibn Hizam, Abu Jahm ibn Hudhayfa, Niyyar ibn Mukram al-Aslami, Na'ila bint al-Farafisa and Umm al-Banin bint 'Uyayna, his wives. Niyyar ibn Mukram, Abu Jahm ibn Hudhayfa and Jubayr ibn Mut'im went down into his grave while Hakim ibn Hizam, Umm al-Banin and Na'ila were lowering him to the men so that they put him in the niche and they built over it and concealed his grave and parted.

Yazid ibn Harun reported from Abu Malik 'Abd al-Malik ibn Husayn an-Nakha'i from 'Imran ibn Muslim ibn Riyah from 'Abdullah al-Bahi that Jubayr ibn Mut'im prayed over 'Uthman with sixteen men, Jubayr being the seventeenth.

Ibn Sa'd said: "The first account about four is firmer."

Abu Bakr ibn 'Abdullah ibn Abi Uways al-Madani reported from the uncle of my grandmother, ar-Rubayya' ibn Malik ibn Abi 'Amir, that his father said, "I was one of those who carried 'Uthman ibn 'Affan when he died. We carried him out the door and his head bumped against the door out of our haste and fear at the terrible business until we saw him placed in his grave at Hashsh Kawkab."

Abu Bakr ibn 'Abdullah ibn Abi Uways reported that 'Abd ar-Rahman ibn Abi az-Zinad said, "Four men carried 'Uthman ibn 'Affan: Jubayr ibn Mut'im, Hakim ibn Hizam, Niyar ibn Mukrim al-Aslami and a lad of the Arabs." He was told, "The lad was the grandfather of Malik ibn Abi 'Amir." He answered, "He was not named to me." He said, "The 'Uthmanis know better than me that respect and guard it."

'Affan ibn Muslim reported from Mu'tamir ibn Sulayman that he heard my father say that Abu 'Uthman reported to him that 'Uthman was killed in the middle of the days of *Tashriq*.

### What the Companions of the Messenger of Allah ﷺ said

'Abdullah ibn Idris reported from Muhammad ibn Abi Ayyub from Humayd ibn Hilal that 'Abdullah ibn 'Ukaym said, "I will never help to shed the blood of a caliph after 'Uthman." He was asked, "Abu Ma'bad, did you help to kill him?" He said, "I used to repeat his bad points and that helped to kill him."

'Abdullah ibn Idris reported from Layth from Ziyad ibn Abi Malih from his father that Ibn 'Abbas said, "If the people had gathered to kill 'Uthman, they would be stoned as the people of Lut were stoned."

'Arim ibn al-Fadl reported from as-Sa'id ibn Hazn from Qatada that Zahdam al-Jarmi said, "Ibn 'Abbas gave a speech and said, 'If people had not sought revenge for the blood of 'Uthman, they would have been stoned from heaven.'"

Kathir ibn Hisham reported from Ja'far ibn Burqan from al-'Ala' ibn 'Abdullah ibn Rafi' that Maymun ibn Mahran said, "When 'Uthman was killed, Hudhayfa made a circular gesture with his hand, indicating ten, an opening was made in Islam through which a mountain could not pass."



'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub that Abu Qilaba said, "When Thumama ibn 'Adi (governor of San'a' and a Companion), heard that 'Uthman had been killed he wept for a long time. Then he said, 'This is the time when the caliphate of prophethood has been removed from the Community of Muhammad and it becomes a kingdom and tyranny. Whoever has power over something consumes it.'"

Ahmad ibn Ishaq al-Hadrami reported the like from Wuhayb ibn Khalid from Ayyub from Abu Qilaba from Abu al-Ash'ath from Thumama ibn 'Adi. He said that he was from Quraysh.

Sulayman ibn Harb and 'Arim ibn al-Fadl reported from Hammad ibn Zayd from Yahya ibn Sa'id that Abu Humayd as-Sa'idi said when 'Uthman was killed, and he was one of those who had been at Badr, "O Allah, You have my word that I will not do this or that nor will I laugh until I meet You."

Abu Mu'awiya reported from al-A'mash that Abu Salih said, "When Abu Hurayra was told what had been done to 'Uthman, he wept. He said, "It was as if I could hear him saying, 'Ah! Ah!' sobbing."

Muhammad ibn 'Ubayd at-Tanafisi reported from Fitr ibn Khalifa from Zayd ibn 'Ali that Zayd ibn Thabit used to weep for 'Uthman and the Day of the House.

Yazid ibn Harun reported from al-Yaman ibn al-Mughira from Ishaq ibn Suwayd that someone heard Hassan ibn Thabit say:

It is as if the Companions of the Prophet were fattened camels  
to be slaughtered in the evening at the door of the mosque.

I weep for Abu 'Amr and his excellent trial.

In the evening he is ransomed in Baqi' al-Gharqad.

Muslim ibn Ibrahim reported from Salam ibn Miskin from Malik ibn Dinar that someone heard 'Abdullah ibn Salam say on the day when 'Uthman was killed, "The Arabs are destroyed."

Abu Mu'awiya ad-Darir reported from al-A'mash that Abu Salih heard 'Abdullah ibn Salam say on the day that 'Uthman was killed, "By Allah, you do not shed a glass of blood but that you are put further from Allah by it."

'Abd ar-Rahman ibn Muhammad al-Muhariji reported from Layth that Tawus said, "'Abdullah ibn Salam was asked when 'Uthman was

killed, 'How do you find the description of 'Uthman in their Books? He said, 'We find him on the Day of Rising in command of the killer and disappointed.'"

Isma'il ibn Ibrahim al-Asadi reported from Layth that Tawus said that 'Abdullah ibn Salam said that on the Day of Rising 'Uthman will judge the killer and be disappointed.

Ahmad ibn 'Abdullah ibn Yunus reported from Abu Shihab from Khalid al-Hadhdha' that Abu Qilaba said, "I heard that 'Uthman ibn 'Affan will be given judgement against his killers on the Day of Rising."

Abu Mu'awiya reported from Layth from Tawus that Ibn 'Abbas said, "I heard 'Ali say when 'Uthman was killed, 'By Allah. I did not kill him nor order it. I was overpowered.' He repeated that three times."

'Abdullah ibn Numayr reported from Sharik from 'Abdullah ibn 'Isa that 'Abd ar-Rahman ibn Abi Layla said, "I saw 'Ali at the oil stones raising his fingers, saying, 'O Allah, I am free before You in the business of 'Uthman!'"

Rawh ibn 'Ubada reported from 'Uthman ibn 'Attab that Khalid ar-Rab'i said, "It says in the blessed Book of Allah that 'Uthman ibn 'Affan raised his hands to heaven, saying, 'O Lord, Your believing slaves killed me!'"

Abu Mu'awiya ad-Darir reported from al-A'mash from Khaythama from Masruq from 'A'isha when 'Uthman was killed: "You left him like the cloth clean of filth and then you brought him near and slaughtered him like a sheep. Is not that before this?" Masruq said to her, "This is your doing. You wrote to the people to order them to come out against him." 'A'isha said, "No, by the One in whom the believers believe and the unbelievers disbelieve, I did not write to them black on white until I sat here." Al-A'mash said, "They used to think that it was written in her name."

'Affan ibn Muslim reported from Jarir ibn Hazim who heard Muhammad ibn Sirin say that 'A'isha said when 'Uthman was killed, "You washed like a vessel and then you killed him."

'Amr ibn 'Asm al-Kilani reported from Abu al-Ashhab that al-Hasan said, "When they received the penalty (i.e. the murderers of 'Uthman ibn 'Affan), "the impious son of Abu Bakr was seized." Abu al-Ashhab said, "Al-Hasan did not name him. He called him



impious." He said, "He was taken out inside a donkey skin and then burned."

'Amr ibn 'Asim al-Kilabi reported from Abu al-Ashhab from 'Awf ibn Muhammad ibn Sirin that Hudhayfa ibn al-Yaman said, "O Allah, if the killing of 'Uthman was good, he has no part in it. If his killing was evil, then I am innocent of it. By Allah, if his killing had been good, milk will come from it. If his killing was evil, then there will be blood on account of it."

'Amr ibn 'Asim reported from Hammam from Qatada from Abu al-Malih that 'Abdullah ibn Salam said, "No Prophet at all was killed but that seventy thousand of his community were killed for him. No caliph was killed but that thirty-five thousand were killed for him."

Sulayman ibn Harb reported from Hammad ibn Zayd from Ayyub from Qunafa al-'Uqayli that Mutarrif visited 'Ammar ibn Yasar and said, "We were misguided and Allah guided us. We were Arabs and emigrated and established our abode, teaching the Qur'an and making expeditions. When a warrior went forward and returned, he stayed teaching the Qur'an and those resident raided. We await what you command us. When you commanded us do something, we followed. When you forbade us something, we stopped it. Your letter came about killing the Amir al-Mu'minin 'Umar and we gave allegiance to Ibn 'Affan and were content for you and us and we gave allegiance based on your allegiance, so why did you kill him?" Ayyub said, "We did not find any answer to that."

Ahmad ibn 'Abdullah ibn Yunus reported from Zuhayr ibn Mu'awiya that Kinana, the client of Safiyya, said, "I saw 'Uthman's killer in the house. He was a black man from the people of Egyptian called Jabala, saying while he stretched or raised his hands, 'I killed an old fool.'"

Hajjaj ibn Nusayr reported from Abu Khaldi that al-Musayyab ibn Darim said, "The one who killed 'Uthman stood fighting seventeen of the enemy, at times killing those around him without being wounded until he died on his bed."

### 15. Abu Hudhayfa ibn 'Utba

Abu Hudhayfa ibn 'Utba ibn Rabi'a ibn 'Abd ash-Shams ibn 'Abd Manaf ibn Qusayy. His name was Hushaym. His mother was

Umm Safwan. Her name was Fatima bint Safwan ibn Umayya ibn Muharrith al-Kinani. Hudhayfa's children were: Muhammad, whose mother was Sahla bint Suhayl ibn 'Amr of the Banu 'Amir ibn Lu'ayy, who is the one attacked 'Uthman ibn 'Affan, worked against him and encouraged the people of Egypt to go to him; and 'Asim, whose mother was Amina bint 'Amr ibn Harb ibn Umayya. The line of Abu Hudhayfa has ended and none of them remain. The children of his father, 'Utba ibn Rabi'a, have also come to an end except for the son of al-Mughira ibn 'Imran ibn 'Asim ibn al-Walid ibn 'Utba ibn Rabi'a. They are in Syria.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that Yazid ibn Ruman said, "Abu Hudhayfa became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam to call people to Islam there."

They said that Abu Hudhayfa was one of those who emigrated to Abyssinia both times with his wife Sahla bint Suhayl ibn 'Amr. She bore him Muhammad in Abyssinia.

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara who heard 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm, and Muhammad ibn 'Umar from Musa ibn Ya'qub from Muhammad ibn Ja'far ibn az-Zubayr that when Abu Hudhayfa ibn 'Utba and Salim, the client of Abu Hudhayfa, emigrated from Makka to Madina, they stayed with Bishr. They were both killed in Yamama.

They said that the Messenger of Allah ﷺ made brotherhood between Abu Hudhayfa and 'Abbad ibn Bishr.

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi az-Zinad that his father said, "Abu Hudhayfa was present at Badr and called his father, 'Utba ibn Rabi'a, to come forth to fight. When he called on him to come forth, his sister, the daughter of 'Utba, said:

'A squinting crooked-tooth inauspicious one: Abu Hudhayfa  
is the worst of people in the *deen*.  
Are you are not thankful to your father  
who raised you from a child  
until you became a young man and not crooked!'"

Abu Hudhayfa was a tall man with a handsome face and irregular teeth. He was squint-eyed. He was also present at Uhud, the Ditch



and all the battles with the Messenger of Allah ﷺ. He was killed at Yamama in 12 AH at the age of fifty-three or fifty-four while Abu Bakr as-Siddiq was caliph.

## 16. Salim

He was the client of Abu Hudhayfa ibn 'Utba ibn Rabi'a. According to Musa ibn 'Uqba, he was Salim ibn Ma'qil, one of the people of Istakhr. He was the client of Thuwayba bint Ya'ar al-Ansariyya and then one of the Banu 'Ubayd ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf of Aws, the clan of Unays ibn Qatada. Salim was known among the Ansar in the Banu 'Ubayd as having been set free by Thubayta bint Ya'ar and among the Muhajirun by his friendship with Abu Hudhayfa.

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba from Dawud ibn al-Husayn from Abu Sufyan that Salim belonged to Thubayta bint Ya'ar al-Ansariyya. She was married to Abu Hudhayfa and she freed him without conditions (*sa'iba*) and he became a client of Abu Hudhayfa. He was called Salim ibn Abi Hudhayfa. The wife of Abu Hudhayfa, Sahla ibn Suhayl ibn 'Amr said, "I went to the Messenger of Allah ﷺ after the *ayat* was revealed, 'Call them after their fathers' (33:5) and said, 'Messenger of Allah. Salim was a child with us.' He said, 'Suckle him five times and then he can come and visit you.' She asked, 'Should I suckle him when he is an adult and Abu Hudhayfa has married him to his niece, Fatima bint al-Walid ibn 'Utba ibn Rabi'a?'" When he was killed in the Battle of Yamama, Abu Bakr sent his inheritance to his female client and she refused to accept it. Then 'Umar sent and she refused. She said, "I make it for Allah." So 'Umar put it in the treasury."

Muhammad ibn 'Umar reported this account from Ibn Abi Dhi'b and Yazid ibn Abi Habib reported that Sa'id ibn al-Musayyab said, "Salim was freed (without *wala*) and left a third of his property in the Way of Allah, a third for slaves and a third for his clients."

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Muhammad that Salim, the client of Abu Hudhayfa, was freed by a woman of the Ansar without conditions or *wala*'. She said, "Take a *wali* if you wish." So he became a client of Abu Hudhayfa ibn 'Utba. He used to visit his wife and she mentioned that to the

Prophet ﷺ. She said, "I see dislike in the face of Abu Hudhayfa." He said, "Suckle him." She said, "He has a beard!" He said, "I know that he has a beard." He was killed in the Battle of Yamama and his inheritance went to the woman.

Al-Fadl ibn Dukayn reported from Ma'qil ibn 'Ubaydullah from Ibn Abi Mulayka from al-Qasim ibn Muhammad that Sahla bint Suhayl ibn 'Amr went to the Messenger of Allah ﷺ. She was the wife of Abu Hudhayfa. She said, "Messenger of Allah, Salim, the client of Abu Hudhayfa, was with me and he has reached what men reached [i.e. puberty]." He said, "Suckle him. If you suckle him, he is unlawful for you just as a relative who is *mahram* is forbidden."

Muhammad ibn Umar reported from Ma'mar from az-Zuhri that Abu 'Ubayda ibn 'Abdullah ibn Zam'a ibn al-Aswad said, "My mother reported to me that Umm Salama said, 'The rest of the wives of the Messenger of Allah ﷺ refused to allow anyone to visit them by virtue of this sort of suckling. They said, "This was an allowance from the Messenger of Allah ﷺ just for Salim."'"

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from 'Urwa that among the wives of the Messenger of Allah ﷺ "A'isha took that position.

'Ubaydullah ibn Musa reported from Shayban from Mansur that Malik ibn al-Harith said, "Zayd ibn Haritha was known by his lineage. Salim, the client of Abu Hudhayfa, did not know his lineage. It was said that Salim was one of the righteous."

Muhammad ibn 'Umar reported from 'Abd al-Hamid ibn 'Imran ibn Abi Anas that his father said that he heard Ibn 'Umar say, "Salim, the client of Abu Hudhayfa, led in the prayer the Muhajirun from Makka until they reached Madina because he knew the most Qur'an among them."

Muhammad ibn 'Umar reported from Aflah ibn Sa'id from Abu Ka'b al-Qurazi who said, "Salim, the client of Abu Hudhayfa, led the Muhajirun, including 'Umar ibn al-Khattab, in prayer at Quba' before the arrival of the Messenger of Allah ﷺ."

Anas ibn 'Iyad and 'Abdullah ibn Numayr reported from 'Ubaydullah ibn 'Umar from Nafi' from Ibn 'Umar that when the first Muhajirun came from Makka to Madina, they stayed at 'Usba, beside Quba', and Salim, the client of Abu Hudhayfa, led them in prayer because he was the one among them who knew the most



Qur'an. 'Abdullah ibn Numayr reported in his account that they included 'Umar ibn al-Khattab and Abu Salama ibn 'Abd al-Asad.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made brotherhood between Salim, the client of Abu Hudhayfa, and Abu 'Ubayda ibn al-Jarrah brothers, and the Messenger of Allah ﷺ made brotherhood between him and Mu'adh ibn Ma'is al-Ansari.

Muhammad ibn 'Umar reported from Yunus ibn Muhammad az-Zafari from Ya'qub ibn 'Umar ibn Qatada that Muhammad ibn Thabit ibn Qays ibn Shammas said, "When the Muslims were exposed in the Battle of Yamama, Salim, the client of Abu Hudhayfa, said, 'We did not act like this with the Messenger of Allah ﷺ!' He dug a hole for himself and stood in it holding the banner of the Muhajirun on that day and fought until he was killed as a martyr in the Battle of Yamama in 12 AH while Abu Bakr as-Siddiq was caliph."

Muhammad ibn 'Umar said and other than Yunus ibn Muhammad az-Zafari said in this account that the head of Salim was found at the feet of Abu Hudhayfa or the head of Abu Hudhayfa at the feet of Salim.

Abu Mu'awiya ad-Darir reported from Abu Ishaq ash-Shaybani from 'Ubayd ibn Abi al-Ja'd from 'Abdullah ibn Shaddad ibn al-Had that Salim, the client of Abu Hudhayfa, was killed at Yamama, 'Umar sold his estate which reached two hundred and gave it to his mother and said, 'Consume it.'

### **From the allies of the Banu 'Abd Shams of the Banu Ghanm ibn Dudan ibn Asad ibn Khuzayma ibn Mudrika**

They are the allies of Harb ibn Umayya and Abu Sufyan ibn Harb.

### **7. 'Abdullah ibn Jahsh**

'Abdullah ibn Jahsh ibn Ri'ab ibn Ya'mur ibn Sabra ibn Murra ibn Kabir ibn Ghanm ibn Dudan ibn Asad ibn Khuzayma. His *kunya* was Abu Muhammad. His mother was Umayma bint 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusayy.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that Yazid ibn Ruman said, "'Abdullah, 'Ubaydullah, and Abu Ahmad, the sons of Jahsh became Muslim before the Messenger of Allah ﷺ entered the house of Arqam."

They said that 'Abdullah and 'Ubaydullah, the sons of Jahsh, emigrated to Abyssinia in the second emigration. 'Ubaydullah was accompanied by his wife, Umm Habiba bint Abi Sufyan. 'Ubaydullah became a Christian in Abyssinia and died there and 'Abdullah returned to Makka.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman al-Jahshi that his father said, "The Banu Ghanm ibn Dudan were people of Islam and they gathered together to emigrate to Madina, men and women. They went out together and left their houses locked. 'Abdullah ibn Jahsh and his brother Abu Ahmad ibn Jahsh, whose name was 'Abd, 'Ukkasha ibn Mihsan, Abu Sinan ibn Mihsan, Sinan ibn Abi Sinan, Shuja' ibn Wahb and his brother 'Uqba ibn Wahb, Arbad ibn Humayra, Ma'bad ibn Nubata, Sa'id ibn Ruqaysh, Yazid ibn Ruqaysh, Muhriz ibn Nadla, Qays ibn Jabir, 'Amr ibn Mihsan ibn Malik, Malik ibn 'Amr, Safwan ibn 'Amr, Thaqf ibn 'Amr, Rabi' ibn Aktam and Zubayr ibn 'Ubayd. They all stayed with Mubashhir ibn 'Abd al-Mundhir.

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Uthman ibn Abi Sulayman ibn Jubayr ibn Mut'im that his father said, "He was one of those emigrated to Madina. They gathered together their men and women and locked their houses. There was none of them who did not emigrate: the house of the Banu Ghanm ibn Dudan, the house of the Banu Abi al-Bukar and the house of the Banu Maz'un."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made brotherhood between 'Abdullah ibn Jahsh and 'Asim ibn Thabit ibn Abi al-Aflah."

Muhammad ibn 'Umar reported from Kharija ibn 'Abdullah from Dawud ibn al-Husayn that Nafi' ibn Jubayr said, "In Rajab at the beginning of the seventeenth month [of the Hijra] the Messenger of Allah ﷺ sent 'Abdullah ibn Jahsh on an expedition to Nakhla and a group of Muhajirun went out with him. There were no Ansaris. He put him in command of them and wrote a letter for him. He said, "When you have travelled two days, open it and look at it and then carry out my command."



Muhammad ibn 'Umar reported that Najih Abu Ma'shar al-Madani said, "In this expedition 'Abdullah ibn Jahsh was named Amir al-Mu'minin."

'Affan ibn Muslim and Musa ibn Isma'il reported from Hammad ibn Jahsh from 'Ali ibn Zayd from Sa'id ibn al-Musayyab that a man heard 'Abdullah ibn Jahsh say a day before the Battle of Uhud, "O Allah, when they meet those people tomorrow, I swear to You that when they kill me and split open my belly and mutilate me, You will ask me, 'Why was this done to you?' and I will say, 'O Allah, it was for You!'" When they met, they did that to him. The man who had heard him said, "He has been answered. Allah gave him what he asked for his body in this world and I hope that he will be given what he asked for in the Next World."

'Ubaydullah ibn 'Abd al-Majid al-Hanafi al-Basri reported from Kathir ibn Zayd from al-Muttalib ibn 'Abdullah ibn Hantab that on the day when the Messenger of Allah ﷺ went out to Uhud, he stopped with the two shaykhs and in the morning Umm Salama came to him with a roasted shoulder and he ate it. Then she brought him *nabidh* and he drank it. Then a man of the people took it and drank of it. Then 'Abdullah ibn Jahsh took it and gargled in it. A man said to him, "Some of your drink. Do you know where you will be in the evening?" He answered, "Yes, I will meet Allah quenched and I prefer to mean him thirsty. O Allah, I ask you to let me be martyred and mutilated! You will say, 'Why was this done to you?' I will say, 'For You and Your Messenger.'"

'Umar said, "'Abdullah ibn Jahsh was killed as a martyr in the Battle of Uhud by Abu al-Hakam ibn al-Akhnas ibn Sarif ath-Thaqafi. 'Abdullah ibn Jahsh and Hamza ibn 'Abd al-Muttalib, his maternal uncle, were buried in the same grave. 'Abdullah was about forty on the day he was killed. He was neither tall nor short and had a lot of hair. The Messenger of Allah ﷺ took charge of his estate and purchased some property at Khaybar for his son."

### 18. Yazid ibn Ruqaysh

Yazid ibn Ruqaysh ibn Ri'ab ibn Ya'mur ibn Sabra ibn Murra ibn Kabir ibn Ghanm ibn Dudan ibn Asad ibn Khuzayma. His *kunya* was Abu Khalid. He was present at Badr, Uhud and all the battles with

the Messenger of Allah ﷺ. He was killed at Yamama as a martyr in 12 AH.

### 19. 'Ukkasha ibn Mihsan

'Ukkasha ibn Mihsan ibn Hurthan ibn Qays ibn Murra ibn Kabir ibn Ghanm ibn Dudan ibn Asad ibn Khuzayma. His *kunya* was Abu Mihsan. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sent him to al-Ghamr on an expedition with forty men. They went and did not encounter any trouble.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman al-Jahshi from his fathers that Umm Qays bint Mihsan said, "The Messenger of Allah ﷺ died while 'Ukkasha was forty-four." He was killed a year later at Buzakha while Abu Bakr was caliph in 12 AH. 'Ukkasha was one of the most handsome of men.

Muhammad ibn 'Umar reported from Sa'id ibn Muhammad ibn Abi Zayd from "Isa ibn 'Umayla al-Fazari that his father said, "Khalid ibn al-Walid went out against the people to confront them in the Ridda. Whenever he heard the *adhan* on time, he stopped. When he did not hear the *adhan*, he attacked. When Khalid was close to Tulayha and his people, he sent 'Ukkasha and Thabit ibn Aqram to scout ahead of him and bring him news. They were both horsemen. 'Ukkasha was on a horse of his called ar-Razzam and Thabit was on a horse of his called al-Muhabbir. They met Tulayha and his brother Salama ibn Khuwaylid who was a scout of his for the people. Tulayha was alone with 'Ukkasha and Salama with Thabit. Salama quickly killed Thabit ibn Aqram and Tulayha called to Salama, 'Help me against the man! He will kill me.' Salama turned to 'Ukkasha and they killed him together. Then they returned to the people behind them and told them. 'Uyayna ibn Hisn was happy. He was with Tulayha. He had left him in charge of his army. He said, 'This is victory.' Khalid ibn al-Walid advanced with the Muslims and saw Thabit ibn Aqram, killed and trampled. That was terrible for the Muslims. They had only gone a short distance when they came upon 'Ukkasha slain. The people were slow in walking as they are described as though they barely lifted their feet."



Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Sulayman from Damra ibn Sa'id from Abu Salama ibn 'Abd ar-Rahman that Abu Waqid al-Laythi said, "We were the vanguard of two hundred riders. Zayd ibn al-Khattab was in charge of us. Thabit ibn Aqram and 'Ukkasha ibn Mihsan were ahead of us. When we passed them, that was hard on us. Khalid and the Muslims were behind us. We stopped with them until Khalid appeared shortly. He commanded us to dig and bury them in their blood and clothes. We found that 'Ukkasha had unpleasant wounds."

Muhammad ibn 'Umar said, "We find that this is the firmest of what is related about the killing of 'Ukkasha ibn Mihsan and Thabit ibn Aqram. Allah knows best."

## 20. Abu Sinan ibn Mihsan

Abu Sinan ibn Mihsan ibn Hurthan ibn Qays ibn Murra ibn Kabir ibn Ghanm ibn Sudan ibn Asad ibn Khuzayma. He was present at Badr, Uhud, and the Ditch. He died while the Prophet ﷺ was laying siege to the Banu Qurayza.

Waki' ibn al-Jarrah reported from Isma'il ibn Abi Khalid that 'Amir said, "The first to give allegiance to the Prophet ﷺ in the Homage of Ridwan was Abu Sinan al-Asadi." Muhammad ibn 'Umar said, "This is weak. Abu Sinan died while the Prophet ﷺ was besieging the Banu Qurayza in 5 and was buried in the cemetery of the Banu Qurayza on that day." He was about forty when he died. He was two years older than 'Ukkasha. The one who gave allegiance to the Prophet ﷺ in the Homage of Ridwan at al-Hudaybiya in 6 AH was Sinan ibn Abi Sinan ibn Mihsan. He was present at Badr with his father and was also present at Uhud, the Ditch and the battles."

## 21. Sinan ibn Abi Sinan

Sinan ibn Abi Sinan ibn Mihsan ibn Hurthan ibn Qays ibn Murra. He was twenty years younger than his father. He was present at Badr, Uhud, the Ditch and al-Hudaybiya. He was the first to give allegiance to the Prophet ﷺ in the Homage of Ridwan. He died in 32 AH.

## 22. Shuja' ibn Wahb

Shuja' ibn Wahb ibn Rabi'a ibn Asad ibn Suhayb ibn Malik ibn Kabir ibn Ghanm ibn Dudan ibn Asad ibn Khuzayma.

Muhammad ibn 'Umar reported that 'Umar ibn 'Uthman al-Jahshi said, "The *kunya* of Shuja' ibn Wahb was Abu Wahb. He was a tall, thin, bent-backed man. He took part in the second emigration to Abyssinia. The Messenger of Allah ﷺ made brotherhood between him and Aws ibn Khawli.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Ishaq ibn 'Abdullah ibn Abi Farwa that 'Umar ibn al-Hakam said, "The Messenger of Allah ﷺ sent Shuja' ibn Wahb on an expedition with twenty-four men against a group of Hawazin at as-Siyyi in the territory of the Banu 'Amr around a well and ordered him to raid them. He reached them in the morning and attacked and took many livestock and sheep.

Muhammad ibn 'Umar said that Shuja' ibn Wahb was the messenger of the Messenger of Allah ﷺ bearing a letter to Harith ibn Abi Shimr al-Ghassani. They were at Ghuta area of Damascus. He did not become Muslim, but his chamberlain, Murayy did. He sent a letter to the Messenger of Allah ﷺ with Shuja' greeting him and telling him that he was following his *deen*. The Messenger of Allah ﷺ said, "He spoke the truth." Shuja' was at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He was killed as a martyr at Yamama in 12 AH at the age of about forty.

## 23. 'Uqba ibn Wahb

His brother, 'Uqba ibn Wahb ibn Rabi'a ibn Asad ibn Suhayb. He was at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ.

## 24. Rabi'a ibn Aktham

Rabi'a ibn Aktham ibn Sakhbara ibn 'Amr ibn Lukayz ibn 'Amr ibn Gham ibn Dudan ibn Asad ibn Khuzayma. This is how Muhammad ibn 'Umar gives his lineage.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman al-Jahshi from his father that the *kunya* of Rabi'a ibn Aktham was Abu Yazid. He was short and broad. He was present at Badr when he was



thirty. He was present at Uhud, the Ditch and al-Hudaybiya. He was killed at Khaybar as a martyr in 7 AH when he thirty-seven by al-Harith al-Yahudi with a stalk.

## 25. Muhriz ibn Nadla

Muhriz ibn Nadla ibn 'Abdullah ibn Murra ibn Kabir ibn Ghanm ibn Dudan ibn Asad ibn Khuzayma. His *kunya* was Abu Nadla. He had a white face. He had the title Fuhayra (pure milk into which heated stones are put and then sprinkled with flour). The Banu 'Abd al-Ashhal claimed that he was their ally. Muhammad ibn 'Umar said that he heard Ibrahim ibn Isma'il ibn Abi Habiba say that. He said, "On the day of the attack, no one rode out except Muhriz ibn Nadla from the house of the Banu al-Ashhal on a horse called Dhu al-Limma belonging to Muhammad ibn Maslama."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made brotherhood between Muhriz ibn Nadla and 'Umara ibn Hazm."

Muhammad ibn 'Umar said that he was present at Badr, Uhud and the Ditch.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra that Salih ibn Kaysan said that Muhriz ibn Nadla said, "I dreamt that the heaven of this world split open for me until I entered it and reached the seventh heaven. Then I went to the Lote-Tree of the Boundary and was told, 'This is your position.' I mentioned it to Abu Bakr as-Siddiq, the person with the best knowledge of dream interpretation. He said, 'Good news of martyrdom!'" He was killed a day later. He went out with the Messenger of Allah on the Ghaba expedition on the day of the raid. It was the Dhu Qarad expedition in 6 AH. Mas'ada ibn Hakama killed him.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman al-Jahshi from his fathers that Muhriz ibn Nadla was present at Badr when he was thirty-one or thirty-two. On the day he was killed he was about thirty-seven or thirty-eight.

## 26. Arbad ibn Humayra

His *kunya* was Abu Makhshi. He was one of the Banu Asad ibn Khuzayma. Muhammad ibn Ishaq said that, and he is not doubted.

Muhammad ibn 'Umar mentioned it from 'Abdullah ibn Ja'far az-Zuhri.

Muhammad ibn 'Umar reported from Ibn Abi Habiba from Dawud ibn al-Husayn: He is Suwayd ibn Makhshi. He was from Tayy, the allies of the Banu 'Abd Shams.

Al-Husayn ibn Muhammad reported from Abu Ma'shar that he is Abu Makhshi whose name was Suwayd ibn 'Adi.

'Abdullah ibn Muhammad ibn 'Umara al-Ansari reported that they are two men: Arbad ibn Humayra was undoubtedly present at Badr, and Suwayd ibn Makhshi was present at Uhud, but not Badr.

## From the allies of the Banu 'Abd Shams from Sulaym ibn Mansur

Muhammad ibn Ishaq said that they are the allies of the Banu Kabir ibn Hanm ibn Dudan. They are from Banu Hajr, the family of Banu Sulaym. They were brothers.

## 27. Malik ibn 'Amr

He was at Badr, Uhud and all the battles with the Messenger of Allah ﷺ. He was killed as a martyr at Yamama in 12 AH. They all mentioned him and agreed on him.

## 28. Midlaj ibn 'Amr

He was present at Badr, Uhud and all the battles with the Messenger of Allah ﷺ. Muhammad ibn Ishaq, Abu Mash'ar and Muhammad ibn 'Umar mentioned him but Musa ibn 'Uqba did not mention him. He died in 50 AH while Mu'awiya was caliph.

## 29. Thaqf ibn 'Amr

He was the brother of Malik and Midlaj. Muhammad ibn 'Ishaq and Muhammad ibn 'Umar said that he is Thaqf ibn 'Amr. Abu Mash'ar said Thiqaf ibn 'Amr. Musa ibn 'Uqba did not mention him. That was an error on his part or on the part the one from whom he related. Thaqf was at Badr, Uhud, the Ditch, al-Hudaybiya and Khaybar. He was killed as a martyr at Khaybar in 7 AH by Usayr the Jew.



## From the allies of the Banu Nawfal ibn 'Abd Manaf ibn Qusayy

### 30. 'Utba ibn Ghazwan

'Utba ibn Ghazwan ibn Jabir ibn Wahb ibn Nusayb ibn Zayd ibn Malik ibn al-Harith ibn 'Awf ibn Mazin ibn Mansur ibn 'Ikrima ibn Khasafa ibn Qays ibn 'Aylan ibn Mudar. His *kunya* was Abu 'Abdullah. Ibn Sa'd said that he heard some of them write him down as Abu Ghazwan. He was a tall handsome man. He became Muslim early on and emigrated to Abyssinia in the second emigration. He was one of the archers mentioned among the Companions of the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Jubayr ibn 'Abdullah and Ibrahim ibn 'Abdullah, who were sons of 'Utba ibn Ghazwan that 'Utba ibn Ghazwan emigrated to Madina when he was fifty.

Muhammad ibn 'Umar reported from Hukaym ibn Muhammad that his father said, "When they emigrated to Madina, 'Utba ibn Ghazwan and Khabbab, the client of 'Utba, stayed with 'Abdullah ibn Salama al-'Ajlanī.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made brotherhood between 'Utba ibn Ghazwan and Abu Dujana."

Muhammad ibn 'Umar reported from Jubayr ibn 'Abdullah and Ibrahim ibn 'Abdullah: "'Umar ibn al-Khattab appointed 'Utba ibn Ghazwan governor of Basra. He was the one who built Basra and gave it a wall. Before that the nearby town was called Ubulla. He built the mosque with reeds."

Muhammad ibn 'Umar said: "It is said that 'Utba was with Sa'd ibn Abi Waqqas and he sent him to Basra with 'Umar's letter to command him to do that. He was governor of Basra for six months. Then he came to 'Umar in Madina and 'Umar put him back in charge of Basra as governor. He died in Basra in 17 AH when he was fifty-seven while 'Umar ibn al-Khattab was caliph. He fell ill with a stomach disease and died at Ma'dan Bani Sulaym. Suwayd, his slave, sent his goods and what he left to 'Umar ibn al-Khattab."

### 31. Khabbab

He was the client of 'Utba ibn Ghazwan. His *kunya* was Abu Yahya. The Messenger of Allah ﷺ made brotherhood between him and Tamim, the client of Khirash ibn as-Simma. He was present at Badr, Uhud, the Ditch, and all the battles of the Messenger of Allah ﷺ. He died in 9 AH when he was fifty. Umar ibn al-Khattab prayed over him in Madina.

## From the Banu Asad ibn 'Abd al-'Uzza ibn Qusayy

### 32. Az-Zubayr ibn al-'Awwam

Az-Zubayr ibn al-'Awwam ibn Khuwaylid ibn Asad ibn 'Abd al-'Uzza ibn Qusayy. His mother was Safiyya bint 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusdayy.

Waki' ibn al-Jarrah reported from Hisham ibn 'Urwa from his brother 'Abdullah ibn 'Urwa from al-Farafisa al-Hanafi in a *hadith* he related that the *kunya* of az-Zubayr ibn al-'Awwam was Abu 'Abdullah.

Az-Zubayr had eleven sons and nine daughters: 'Abdullah, 'Urwa, al-Mundhir, 'Asim, al-Muhajir, Khadija the elder, Umm al-Hasan and 'A'isha, whose mother was Asma' bint Abi Bakr as-Siddiq, Khalid, 'Umar, Habiba, Sawda and Hind, whose mother was Umm Khalid Ama bint Khalid ibn Sa'id ibn al-'As ibn Umayya, Mus'ab, Hamza and Ramla, whose mother was ar-Rabbab bint Unayf ibn 'Ubayd ibn Musad ibn Ka'b ibn 'Ulaym ibn Janab of Kalb; 'Ubayda and Ja'far whose mother was Zaynab, Umm Ja'far bint Marthad ibn 'Amr ibn 'Abd 'Amr ibn Bishr ibn 'Amr ibn Marthad ibn Sa'd ibn Malik ibn Dubay'a ibn Qays ibn Tha'laba; Zaynab, whose mother was Umm Kulthum bint 'Uqba ibn Abi Mu'ayt; and Khadija the younger whose mother was al-Halal bint Qays ibn Nawfal ibn Jabir ibn Shajna ibn Usama ibn Malik ibn Nadr ibn Nu'aym of the Banu Asad.

Hisham ibn 'Urwa reported that his father said, "Az-Zubayr ibn al-'Awwam said, 'Talha ibn 'Ubaydullah at-Taymi named his sons after the Prophets. He knew that there will be no Prophet after Muhammad. I name my sons after martyrs so that perhaps they might be martyred.' He named 'Abdullah for 'Abdullah ibn Jahsh, al-



Mundhir for al-Mundhir ibn 'Amr, 'Urwa for 'Urwa ibn Mas'ud, Hamza for Hamza ibn 'Abd al-Muttalib, Ja'far for Ja'far ibn Abi Talib, Mus'ab for Mus'ab ibn 'Umayr, 'Ubayda for 'Ubayda ibn al-Harith, Khalid for Khalid ibn Sa'id, and 'Amr for 'Amr ibn Sa'id ibn al-'As who was killed at Yarmuk."

Abu Usama Hammad ibn Usama reported from Hisham ibn 'Urwa that his father said, "When he was a boy in Makka, az-Zubayr fought a man and broke his hand and beat him up severely. The man was carried by Safiyya while she was pregnant and she asked, 'What is it?' They answered, 'He fought az-Zubayr.' She said:

'How did you see Zubayr?

Soft as cheese or dates or filled with brass?'

'Affan ibn Muslim reported from Hammad ibn Salama from Hisham ibn 'Urwa from 'Urwa that Safiyya used to beat az-Zubayr severely. He was an orphan and it was said to her, "You have killed him! You have wrenched his heart. Will you destroy the boy?" She said, "I beat him so that he will be intelligent and will be bold in the battle."

Muhammad ibn 'Umar reported from Mus'ab ibn Thabit that Abu al-Aswad Muhammad ibn 'Abd ar-Rahman ibn Nawfal said, "Az-Zubayr became Muslim after Abu Bakr. He was the fourth or fifth Muslim."

It was reported from Hammad ibn Usama from Hisham ibn 'Urwa that az-Zubayr became Muslim when he was sixteen. He did not remain behind any expedition which the Messenger of Allah ﷺ made."

They said that az-Zubayr emigrated to Abyssinia both times.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that 'Asim ibn 'Umar ibn Qatada said, "When az-Zubayr ibn al-'Awwam emigrated from Makka to Madina, he stayed with al-Mundhir ibn Muhammad ibn 'Uqba ibn Uhayha ibn al-Jullah."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made az-Zubayr and Ibn Mas'ud brothers."

Muhammad ibn Isma'il ibn Abi Fudayk al-Madani reported from 'Abdullah ibn Muhammad ibn 'Umar ibn 'Ali ibn Abi Talib from his father that when the Prophet ﷺ made brotherhood between his Companions, he made az-Zubayr and Talha brothers."

Yazid ibn Harun reported from Hammad ibn Salama from Hisham ibn 'Urwa from his father, Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi az-Zinad from Hisham ibn 'Urwa from his father, and Muhammad ibn 'Umar from Muhammad ibn 'Abdullah from az-Zuhri that 'Urwa said, "The Messenger of Allah ﷺ made az-Zubayr ibn al-'Awwam and Ka'b ibn Malik brothers."

Muhammad ibn 'Umr reported from Musa ibn Muhammad ibn Ibrahim that his father said, "Az-Zubayr ibn al-'Awwam was known by a yellow band." He related that the angels descended in the Battle of Badr on horses with yellow turbans hanging on them. Az-Zubayr was wearing a yellow head-band on that day.

Waki' reported from Hisham ibn 'Urwa from one of the descendants of az-Zubayr, once from Yahya ibn 'Abbad ibn 'Abdullah ibn az-Zubayr and once from Hamza ibn 'Abdullah that az-Zubayr was wearing a yellow turban in the Battle of Badr. On that day the angels were also wearing yellow turbans.

'Amr ibn 'Asim al-Kilabi reported from Hammam from Hisham ibn 'Urwa that his father said, "Az-Zubayr was wearing a yellow head-band on the Day of Badr." The Prophet ﷺ said, "The angels descended with the mark of az-Zubayr."

Abu Usama reported that Hisham ibn 'Urwa said, "In the Battle of Badr there were only two horses. Az-Zubayr was on one of them."

'Arim ibn al-Fadl reported from Sa'id ibn Zayd from 'Ali ibn Zayd that Sa'id ibn al-Musayyab said: "There was an allowance for az-Zubayr ibn al-'Awwam to wear silk."

'Abd al-Wahhab ibn 'Ata' reported that Sa'id ibn Abi 'Aruba was asked about wearing silk. He reported from Qatada from Anas ibn Malik that the Prophet ﷺ gave an allowance for az-Zubayr ibn al-'Awwam to wear silk.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri from 'Ubaydullah ibn 'Abdullah ibn 'Utba that when the Messenger of Allah ﷺ laid out the houses in Madina, he gave az-Zubayr a large plot of land.

'Ali ibn 'Abdullah ibn Ja'far al-Madini reported from Yahya ibn Adam from Abu Bakr ibn 'Ayyash from Hisham ibn 'Urwa from his father from Asma' bint Abi Bakr that the Prophet ﷺ made a grant of some palm trees for az-Zubayr.



Anas ibn 'Iyad and 'Abdullah ibn Numayr al-Hamdani reported from Hisham ibn 'Urwa from his father that the Prophet ﷺ made a grant of land in which there were palm trees from the property of the Banu an-Nadir and that Abu Bakr gave az-Zubayr a grant in al-Jurf. Anas ibn 'Iyad reported in his account: "uncultivated land". 'Abdullah ibn Numayr said in his account that 'Umar made a grant of all al-'Aqiq for az-Zubayr.

They said: az-Zubayr ibn al-'Awwam was present at Badr, Uhud and all the battles with the Messenger of Allah ﷺ and was firm with him in the Battle of Uhud and he gave him allegiance to the death. Az-Zubayr held one of the three banners of the Muhajirun in the Conquest of Makka.

'Abdullah ibn Numayr reported from Hisham ibn 'Urwa that his father said, "A'isha said to me, 'By Allah, your parents were among those who responded to Allah and the Messenger after receiving wounds.'"

Al-Mu'alla ibn Asad reported from Muhammad ibn Humran from Abu Sa'id 'Ubaydullah ibn Busr that Abu Kabsha al-Anmari said: "When the Messenger of Allah ﷺ conquered Makka, az-Zubayr ibn al-'Awwam was in charge of the left flank and al-Miqdad in charge of the right flank. When the Messenger of Allah ﷺ entered Makka and calmed the people, they brought their horses and the Messenger of Allah ﷺ began to wipe the dust from their faces with his garment. He said, "I have given the horse two shares and the horseman a share. Whoever decreases that, Allah will decrease for him."

### **The words of the Prophet ﷺ, "Every Prophet has disciples and my disciple is az-Zubayr ibn al-'Awwam"**

Anas ibn 'Iyad al-Laythi reported from Hisham ibn 'Urwa from his father that the Prophet ﷺ said, "Every nation had a disciple and my disciple is az-Zubayr ibn 'Awwam."

Yazid ibn Harun reported from Hisham ibn Hassan from al-Hasan that the Prophet ﷺ said, "Every Prophet has a disciple and my disciple is az-Zubayr."

'Affan ibn Muslim reported from Hammad ibn Salama, and al-Fadl ibn Dukayn Abu Nu'aym and Hisham Abu al-Walid at-Tayalisi from Abu al-Ahwas, Musa ibn Isma'il from Salam ibn Abi Muti',

and Ahmad ibn 'Abdullah ibn Yunus from Za'ida ibn Qudama, all from 'Asim ibn Bahdala from Zirr ibn Habish: Ibn Jurmuz asked permission to enter where 'Ali was. The doorman said to him: "This is Ibn Jurmuz who killed az-Zubayr at the door asking permission to enter." 'Ali said, "Let the killer of the son of Safiyya enter the Fire. I heard the Messenger of Allah ﷺ say, "Every Prophet has a disciple and my disciple is az-Zubayr." Salam ibn Abi Muti' reported from 'Asim that Zirr said, "I was with 'Ali," and he did not say in his account, "Let the killer of the son of Safiyya enter the Fire."

Al-Fadl ibn Dukayn reported from Sufyan from Muhammad ibn al-Munkadir from Jabir that the Messenger of Allah ﷺ said on the Day of the Confederates, "Who will bring us news of people?" Az-Zubayr said, "I will." He asked, "Who will bring us the news of the people?" Az-Zubayr said, "I will." He said again, "Who will bring us news of the people?" Az-Zubayr said, "I will." The Prophet ﷺ said, "Every Prophet has a disciple and my disciple is az-Zubayr."

Yahya ibn 'Abbad reported from Fulayh ibn Sulayman Abu Yahya reported from Muhammad ibn al-Munkadir that Jabir ibn 'Abdullah said, "In the Battle of the Ditch, the Messenger of Allah ﷺ delegated people to bring him news of the Banu Qurayza. He delegated az-Zubayr. Then he asked for someone and az-Zubayr responded. Then he asked a third time, and az-Zubayr responded. He took his hand and said, 'Every Prophet has a disciple and my disciple is az-Zubayr.'"

Yazid ibn Harun reported from Sa'id ibn Abi 'Aruba that Nafi' said, "Ibn 'Umar heard a man say, 'I am the son of the disciple of the Messenger of Allah ﷺ.' Ibn 'Umar said, 'If you are one of the family of az-Zubayr. Otherwise you are not.'"

'Amr ibn 'Asim reported from Hammam ibn Yahya from Hisham ibn 'Urwa that a boy passed by Ibn 'Umar and he was asked who he was. He answered, "The son of the disciple of the Messenger of Allah ﷺ." He said that Ibn 'Umar said, "If he is one of the sons of az-Zubayr. Otherwise he is not." He was asked, "Was anyone called the disciple of the Messenger of Allah ﷺ other than az-Zubayr?" He answered, "I do not know of it."

'Affan ibn Muslim reported from Hammad ibn Salama from Hisham ibn 'Urwa from his father that 'Abdullah ibn az-Zubayr said, "I said to my father on the day of the Battle of the Confederates, 'I saw you, father, riding a roan horse of yours.' He said, 'You saw me,



my son?' 'Yes,' I answered. He said, 'The Messenger of Allah ﷺ then mentioned both his parents to me, saying, "May my father and mother be your ransom."'"

'Affan ibn Muslim, Wahb ibn Jarir ibn Hazim and Hisham Abu al-Walid at-Tayalisi reported from Shu'ba from Jami' ibn Shaddad who heard 'Amr ibn 'Abdullah ibn az-Zubayr relate that his father said, "I asked az-Zubayr, 'Why do I not hear you relate from the Messenger of Allah ﷺ as so-and-so and so-and-so do?' He answered, 'I did not part from him since the time I became Muslim, but I heard the Messenger of Allah ﷺ say, "Anyone who tells a lie about me should take a seat in the Fire."'" Wahb ibn Jarir said in his account from az-Zubayr, "By Allah, he did not say 'deliberately' and you say 'deliberately'."

'Affan ibn Muslim reported from Hammad ibn Salama from Hisham ibn 'Urwa that az-Zubayr was sent to Egypt and was told, "The plague is there." He said, "We come for stabbing and the plague." They set up steps and he climbed on them.

Al-Fadl ibn Dukayn reported from Qays ibn ar-Rabi' from Abu Husayn that 'Uthman ibn 'Affan allotted a stipend of six hundred thousand to az-Zubayr ibn al-'Awwam. He stayed with his maternal uncles of the Banu Kahil. He asked, "Which wealth is best?" They said, "The property of Isfahan." He said, "Then give me some of the wealth of Isfahan."

Muhammad ibn 'Umar reported from Aflah ibn Sa'id al-Madani from Muhammad ibn Ka'b al-Qarazi that az-Zubayr used to not dye his white hair.

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi az-Zinad from Hisham ibn 'Urwa that his father said, "Sometimes I took hold of the hair on the shoulders of az-Zubayr when I was a boy and hung on his back by it."

Muhammad ibn 'Umar said, "Az-Zubayr ibn al-'Awwam was a man who was neither tall nor short. His flesh inclined to being light. His beard was thin. He had a dark hue and was hairy."

### **Az-Zubayr's will, settling his debts and his total estate**

Al-Fadl ibn Dukayn reported from Hafs ibn Ghiyath from Hisham ibn 'Urwa from his father that az-Zubayr ibn al-'Awwam made a house of his a *habous* for all of his divorced daughters.

Waki' ibn al-Jarrah reported from Hisham ibn 'Urwa from his father that az-Zubayr ibn al-'Awwam left a third of his property in bequests.

Abu Usama Hammad ibn Usama reported from Hisham ibn 'Urwa from his father that 'Abdullah ibn az-Zubayr said, "When az-Zubayr stopped on the Day of the Camel, he called me and I stood beside him. He said, 'My son, today only a wrongdoer or one wronged will be killed. I only think that today I will be killed wronged. I am greatly worried about my debts. Do you think that the debts will leave any of my property?' Then he said, 'My son, sell our property and settle my debts. I will away a third. If any of my wealth is left after settling my debts, then a third is for your son.'"

Hisham said that some one of the children of 'Abdullah ibn az-Zubayr were equal to some of the sons of az-Zubayr: Khubayb and 'Abbad. On that day he had nine daughters." 'Abdullah ibn az-Zubayr said, "He put me in charge of his debts and said, 'My son, if I am unable to pay anything, then help me with it from my Patron.' He said, 'By Allah, I did not know what he meant and so I asked, 'My father, who is your patron?' 'Allah,' he replied. He said, 'By Allah, I did not worry about any of the debt but that I said, 'O Patron of az-Zubayr, settle his debt for me!' and it was settled."

He said, "Az-Zubayr was killed and he did not leave a dinar or dirham except for some land which was al-Ghaba and eleven houses in Madina, two in Basra, a house in Kufa and a house in Egypt. The debt that he owed was that a man would bring him property on deposit for him and az-Zubayr would say, "No, I will not take it unless it is an advance loan. I fear that it might be lost. ' He did not undertake command at all nor tax-collecting nor *kharaj* nor anything unless it was in an expedition with the Messenger of Allah ﷺ or with Abu Bakr, 'Umar and 'Uthman."

'Abdullah ibn az-Zubayr said, "I calculated his debts and I found them to be one million and two hundred thousand." Hakim ibn Hizam met 'Abdullah ibn az-Zubayr and asked, "Nephew, how many debts did my brother leave?" I concealed it and said, "A hundred thousand." Hakim said, "By Allah, I do not think that your wealth will cover this." 'Abdullah said, "What would you think if it was two million and two hundred thousand?" He said, "I do not think that you will be able to settle this. If you are unable to pay anything, ask me



for help." Az-Zubayr had purchased al-Ghaba for one hundred and seventy thousand and 'Abdullah sold it for one million and six hundred thousand. Then he stood up and said, "Whoever is owed something by az-Zubayr should let us satisfy it with al-Ghaba. 'Abdullah ibn Ja'far went to him. Az-Zubayr owed him four thousand. He said to 'Abdullah ibn az-Zubayr, "If you wish, I will leave it. If you wish, you can defer it if you defer something." 'Abdullah ibn az-Zubayr said, "No." He said, "Give me a piece." 'Abdullah said to him, "You have from here to there." So he sold it to him by settling his debt and he fulfilled it and four and a half shares remained. He went to Mu'awiya when 'Amr ibn 'Uthman, al-Mundhir ibn az-Zubayr and Ibn Zam'a were with him and Mu'awiya asked him, "How much is al-Ghaba worth?" He replied, "Every share is a hundred thousand." He asked, "How much remains." "Four and a half shares," he replied. Al-Mundhir ibn az-Zubayr said, "I will take a share for a hundred thousand." 'Amr ibn 'Uthman said, "I will take a share for a hundred thousand." Ibn Zam'a said, "I will take a share for a hundred thousand." Mu'awiya asked, "How much remains?" He answered, "A share and a half." He said, "I will take it for a hundred thousand and five hundred." 'Abdullah ibn Ja'far bought his share from Mu'awiya for six hundred thousand. When Ibn az-Zubayr finished settling his debt, the sons of az-Zubayr said, "Divide our inheritance between us." He said, "No, by Allah, I will not distribute it between you until I have called out in the Festival for four years: 'Whoever is owed a debt by az-Zubayr should come to me so that it can be settled.'" He did that every year: calling that out in the Festival. After four years, he divided it between them. Az-Zubayr had four wives. He said the fourth of the eight of each woman was a million and a hundred thousand. The sum of his wealth reached thirty-five million and two hundred thousand.

'Abdullah ibn Maslama ibn Qan'ab reported from Sufyan ibn 'Uyayna: "The division of the legacy of az-Zubayr amounted to forty million."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Hisham ibn 'Urwa that his father said, "The value of what az-Zubayr left was fifty-one or fifty-two million."

Muhammad ibn 'Umar reported from Abu Hamza 'Abd al-Walid ibn Maymun that 'Urwa said, "Az-Zubayr had plots in Egypt, land

plots in Alexandria, plots in Kufa and houses in Basra. He had revenues which came to him from land in Madina.

### **The killing of az-Zubayr, who killed him, where his grave is located, and his age**

Al-Hasan ibn Musa al-Ashyab reported from Thabit ibn Yazid from Hilal ibn Khabbab from 'Ikrima that Ibn 'Abbas went to az-Zubayr and asked, "Where is Safiyya bint 'Abd al-Muttalib when you fight with your sword against 'Ali ibn Abi Talib ibn 'Abd al-Muttalib?" Az-Zubayr went back and Ibn Jurmuz met him and killed him. Ibn 'Abbas went to 'Ali and said, "Where will the killer of Safiyya's son go?" "To the Fire," answered 'Ali.

Al-Fadl ibn Dukayn reported from 'Imran ibn Za'ida ibn Nushayt from his father that Abu Khalid al-Walibi said, "Al-Ahnaf called the Banu Tamim and they did not respond. Then he called the Banu Sa'd and they did not respond. So he withdrew aside in a group. Az-Zubayr passed by a horse of his called Dhu an-Na'al. Al-Ahnaf said, "This is the one who is corrupting things among people." Two men of those with him followed him and one of them attacked him and stabbed him and the other attacked him and killed him and brought his head to the door and said, "Give the killer of az-Zubayr permission to enter." 'Ali said, "Give the killer of Safiyya's son the good news of the Fire." He threw it down and left.

'Ubaydullah ibn Musa reported from Fudayl ibn Marzuq from Sufyan ibn 'Uqba from Qurra ibn al-Harith that Jawn ibn Qatada said, "I was with az-Zubayr on the Day of the Camel. They were greeting him as the amir. A horseman came running and he said, 'Peace be upon you, amir.' Then he told him something and then another came and did the same. Then a third came and also did that. When the people met and az-Zubayr saw what he saw, he said, 'My nose has been split!' or 'My back has been broken!' (Fudayl said, "I do not know which he said.") Then he began to shake and his weapon shook. I said, 'My mother is bereft of me. Is this the one I wanted to die with! By the One who has my soul in His hand, this is only due to something which he heard or saw when he was the horseman of the Messenger of Allah ﷺ.' When the people were busy, he sat on his mount and then left." Al-Jawn went and sat on his animal



and joined al-Ahnaf. He said, "Two horsemen came to al-Ahnaf and dismounted and bent down to him and spoke privately to him for a time. Al-Ahnaf raised his head and said, "Amr! (meaning ibn Jarmuz) You over there!" They came and bent down to him and spoke privately for a time and then left. Then 'Amr ibn Jarmuz came and said, 'You!' They went to him and leaned down to him and spoke with him for a time and then left. Then 'Amr ibn Jarmuz came after that to al-Ahnaf and said, 'I caught him in Wadi as-Siba' and killed him.'" Qurra ibn al-Harith ibn al-Jawn said, "By the One who as my soul in His hand, the one responsible for killing az-Zubayr was only al-Ahnaf!"

'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqdi reported from al-Aswad ibn Shayban from Khalid ibn Sumayr that he mentioned az-Zubayr in an account which he related. He said: "Az-Zubayr rode and one of the Banu Tamim caught him in the Wadi as-Siba'."

They said, "Az-Zubayr ibn al-'Awwam went out on the Day of the Camel on Thursday, 10 Jumada al-Akhira 36 AH after fighting on a horse of his called Dhu al-Khimar, intending to return to Madina. A man of the Banu Tamim called an-Na'ir ibn Zammam al-Mujashi met him at Safwan and said to him, "Disciple of the Messenger of Allah to me, to me! You are in my protection and none of the people will reach you." He went with him and another man of the Banu Tamim went to al-Ahnaf ibn Qays and said to him in privately: 'Az-Zubayr in Wadi as-Siba'.' Al-Ahnaf raised his voice and said, 'What should I do and what do you command me? Az-Zubayr made two lots of the Muslims kill one another and then he wants to join his family!' 'Umayr ibn Jarmuz at-Tamimi, Fadala ibn Habis at-Tamimi and Nufay' or Nufayl ibn Habis at-Tamimi heard him and they rode their horses to seek him and caught up to him. 'Umayr ibn Jarmuz attacked him and stabbed him lightly. Az-Zubayr attacked him and then he thought that az-Zubayr would kill him, he called out, 'Fadala! Nufay'!' Then he said, 'Allah, Allah, Zubayr!' So he refrained from them and then went and then all the people attacked him and killed him. 'Umayr ibn Jarmuz stabbed him with a strong blow which was firm and he fell. They stripped him and took his sword. Ibn Jarmuz took his head and sword to 'Ali. 'Ali took it and said, 'By Allah, a sword which often removed grief from the face of the Messenger of Allah ﷺ! But the time and the deaths are bad.' Az-

Zubayr was buried in Wadi as-Siba' and 'Ali and his companions sat over him weeping."

'Atika bint Zayd ibn 'Amr ibn Nufayl was married to az-Zubayr ibn al-'Awwam, and the people of Madina used to say, "Whoever wants martyrdom should marry 'Atika bint Zayd." She married 'Abdullah ibn Abi Bakr who was killed. Then she married 'Umar ibn al-Khattab who was killed, and then az-Zubayr ibn al-'Awwam who was killed. She said:

Ibn Jarmuz set out with a dark horse,  
aiming for the encounter and drawing back.  
'Amr, if you had been aware of, you would have found him,  
not light-headed, nor trembling in heart or hand  
Your right hand withered when you killed a Muslim  
for which the punishment of murder is allowed for you.  
May your mother be bereft of you! Have you vanquished his like  
in past mornings or evenings?  
How many a flood he dived into which your boat  
could not bear, son of the worst ground fungus!

Jarir ibn al-Khatafi said:

The calamity is the one whose grave is  
in Wadi as-Siba', that of one who has fallen.  
When the news of az-Zubayr arrived  
the walls of Madina and humble mountains are abased  
His daughters swept for az-Zubayr in a funeral.  
What will stop the weeping of one who does not hear?

Ahmad ibn 'Umar reported from 'Ubaydullah ibn 'Urwa ibn az-Zubayr from his brother 'Abdullah ibn 'Urwa that 'Urwa said, "My father was killed in the Battle of the Camel when he was sixty-four."

Muhammad ibn 'Umar reported that he heard Mus'ab ibn Thabit ibn 'Abdullah ibn az-Zubayr say, "Az-Zubayr ibn al-'Awwam was present at Badr when he was twenty-nine. He was killed when he was sixty-four."

Musa ibn Isma'il reported from Jarir ibn Hazim that he heard al-Hasan mention az-Zubayr, "What a wonder is az-Zubayr! He took



the protection of a bedouin of the Banu Mujashi': 'Protect me' Protect me!' until he was killed. By Allah, he had no equal. By Allah, you were in a protected protection."

Qabisa ibn 'Uqba reported from Sufyan ibn Mansur from Ibrahim: "Ibn Jurmuz came to ask permission to enter where 'Ali was and he thought him coarse. He said, "As for the people of the affliction." 'Ali said, "Dust in your mouth. I hope that I, Talha and az-Zubayr will be among those about whom Allah says: *'We will strip away any rancour in their hearts – brothers, resting on couches face to face.'* (15:47)" He also reported that from Ja'far ibn Muhammad from his father.

### From the allies of the Banu Asad ibn 'Abd al-'Uzza ibn Qusayy, who are the allies of az-Zubayr ibn al-'Awwam

#### 33. Hatib ibn Abi Balta'a

His *kunya* was Abu Muhammad. He was from Lakhm, and then was one of the Banu Rashida ibn Azab ibn Jazila ibn Lakhm. He is Malik ibn 'Adi ibn al-Harith ibn Murra ibn Udad ibn Yashjub ibn 'Urayb ibn Zayd ibn Kahlan ibn Saba' ibn Yashjub ibn Ya'rub ibn Qahtan, and Jima' al-Yaman is part of Qahtan. Rashida's name was Khalifa. They came to the Prophet ﷺ and he asked, "Who are you?" they answered, "The Banu Khalifa." He said, "You are the Banu Rashida."

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when Hatib ibn Abi Balta'a and Sa'd, the client of Hatib, emigrated from Makka to Madina, they stayed with al-Mundhir ibn Muhammad ibn 'Uqba ibn Uhayha ibn al-Julah.

They said that the Messenger of Allah made brotherhood between Hatib ibn Abi Balta'a and Rukhayka ibn Khalid. Hatib was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sent him with a letter to the Muqawqis, the master of Alexandria. Hatib was one of the archers of the Companions of the Messenger of Allah ﷺ. He died in Madina in 30 AH at the age of sixty-five. 'Uthman ibn 'Affan prayed over him.

Muhammad ibn 'Umar reported from an old man of the children of Hatib that his fathers said: "Hatib was a man with a handsome

body, thin beard, bent-backed, somewhat short, with hard, rough fingers.

Muhammad ibn 'Umar reported from Yahya ibn 'Abdullah ibn Abi Farwa from Ya'qub ibn 'Uqba that on the day he died, Hatib ibn Abi Balta'a left four thousand dinars and dirhams, a house and other things. He was a merchant who sold food and other things. He has descendants in Madina.

#### 34. Sa'd

He was the client of Hatib ibn Abi Balta'a. He is Sa'd ibn Khawliyy ibn Sabra ibn Duraym ibn Qays ibn Malik ibn 'Amir ibn 'Amir ibn Bakr ibn 'Amir the elder ibn 'Awf ibn Bakr ibn 'Awf ibn 'Udhra ibn Rufayda ibn Thawr ibn Kalb ibn Quda'a. It is said that his name is Sa'd ibn Khawliyy ibn al-Qusar ibn al-Harith ibn Malik ibn 'Amira, and it is said that it is Sa'd ibn Khawliyy ibn Farwa ibn al-Qusar. Khawliyy is said to have been a man of the Banu Asad. He guided him to his wife among the Banu al-Qusar.

They agree that he is Sa'd ibn Khawliyy from Kalb although Abu Ma'shar alone used to say from Madhhij. Perhaps he did not record his lineage as others recorded it. They all agree that he was captured and went to Hatib ibn Abi Balta'a al-Lakhmi, an ally of the Banu Asad ibn 'Abd al-'Uzza ibn Qusayy. He was generous to him and he was with him at Badr and Uhud. He was killed as a martyr at Uhud at the beginning of thirty-two months after the Messenger of Allah ﷺ emigrated and 'Umar ibn al-Khattab gave his share to his son 'Abdullah ibn Sa'd among the Ansar. Sa'd has no descendants.

### From the Banu 'Abd ad-Dar ibn Qusayy

#### 35. Mus'ab al-Khayr

Mus'ab al-Khayr ibn Umayr ibn Hashim ibn 'Abd Manaf ibn 'Abd ad-Dar ibn Qusayy. His *kunya* was Abu Muhammad. His mother was Khannas bint Malik ibn al-Mudarrib ibn Wahb ibn Hujayr ibn 'Abd ibn Ma'is ibn 'Amir ibn Lu'ayy. Mus'ab had a daughter called Zaynab whose mother was Hamna bint Jahsh ibn Rabab ibn Ya'mur ibn Sabra ibn Murra ibn Kathir ibn Ghanm ibn Dudan ibn Asad ibn



Khuzayma. She married 'Abdullah ibn 'Abdullah ibn Abi Umayya ibn al-Mughira and bore him a daughter called Qariba.

Muhammad ibn 'Umar reported from Ibrahim ibn Muhammad al-'Abdri from his father that Mus'ab ibn 'Umayr was a handsome, wealthy, young man of Makka. His parents loved him. His mother was very wealthy and she dressed him in the best and finest clothes. He was the most fragrant of the people of Makka and wore fine Hadrami sandals. The Messenger of Allah ﷺ mentioned him and said, "I have not seen in Makka anyone with more beautiful hair, finer cloak or more blessed than Mus'ab ibn 'Umayr." He heard that the Messenger of Allah ﷺ was calling people to Islam in the house of Arqam ibn Abi Arqam and he went to him and became Muslim and affirmed him. He went out and concealed his Islam out of fear of his mother and his people. He used to go regularly to the Messenger of Allah ﷺ in secret. 'Uthman ibn Talha spotted him and told his mother and his people. They took him and imprisoned him. He remained in prison until he went to Abyssinia in the first emigration. Then he returned with the Muslims when they returned. He returned and his situation had changed since he left, i.e. it had become harsh. His mother withdrew from him to reproach him.

Abu Bakr ibn 'Abdullah ibn Abi Uways related from Sulayman ibn Bilal from Abu 'Abd al-'Aziz ar-Rabadhi from his brother 'Abdullah ibn 'Ubayda that 'Urwa ibn az-Zubayr said, "One day I was sitting with 'Umar ibn 'Abd al-'Aziz while he was building the mosque when he said, 'Mus'ab ibn 'Umayr came one day while the Prophet ﷺ was sitting among his Companions wearing a piece of a mantle which was held together with a piece of leather which he had attached it and then connected it to it. When the Companions of the Prophet ﷺ saw him, they lowered their heads out of mercy for him because of the change in him. He greeted and the Prophet ﷺ returned the greeting and praised him. He said, 'Praise be to Allah who changes this world for its people. I saw this one (Mus'ab) and there was no lad in Makka with more blessing from his parents than him. Then He brought him out of that desiring good in his love of Allah and His Messenger.'"

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from 'Asim ibn 'Ubaydullah from 'Abdullah ibn 'Amir ibn Rabi'a that his father said, "Mus'ab ibn 'Umayr was my friend and a Companion since the day he became Muslim until he was

killed at Uhud. He went with us on the two emigrations to Abyssinia. He was my close companion among the people. I did not see a more handsome man or less disputatious than him."

### The Messenger of Allah ﷺ sending him to Madina to teach the Ansar

Hisham ibn 'Abd al-Malik Abu al-Walid at-Tayalisi reported from Shu'ba from Abu Ishaq who heard al-Bara' ibn 'Azib say, "The first of the Companions of the Messenger of Allah ﷺ to come to us were Mus'ab ibn 'Umayr and Ibn Umm Maktum," i.e. in the emigration to Madina.

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara who heard 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm say: "When Mus'ab ibn 'Umayr emigrated from Makka to Madina, he stayed with Sa'd ibn Mu'adh."

Muhammad ibn 'Umar reported from 'Abd al-Hamid ibn Ja'far from his father from Ibn Abi Habiba from Dawud ibn al-Husayn from Abu Sufyan and Waqid ibn 'Amr ibn Sa'd ibn Mu'adh from 'Abd ar-Rahman ibn 'Abd al-'Aziz from 'Asim ibn 'Umar from Qatada and 'Abd al-Hamid ibn 'Imran ibn Abi Anas from his father from Abu Salama ibn 'Abd ar-Rahman from Ibn Jurayj, Ma'mar and Muhammad ibn 'Abdullah from az-Zuhri, and Ishaq ibn Hazim from Yazid ibn Ruman from Isma'il ibn 'Ayyash from Yafi' ibn 'Amir from Sulayman ibn Musa, and Ibrahim ibn Muhammad al-'Abdari from his father, and the account of some is incorporated into that of others: when the twelve people of the first 'Aqaba left and Islam spread in the houses of the Ansar, the Ansar sent a man to the Messenger of Allah ﷺ and wrote a letter to him asking him to send a man to teach them understanding in the *deen* and to teach them to recite the Qur'an. The Messenger of Allah ﷺ sent Mus'ab ibn 'Umayr and he went and stayed with As'ad ibn Zurara. He used to go to the Ansar in their houses and tribes and invite them to Islam and recite the Qur'an to them. One or two men would become Muslim.

This continued until Islam appeared and spread in all the houses of the Ansar and al-'Awali except for some houses of Aws Allah. It was Khatma, Wa'il and Waqif. Mus'ab used to recite the Qur'an to them and teach them. He wrote to the Messenger of Allah ﷺ asking



for permission to gather them together. He gave him permission and wrote to him: "From today look to the day in which the Jews are preparing for their Sabbath. When the sun declines, then draw close to Allah in it with two *rak'ats* and address them in it." So Mus'ab ibn 'Umayr gathered them in the house of Sa'd ibn Khaythama. They were twelve men. Only a sheep was slaughtered for them that day. He was the first to lead a *Jumu'a* prayer in Islam.

Some of the Ansar related that the first to gather them was Abu Usama As'ad ibn Zurara. Then Mus'ab ibn 'Umayr went out from Madina with the seventy Ansar to meet the Messenger of Allah ﷺ in the second 'Aqaba from those of the Aws and Khazraj who performed *hajj*. He accompanied As'ad ibn Zurara in that journey. He came to Makka and went first to the abode of the Messenger of Allah ﷺ. He did not go near his home and began to report to the Messenger of Allah ﷺ about the Ansar and their haste to embrace Islam and that the Messenger of Allah ﷺ was kept waiting. The Messenger of Allah ﷺ was happy with all that he told him.

His mother heard that he had come and sent to him: "Disobedient child! Do you come to a town where I am and not come to me first?" He said, "I would not begin with anyone before the Messenger of Allah ﷺ." When he had greeted the Messenger of Allah ﷺ and told him his news, then he went to this mother. She said, "Perhaps you have still changed your religion?" He said, "I follow the *deen* of the Messenger of Allah ﷺ. It is the Islam with which Allah is pleased for Himself and His Messenger." She said, "You are not thankful for what I pitied you with once in Abyssinia and once in Yathrib?" He said, "I will affirm my *deen* if you tempt me." She wanted to imprison him and he said, "If you imprison me, I will try to kill those who attack me. Go about your business." She began to weep and Mus'ab said, "Mother, I am giving you good advice and I am compassionate to you. Testify that there is no god but Allah and Muhammad is His slave and Messenger." She said, "By the firm stars, I will not join your *deen* even if my opinion is blamed and my mind becomes weak, but I will leave you with what you are following while I remain with my religion." Mus'ab ibn 'Umayr stayed with the Prophet ﷺ in Makka for the rest of Dhu al-Hijja, Muharram and Safar. He went ahead of the Messenger of Allah ﷺ to Madina to emigrate at the new moon of Rabi' al-Awwal twelve days before the Messenger of Allah ﷺ came.

Rawh ibn 'Ubada reported from Ibn Jurayj from 'Ata' from Muhammad ibn 'Abdullah al-Asadi and Qabisa ibn 'Uqba from Sufyan from Ibn Jurayj that 'Ata' said, "The first to hold the *Jumu'a* prayer in Madina was a man of the Banu 'Abd ad-Dar." I asked, "At the command of the Messenger of Allah ﷺ?" "Yes," he replied. Sufyan said, "It was Mus'ab ibn 'Umayr."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made Mus'ab ibn 'Umayr and Sa'd ibn Abi Waqqas brothers. He made Mus'ab ibn 'Umar and Abu Ayyub ibn al-Ansari brothers. It is also said that it was Dhakwan ibn 'Abd Qays."

### Mus'ab bearing the banner of the Messenger of Allah ﷺ

Muhammad ibn 'Umar reported from Muhammad ibn Qudama that 'Umar ibn Husayn said: "The greatest banner of the Messenger of Allah ﷺ was the banner of the Muhajirun on the Battle of Badr which was held by Mus'ab ibn 'Umayr."

Muhammad ibn 'Umar reported from Ibrahim ibn Muhammad ibn Shurahbil al-'Abdari that his father said, "Mus'ab ibn 'Umayr carried the banner in the Battle of Uhud. When the Muslims were routed, Mus'ab stood firm with it. Ibn Qami'a, who was on horseback, advanced and struck off his right hand. Mus'ab quoted, '*Muhammad is only a Messenger, and he has been preceded by other Messengers.*' (3:144) He took the banner in his left hand. He knelt on him and struck off his left hand. Mus'ab leaned on the banner holding it with his arms to his chest, saying, '*Muhammad is only a Messenger, and he has been preceded by other Messengers.*' (3:144) Then he attacked him a third time with a spear and ran him through and the spear was thin and Mus'ab fell and the banner fell. Two men of the Banu 'Abd ad-Dar rushed to it: Suwaybit ibn Sa'd ibn Harmala and Abu ar-Rum ibn 'Umayr. Abu ar-Rum ibn 'Umayr took it and it remained in his hand until he brought it into Madina when the Muslims left."

Muhammad ibn 'Umar reported from Ibrahim ibn Muhammad from his father: "This *ayat* '*Muhammad is only a Messenger, and he has been preceded by other Messengers*' (3:144) was not revealed on that day but was revealed after it."



Muhammad ibn 'Umar reported from az-Zubayr ibn Sa'd an-Nawfali that 'Abdullah ibn al-Fadl ibn al-'Abbas ibn Rabi'a ibn al-Harith ibn 'Abd al-Muttalib said, "On the day of the Battle of Uhud, the Messenger of Allah ﷺ gave the banner to Mus'ab ibn 'Umayr. Mus'ab was killed and an angel took it in the form of Mus'ab and the Messenger of Allah ﷺ began to say to him at the end of the day, 'Advance, Mus'ab!' The angel turned to him and said, 'I am not Mus'ab.' The Messenger of Allah ﷺ knew that it was an angel supporting him."

'Ubaydullah ibn Musa reported from 'Amr ibn Suhban from Mu'adh ibn 'Abdullah from Wahb ibn Qatan from 'Ubayd ibn 'Umayr that the Prophet ﷺ stood by Mus'ab ibn 'Umayr who was lying on his face and he recited the *ayat*: "*Among the believers there are men who have been true to the contract they made with Allah...*" (33:23) Then he said, "The Messenger of Allah bears witness that you are martyrs with Allah on the Day of Rising." Then he turned to the people and said, "O people, visit them, go to them and greet them. By the One Who has my soul in His hand, a man will not greet them until to the Day of Rising but that they return the greeting to him."

Abu Mu'awiya ad-Darir reported from al-A'mash from Shaqiq that Khabbab ibn al-Aratt said, "We emigrated with the Messenger of Allah ﷺ in the Way of Allah desiring the pleasure of Allah and so our reward is obliged for us on Allah. Some of us have passed without consuming any of his reward, including Mus'ab ibn 'Umayr. He was killed at Uhud and he had nothing left with which he could be shrouded except a mantle. If we put it on his head and his feet showed and if we put it on his feet, his head showed. The Messenger of Allah ﷺ told us, 'Put it over his head and put idhkhir-herb on his feet.' Some of us have his fruit ripen and been given it."

Muhammad ibn 'Umar reported from Ibrahim ibn Muhammad ibn Shurahbil al-'Abdari that his father said, "Mus'ab ibn 'Umayr had fine skin and beautiful hair. He was neither short nor tall. He was killed at Uhud at the beginning of the thirty-second month after the Hijra when he was forty or a little more. The Messenger of Allah ﷺ stood over him and he was in an old cloak. He said, 'I saw you in Makka and there was no one with a finer robe or more beautiful hair than you. Then you were dishevelled in a cloak.' Then he command-

ed that he be buried and his brother Abu ar-Rum ibn 'Umayr, 'Amir ibn Rabi'a and Suwaybit ibn Sa'd ibn Harmala went into his grave.

### 36. Suwaybit ibn Sa'd

Suwaybit ibn Sa'd ibn Harmala ibn Malik. Malik was a poet, the son of 'Umayla ibn as-Sabbaq ibn 'Abd ad-Dar ibn Qusayy. His mother was Hunayda bint Khabbab ibn Sirhan ibn Munqidh ibn Subay' ibn Ju'thuma ibn Sa'd ibn Mulayh ibn Khuza'a. Suwaybit emigrated to Abyssinia.

Muhammad ibn 'Umar reported from Hukaym ibn Muhammad that his father said, "When Suwaybit ibn Sa'd emigrated from Makka to Madina, he stayed with 'Abdullah ibn Salama al-'Ajlani."

They said that the Messenger of Allah ﷺ made brotherhood between Suwaybit ibn Sa'd and 'A'ish ibn Ma'is az-Zuraqi. Suwaybit was present at both Badr and Uhud.

### From the Banu 'Abd ibn Qusayy ibn Kilab

### 37. Tulayb ibn 'Umayr

Tulayb ibn 'Umayr ibn Wahb ibn Kathir ibn 'Abd ibn Qusayy. His *kunya* was Abu 'Adi. His mother was Arwa bint 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusayy.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said: "Tulayb ibn 'Umayr became Muslim in the house of al-Arqam. Then he went out and visited his mother, Arwa bint 'Abd al-Muttalib. He said, 'I have followed Muhammad and submitted myself to Allah.' His mother said, 'The truest of what you have supported and assisted is your cousin. By Allah, if we were able to do what men are able to do, we would have protected and defended him.' I said, 'Mother, what prevents you from becoming Muslim and following him? Your brother Hamza has become Muslim.' She said, 'See what my brothers are doing and then I will be one of them.' I said, 'I ask you by Allah, will you not go to him and submit to him and affirm and testify that there is no god but Allah?' She said, 'I testify that there is no god but Allah and I testify that Muhammad is the Messenger of Allah.' Then after



that she supported the Prophet ﷺ with her tongue and encouraged her son to help him and carry out his business.

They said that Tulayb ibn 'Umayr was in the second emigration to Abyssinia. They all mentioned him: Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, and Muhammad ibn 'Umar, and they agreed on that.

Muhammad ibn 'Umar reported from Hukaym ibn Muhammad that his father said, "When Tulayb ibn 'Umayr emigrated from Makka to Madina, he stayed with 'Abdullah ibn Salama al-'Ajlani."

They said that the Messenger of Allah ﷺ made Tulayb ibn 'Umayr and al-Mundhir ibn 'Amr as-Sa'idi brothers. Tulayb was at Badr according to Muhammad ibn 'Umar who confirmed that. Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Mash'ar did not mention him as one of those present at Badr.

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Isma'il ibn Muhammad ibn Sa'd and Muhammad ibn 'Abdullah ibn 'Amr from Qudama ibn Musa from 'A'isha bint Qudama that Tulayb was killed in the battle of 'Ajnadayn as a martyr in Jumada al-Ula 13 AH at the age of thirty-five and has no descendants.

### From the Banu Zuhra ibn Kilab ibn Murra

#### 38. 'Abd ar-Rahman ibn 'Awf

'Abd ar-Rahman ibn 'Awf ibn 'Abd 'Awf ibn 'Abd ibn al-Harith ibn Zuhra ibn Kilab. His name was 'Abd 'Amr in the *Jahiliyya*. The Messenger of Allah ﷺ gave him the name 'Abd ar-Rahman when he became Muslim. His *kunya* was Abu Muhammad. His mother was ash-Shifa' bint 'Awf ibn 'Abd al-Harith ibn Zuhra ibn Kilab.

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far az-Zuhri from Ya'qub ibn 'Utba al-Akhnasi that 'Abd ar-Rahman ibn 'Awf was born ten years after the Year of the Elephant.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman: 'Abd ar-Rahman ibn 'Awf became Muslim before the Messenger of Allah ﷺ entered the house of Arqam ibn al-Arqam and before he called people to Islam there.

Ma'n ibn 'Isa reported from Muhammad ibn 'Abdullah ibn 'Ubayd ibn 'Umayr that 'Amr ibn Dinar said, "The name of 'Abd ar-

Rahman ibn 'Awf was 'Abd al-Ka'ba and the Messenger of Allah ﷺ then named him 'Abd ar-Rahman."

Abu Mu'awiya ad-Darir and Muhammad ibn 'Ubayd reported from Hisham ibn 'Urwa that his father said, "The Messenger of Allah ﷺ asked 'Abd ar-Rahman ibn 'Awf, 'What did you do, Abu Muhammad, when greeting the Stone?' He said, 'All that I did was to greet and leave.' He said, 'You were correct.'"

They said that 'Abd ar-Rahman ibn 'Awf emigrated to Abyssinia both times according to Muhammad ibn Ishaq and Muhammad ibn 'Umar.

'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqadi reported from 'Abdullah ibn Ja'far from 'Abd ar-Rahman ibn Humayd from his father that al-Miswar ibn Makhrama said, "While I was travelling in a group between 'Uthman and 'Abd ar-Rahman ibn 'Awf and 'Abd ar-Rahman was in front of me wearing a black wrap. 'Uthman asked, 'Who is the one with the black wrap?' They answered, "'Abd ar-Rahman ibn 'Awf.' 'Uthman called me, 'Miswar!' I said, 'At your service, Amir al-Mu'minin.' He said, 'If anyone claims that he is better than your uncle in the first and second emigration he has lied.'"

Muhammad ibn 'Umar reported from Ma'mar ibn Rashid from Qatada that Anas ibn Malik said, "When 'Abd ar-Rahman ibn 'Awf emigrated from Makka to Madina, he stayed with Sa'd ibn ar-Rabi in Balharith ibn al-Khazraj. Sa'd ibn ar-Rabi' said to him, 'This is my property. I will split it with you. I have two wives. I will withdraw from one of them for you.' He said, 'May Allah bless you. Direct me to your market in the morning.' They directed him and he returned with a skin of ghee and curd as profit."

Yazid ibn Harun and Mu'adh ibn Mu'adh reported from Humayd at-Tawil from Anas ibn Malik that 'Abd ar-Rahman ibn 'Awf emigrated to the Prophet ﷺ and he made brotherhood between him and Sa'd ibn ar-Rabi'.

Muhammad ibn Isma'il in Abi Fudayk reported from 'Abdullah ibn Muhammad ibn 'Umar ibn 'Ali from his father that when the Messenger of Allah ﷺ established brotherhood between his Companions, he made 'Abd ar-Rahman ibn 'Awf and Sa'd ibn ar-Rabi' brothers.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit and Humayd from Anas ibn Malik that 'Abd ar-Rahman ibn



'Awf came to Madina and the Messenger of Allah ﷺ made him and Sa'd ibn ar-Rabi' al-Ansari brothers. Sa'd said to him, "My brother, I am the wealthiest of the people of Madina. Take half of my property. I have two wives. See which you like better and I will divorce her for you." 'Abd ar-Rahman ibn 'Awf said, "May Allah bless you in your wealth and family. Show me to the market." They showed him to the market and he bought and sold and had a profit. He brought some curd and ghee. Then as long as after that as Allah wishes, he came with the trace of saffron on him. The Messenger of Allah ﷺ asked, "For what?" He answered, "Messenger of Allah, I have married a woman." He asked, "What was her dower?" He replied, "The weight of a kernel in gold." He said, "Have a wedding feast, even with a sheep." 'Abd ar-Rahman said, "I think that if I were to lift up a stone, I would hope to would find gold or silver under it."

Jarir ibn 'Abd al-Hamid reported from Yazid ibn Abi Ziyad from 'Abd ar-Rahman ibn Abi Layla that 'Abd ar-Rahman ibn 'Awf married a woman of the Ansar for thirty thousand dirhams.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "The Messenger of Allah ﷺ laid out the houses in Madina and laid out for the Banu Zuhra in a part of the end of the mosque. 'Abd ar-Rahman ibn 'Awf had small palm trees which are not watered."

'Affan ibn Muslim and Yahya ibn 'Abbad reported from Hammad ibn Salama from Hisham ibn 'Urwa from his father that 'Abd ar-Rahman ibn 'Awf said, "I testify that the Messenger of Allah ﷺ made me a land grant as well as 'Umar ibn al-Khattab. Az-Zubayr went to the family of 'Umar and bought their share from them. Az-Zubayr said to 'Uthman, 'Ibn 'Awf says such-and-such.' He said, "Testimony is allowed for and against him."

Isma'il ibn 'Abdullah ibn Abi Uqays from his father from Sa'd ibn Ibrahim and others from the children of Ibrahim ibn 'Abd ar-Rahman ibn 'Awf who said that 'Abd ar-Rahman ibn 'Awf said, "The Messenger of Allah ﷺ gave me a grant of land in Syria called as-Salil. The Prophet ﷺ died when he had not written a document for me. He had told to me, 'When Allah conquers Syria for us, it is yours.'"

### The wives and children of 'Abd ar-Rahman ibn 'Awf

They said that the children of 'Abd ar-Rahman ibn 'Awf were: Salim the elder, who died before Islam and whose mother was Umm Kulthum bint 'Utba ibn Rabi'a; Umm al-Qasim who was also born in the *Jahiliyya* and whose mother was the daughter of Shayba ibn Rabi'a ibn 'Abd Shams; Muhammad, by whom he has his *kunya*, Ibrahim, Humayd, Isma'il, Hamida, and Amat ar-Rahman, whose mother was Umm Kulthum bint 'Uqba ibn Abi Mu'ayt ibn Abi 'Amr ibn Umayya ibn 'Abd Shams; Ma'n, 'Umar, Zayd and Amat ar-Rahman the younger, whose mother was Sahla bint 'Asim ibn 'Adi ibn al-Jadd ibn al-'Ajlan from Baliyy of Quda'a, who are among the Ansar; 'Urwa the elder who was killed in the Battle of Ifriqiya and whose mother was Bahriyya bint Hani' ibn Qabisa ibn Hani' ibn Mas'ud ibn Abi Rabi'a of the Bany Shayban; Salim the younger who was killed on the day of the conquest of Ifriqiyya (North Africa) and whose mother was Sahla bint Suhayla ibn 'Amr ibn 'Abd Shams ibn 'Abd Wadd ibn Nasr ibn Malik ibn Hasl ibn 'Amir ibn Lu'ayy; Abu Bakr, whose mother was Umm Hakim bint Qariz ibn Khalid ibn 'Ubayd ibn Suwayd, their ally; 'Abdullah who was killed in Ifriqiyya when it was conquered and whose mother was the daughter of Abu al-His ibn Rafi' ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal of Aws of the Ansar; Abu Salama, who is 'Abdullah the younger, whose mother was Tumadir bint al-Asbagh ibn 'Amr ibn Tha'laba ibn Hisn ibn Damdam ibn 'Adi ibn Janab of Kalb, who was the first Kalbite woman married by a Qurashi; 'Abd ar-Rahman, whose mother was Asma' bint Salama ibn Mukharraba ibn Jandal ibn Nahshal ibn Darim; Mus'ab, Amina and Maryam, whose mother was Umm Hurayth, one of the captives of Bahra'; Suhayl, who is Abu al-Abyad, whose mother was Majd bint Yazid ibn Salama Dhu Fa'ish al-Himyariyya; 'Uthman, whose mother was Ghazzal bint Khosrau, an *umm walad* from the captives of Sa'd ibn Abi Waqqas on the Battle of al-Mada'in; 'Urwa, Yahya, and Bilal by *umm walads*; Umm Yahya, whose mother was Zaynab bint as-Sabbah ibn Tha'laba ibn 'Awf ibn Shabib ibn Mazin ibn Sabi Bahra' and Juwayriya, whose mother was Badiya bint Ghaylan ibn Salama ibn Mu'attib ath-Thaqafi.



They said that 'Abd ar-Rahman ibn 'Awf was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He remained firm at Uhud with the Messenger of Allah ﷺ when the people turned back.

Isma'il ibn Ibrahim al-Asadi ibn 'Ulayya reported from Ayyub from Muhammad ibn Sirin that 'Amr ibn Wahb said, "We were with al-Mughira ibn Shu'ba who was asked, 'Did the Prophet ﷺ let any of this community lead the prayer other than Abu Bakr?' 'Yes,' he answered." He added what confirms this: "We were with the Messenger of Allah ﷺ on a journey, and when it was before dawn, he struck the neck of his camel and I thought that he going to deal with a call of nature. So I turned to go with him and we went until we left the people. He got off his camel and disappeared until I could not see him. After a long time he came and asked, 'Do you need to go, Mughira?' 'I do not,' I replied. He said, 'Do you have any water with you?' 'Yes,' I answered. I went and got water-skin hanging at the end of my saddle. I brought it to him and I poured it for him and he washed his hands well. He was about to wipe them on dust. Then he washed his face and then began to try to wash his arms. He was wearing a Syrian jubbah with narrow sleeves. They were too narrow, so he brought his hands out from under it and washed his face and hands. (The *hadith* says that he washed the face twice and I do not know if it is like that). Then he wiped his forelocks and wiped over the turban and wiped over his leather socks. Then he mounted and we caught up to the people. The *iqama* for the prayer has been given and 'Abd ar-Rahman ibn 'Awf was in front of the people. He had prayed a *rak'at* and they were performing the second. I went to inform him but he forbade me. So we prayed the *rak'at* which we caught and made up what we missed."

Ibn Sa'd said, "I mentioned this *hadith* to Muhammad ibn 'Umar and he said, 'That was in the Tabuk expedition. Al-Mughira was carrying the *wudu'* water of the Messenger of Allah ﷺ. The Prophet ﷺ said after he prayed behind 'Abd ar-Rahman ibn 'Awf, 'A Prophet was never been taken until he has prayed behind a righteous man of his community.'"

Muhammad ibn 'Umar reported from Sa'id ibn Muslim ibn Qamadhin from 'Ata' ibn Abi Rabah that Ibn 'Umar said, "The Messenger of Allah ﷺ sent 'Abd ar-Rahman ibn 'Awf with seven

hundred men to Dumat al-Jandal in Sha'ban 6 AH. He undid his turban with his hand and then tied it with a black turban and let it hang between his shoulders. He went to Duma and called them to Islam. They refused for three days and then al-Asbagh ibn 'Amr al-Kalbi, a Christian and their leader, became Muslim. 'Abd ar-Rahman sent word to inform the Prophet ﷺ of that. He wrote instructing him to marry Tumadir bint al-Asbagh and so he married her, consummated the marriage and brought her. She was the mother of Abu Salama.

### The Prophet ﷺ allowing 'Abd ar-Rahman ibn 'Awf to wear silk

Waki' reported from Hisham ibn 'Urwa from his father that 'Abd ar-Rahman ibn 'Awf wore silk that he bought for him.

Al-Qasim ibn Malik al-Muzani reported from Isma'il ibn Muslim that al-Hasan said, "'Abd ar-Rahman ibn 'Awf suffered from itch and asked the Messenger of Allah ﷺ for permission to wear a silk shirt and he gave it." Al-Hasan added, "The Muslims used to wear silk in war."

'Abd al-Wahhab ibn 'Ata' said that Sa'id ibn Abi 'Aruba was asked about silk and reported from Qatada from Anas ibn Malik that the Prophet ﷺ gave 'Abd ar-Rahman ibn 'Awf an allowance to wear a silk shirt in a journey because of itch in his skin.

Ishaq ibn Yusuf al-Azraq reported from Abu Janab al-Kalbi from his father that Abu Salama ibn 'Abd ar-Rahman said, "'Abd ar-Rahman ibn 'Awf complained to the Messenger of Allah ﷺ about a lot of fleas and said, 'Messenger of Allah, give me permission to wear a silk shirt.' He gave him permission. When the Messenger of Allah ﷺ and Abu Bakr had died and 'Umar was in charge, 'Umar went to his son Abu Salama who was wearing a silk shirt. 'Umar said, 'What is this?' Then he put his hand in the pocket of the shirt and ripped it to the bottom. 'Abd ar-Rahman said to him, 'Do you not know that the Messenger of Allah ﷺ allowed it to me?' He said, 'He allowed it to you because you complained to him of fleas. That does not apply to others.'"

'Affan ibn Muslim and 'Amr ibn 'Asim al-Kilabi reported from Hammam ibn Yahya from Qatada that Anas ibn Malik said, "'Abd ar-Rahman ibn 'Awf and az-Zubayr ibn al-'Awwam complained to the Messenger of Allah ﷺ of fleas and he allowed them to wear a silk



shirt in their expeditions." 'Amr ibn 'Asim said in his account, "I saw each of them wearing a silk shirt."

'Arim ibn al-Fadl reported from Sa'id ibn Zayd from 'Ali ibn Zayd that Sa'id ibn al-Musayyab said, "'Abd ar-Rahman ibn 'Awf was allowed to wear silk."

Al-Fadl ibn Dukayn Abu Nu'aym reported from Mis'ar that Sa'd ibn Ibrahim said, "'Abd ar-Rahman ibn 'Awf wore a cloak or a mantle worth four or five hundred dirhams."

Yahya ibn Ya'la ibn al-Harith reported from Mandal ibn 'Ali al-'Anazi from Abu Farwa from Qays ibn Abi Marthad from 'Ata' ibn Abi Rabah that Ibn 'Umar said, "I saw the Messenger of Allah ﷺ put a black turban on 'Abd ar-Rahman ibn 'Umar and say, 'This is how you wear a turban.'"

Muhammad ibn al-Fadl ibn Ghazwan and Yazid ibn Harun reported from Zakariyya' ibn Abi Za'ida that Sa'd ibn Ibrahim ibn 'Abd ar-Rahman ibn 'Awf said, "When 'Abd ar-Rahman ibn 'Awf when he went to Makka, he disliked staying in the house from which he had emigrated." Yazid said in his version: "the house in which he had stayed in the *Jahiliyya* until he left."

Sulayman ibn 'Abd ar-Rahman ad-Dimishqi reported from Khalid ibn Yazid ibn Abi Malik from his father from 'Ata' ibn Abi Rabah from Ibrahim ibn 'Abd ar-Rahman ibn 'Awf from his father that the Messenger of Allah ﷺ said, "Ibn 'Awf, you are one of the wealthy. You will only enter the Garden in a crowd, so lend to Allah and He will release your feet go for you." He asked, "What should I lend to Allah, Messenger of Allah?" He said, "Begin with how you spend your evening." He said, "Shall I do all, Messenger of Allah?" He answered, "Yes." Ibn 'Awf went out worried about that. The Messenger of Allah ﷺ sent to him and said, "Jibril said, 'Command Ibn 'Awf to give hospitality to guests, feed the poor, and give to beggars and begin with those whom he supports. When he does that, it is purification of what he is in.'"

'Abdullah ibn Ja'far ar-Raqi reported from Abu al-Malih that Habib ibn Abi Marzuq said, "A caravan belonging to 'Abd ar-Rahman ibn 'Awf arrived and the people of Madina were in uproar on that day. 'A'isha asked, 'What is this?' She was told, 'This is the caravan of 'Abd ar-Rahman ibn 'Awf which has arrived.' 'A'isha said, 'I heard the Messenger of Allah ﷺ say, 'It is as if I was with

'Abd ar-Rahman on a path sometimes leaning with it and sometimes going straight until he only just escaped.'" 'Abd ar-Rahman heard that and said, 'She does not have to give *sadaqa*. What she owes is better than that.'" He said: "It was five hundred camels on that day."

'Abd al-'Aziz ibn 'Abdullah al-Uwaysi al-Madani and Ahmad ibn Muhammad ibn al-Walid al-Azraqi al-Makki reported from Ibrahim ibn Sa'd from Muhammad ibn Ishaq from Muhammad ibn 'Abd ar-Rahman ibn 'Abdullah ibn al-Husayn from 'Awf ibn al-Harith that Umm Salama, the wife of the Prophet ﷺ, said, "I heard the Messenger of Allah ﷺ say to his wives, 'The one who will protect you after me is the truthful pious one. O Allah, let 'Abd ar-Rahman ibn 'Awf drink from the Salsabil of the Garden.'"

Ahmad ibn Muhammad al-Azraqi said in his account, as did Ibrahim ibn Sa'd that one of his family related from the child of 'Abd ar-Rahman ibn 'Awf that 'Abd ar-Rahman ibn 'Awf sold his property at Kaydama, his share from the Banu an-Nadir, for forty thousand dinars and he distributed it between the wives of the Prophet ﷺ.

'Abd al-Malik ibn 'Amr al-'Aqadi reported from 'Abdullah ibn Ja'far from Umm Bakr bint al-Miswar that 'Abd ar-Rahman ibn 'Awf sold some land of his from 'Uthman for forty thousand dinars and divided it between the poor of the Banu Zuhra and those people in need and the Mothers of the Believers. Al-Miswar said, "I took 'A'isha her share of that and she asked, 'Who sent this?' I answered, 'Abd ar-Rahman ibn 'Awf.' She said, 'The Messenger of Allah ﷺ said, 'No one will be kind to you after me except the steadfast. May Allah let Ibn 'Awf drink from the Salsabil of the Garden!'"

### The description of 'Abd ar-Rahman ibn 'Awf

Muhammad ibn 'Umar reported from Ya'qub ibn Muhammad al-'Udhri from 'Abd al-Wahid ibn Abi 'Awn from 'Imran ibn Mannah that 'Abd ar-Rahman ibn 'Awf did not dye his white hair.

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far az-Zuhri that Ya'qub ibn 'Utba said, "'Abd ar-Rahman ibn 'Awf was a tall man with a handsome face, fine skin. He was bent-backed and his skin was white with a tinge of red. He did not dye his beard or hair." Muhammad ibn 'Umar said that he related this from Abu Bakr as-Siddiq.



### 'Abd ar-Rahman being put in charge of the electoral council (Shura) and Hajj

'Abd al-'Aziz ibn 'Abdullah al-Uways reported from 'Abdullah ibn Ja'far from Umm Bakr bint al-Miswar that her father said, "When 'Abd ar-Rahman ibn 'Awf was appointed to the Electoral Council, he was the one I most wanted to be appointed. If he left it, then Sa'd ibn Abi Waqqas. 'Amr ibn al-'As met me and asked, 'What does your uncle think? By Allah he will not appoint anyone to this business when he knows that he is better than him. What does he want?' I went to 'Abd ar-Rahman and mentioned that to him. He asked, 'Who said that to you?' I answered, 'I will not tell you.' He said, 'If you do not tell me, I will never speak to you again.' I said, "'Amr ibn al-'As.' 'Abd ar-Rahman said, 'By Allah, I would prefer for you to take a knife and put it to my throat and then run it through to the other side than that.'"

Yazid ibn Harun reported from Abu al-Mu'alla al-Jazari from Maymun ibn Mihran from Ibn 'Umar that 'Abd ar-Rahman ibn 'Awf said to the people of the Electoral Council, "Will you let me choose for you and I will finish it." 'Ali said, "Yes. I am the first to be pleased. I heard the Messenger of Allah ﷺ say, 'You are the trustee in the people of Heaven and trustworthy in the people of the earth.'"

When 'Umar ibn al-Khattab became caliph in 13 AH, that year he sent 'Abd ar-Rahman ibn 'Awf to lead the people in the hajj. 'Umar also performed his last hajj in 23 AH and that year 'Umar gave permission for the wives of the Prophet ﷺ to perform hajj. They were carried in howdahs. He sent 'Uthman ibn 'Affan and 'Abd ar-Rahman ibn 'Awf with them. 'Uthman went on his camel in front of them and did not let anyone come near them. 'Abd ar-Rahman ibn 'Awf went behind them on his camel and did not let anyone come near them. They stopped wherever 'Umar stopped. 'Uthman and 'Abd ar-Rahman would dismount with them in the ravines and go before them in the ravines and they would descend at the beginning of the ravine and not let anyone pass by them. When 'Uthman ibn 'Affan became caliph in 24 AH, he sent 'Abd ar-Rahman ibn 'Awf with the hajj and he led the people in performing the hajj.

Muhammad ibn Kathir al-'Abdi reported from Sulayman ibn Kathir from az-Zuhri that Ibrahim ibn 'Abd ar-Rahman ibn 'Awf

said, "'Abd ar-Rahman ibn 'Awf fainted and then recovered and asked, 'Did I faint?' 'Yes,' they said. He said, 'Two angels or two men came to me who were rough and coarse and seized me and then two men or angels came to them who were finer and more merciful than them and asked, 'Where are you going with him?' They said, 'We are taking him to the trustworthy mighty one.' They said, 'Let him go. He is one of those for whom happiness was written when he was in his mother's womb.'"

Muhammad ibn Hamid al-'Abdi reported from Ma'mar from az-Zuhri from Humayd ibn 'Abd ar-Rahman ibn 'Awf from his mother Umm Kulthum, who was one of the first women Muhajirun, about his words, "*Seek help in steadfastness and the prayer*" (2:45): "'Abd ar-Rahman ibn 'Awf fainted but they thought that he was still alive. His wife Umm Kulthum went out to the mosque to ask help as she was commanded to seek help in steadfastness and the prayer."

### The death of 'Abd ar-Rahman, the carrying of his bier and what was said after he died

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far az-Zuhri that Ya'qub ibn 'Utba said, "'Abd ar-Rahman ibn 'Awf died in 32 AH when he was seventy-five."

Waki' ibn al-Jarrah, Hajjaj ibn Muhammad and Yahya ibn Hammad reported from Shu'ba from Sa'd ibn Ibrahim that his father said, "I saw Sa'd ibn Malik when they stood at the bed of 'Abd ar-Rahman ibn 'Awf while he was saying, 'O our great mountain!'" Yahya ibn Hammad said in his account, "The bier was placed on his back."

Ma'n ibn 'Isa reported from Ibrahim ibn al-Muhajir ibn Mismar from Sa'd ibn Ibrahim that his father said, "I saw Sa'd ibn Abi Waqqas between the legs of the bier of 'Abd ar-Rahman ibn 'Awf."

Ma'n ibn 'Isa reported from Ibrahim ibn Sa'd from his grandfather that he heard 'Ali ibn Abi Talib say on the day that 'Abd ar-Rahman ibn 'Awf died, "Remove Ibn 'Awf. You have caught the best of it and only its turbidity is left."

Ma'n ibn 'Isa reported from Ibrahim ibn Sa'd from his father from his grandfather that he heard 'Amr ibn al-'As say on the day 'Abd ar-Rahman ibn 'Awf died, "I leave you, son of 'Awf. You have left replete without any diminishment."



### The will and legacy of 'Abd ar-Rahman ibn 'Awf

Muhammad ibn 'Umar reported from Makhrama ibn Bukayr that he heard Abu al-Aswad say, "'Abd ar-Rahman ibn 'Awf left a bequest of fifty thousand dinars in the Way of Allah."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Muhammad ibn Abi Harmala that 'Uthman ibn ash-Sharid said, "'Abd ar-Rahman ibn 'Awf left a hundred camels, three thousand sheep at al-Baqi' and a hundred horses grazing at al-Baqi'. At al-Jurf, he cultivated using twenty water-camels, and it purchased the food of his family for that year."

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Muhammad that 'Abd ar-Rahman ibn 'Awf died and part of what he left was gold which was cut with axes until the hands of men were blistered from it. He left four wives, and each of them took her part of the eighth: eighty thousand dirhams."

Muhammad ibn 'Umar reported from Usama ibn Zayd al-Laythi from Salih ibn Ibrahim ibn 'Abd ar-Rahman ibn 'Awf that Tumadir bint al-Asbagh got a fourth of the eighth and took a hundred thousand dirhams, and she was one of four wives.

Al-Fadl ibn Dukayn Abu Nu'aym reported from Kamil Abu al-'Ala' who heard Abu Salih say, "'Abd ar-Rahman ibn 'Awf died and left three wives. Each of them got eighty thousand dirhams from his estate."

### 39. Sa'd ibn Abi Waqqas

Abu Waqqas's name was Malik ibn Wuhayb ibn 'Abd Manaf ibn Zuhra ibn Kilab ibn Murra. His *kunya* was Abu Ishaq. His mother was Hamna bint Sufyan ibn Umayya ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy.

Muhammad ibn Sulaym al-'Abdi reported from Sufyan ibn 'Uyayna from 'Ali ibn Zayd from Sa'id ibn al-Musayyab that Sa'd said, "I asked, 'Messenger of Allah, who am I?' He answered, 'You are Sa'd ibn Malik ibn Wuhayb ibn 'Abd Manaf ibn Zuhra. If someone says something else, the curse of Allah is on him.'"

'Ali ibn 'Abdullah ibn Ja'far reported from Yahya ibn Sa'id al-Qattan from Mujahid from ash-Sha'bi that Jabir ibn 'Abdullah said,

"Sa'd came while the Messenger of Allah ﷺ was sitting and said, 'This is my uncle, so esteem his uncle.'"

They said that Sa'd ibn Abi Waqqas's children were: Ishaq, by whom he has a *kunya*, and Umm al-Hakam the elder, whose mother was the daughter of Shihab ibn 'Abdullah ibn al-Harith ibn Zuhra; 'Umar, who was killed by al-Mukhtar, Muhammad who was killed in the Battle of Dayr al-Jamajim by al-Hajjaj; Hafsa, Umm al-Qasim, and Umm Kulthum, whose mother was Mawiya bint Qays ibn Ma'di Karib ibn Abi al-Kaysam ibn as-Samt ibn Imru' al-Qays ibn 'Amr ibn Mu'awiya of Kinda; 'Amir, Ishaq the younger, Isma'il, and Umm 'Imran whose mother was Umm 'Amir bint 'Amr ibn 'Amr ibn Ka'b ibn 'Amr ibn Zur'a ibn 'Abdullah ibn Abi Jusham ibn Ka'b ibn 'Amr ibn Bahra'; Ibrahim, Musa, Umm al-Hakam the younger, Umm 'Amr, Hind, Umm az-Zubayr, and Umm Musa, and their mother Zayd and her son claims that she was the daughter of al-Harith ibn Ya'mur ibn Sharahil ibn 'Abd 'Awf ibn Malik ibn Janab ibn Qays ibn Tha'laba ibn Ukaba ibn Sa'b ibn 'Ali ibn Bakr ibn Wa'il; Mus'ab, whose mother was Khawla bint 'Amr ibn Aws ibn Salama ibn Ghaziya ibn Ma'bad ibn Sa'd ibn Zuhayr ibn Taym Allah ibn Usama ibn Malik ibn Bakr ibn Hubayb ibn 'Amr ibn Taghlib ibn Wa'il; 'Abdullah the younger, Bujayr, whose name is 'Abd ar-Rahman, and Hamida, whose mother was Umm Hilal bint Rabi' ibn Murri ibn Aws ibn Haritha ibn Lam ibn 'Amr ibn Thumama ibn Malik ibn Jad'a ibn Dhuhl ibn Ruman ibn Haritha ibn Kharija ibn Sa'd ibn Madhhij; 'Umayr the elder who died before his father and Hamna, whose mother was Umm Hakim bint Qariz of the Banu Kinana, the allies of the Banu Zuhra; 'Umayr the younger, 'Amr, 'Imran, Umm 'Amr, Umm Ayyub, and Umm Ishaq, whose mother was Salma bint Khasafa ibn Thaqf ibn Rabi'a of Taym al-Lat ibn Tha'laba ibn 'Ukaba; Salih who settled in Hira because of some evil which occurred between him and his brother Sa'd, and his children lived there and then moved to Ra's al-'Ayn, and his mother was Tayyiba bint 'Amir ibn 'Utba ibn Sharahil ibn 'Abdullah ibn Sabir ibn Malik ibn al-Khazraj ibn Taymullah of an-Namr ibn Qasit; 'Uthman and Ramla whose mother was Umm Hujayr; 'Amra who is al-'Amya', who married Suhayl ibn 'Abd ar-Rahman ibn 'Awf, and her mother was a captive woman of the Arabs; and 'A'isha.



### Sa'd ibn Abi Waqqas becoming Muslim

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Isma'il ibn Muhammad ibn Sa'd from 'Amir ibn Sa'd that his father said, "No man became Muslim before me except a man who became Muslim on the same day I did. I remember when I was a third of Islam."

Muhammad ibn 'Umar reported from Abu Bakr ibn Isma'il ibn Muhammad ibn Sa'd from his father from 'Amir ibn Sa'd that his father said, "I was a third of Islam."

Muhammad ibn 'Umar reported from Abu Bakr ibn Isma'il ibn Muhammad from al-Muhajir ibn Mismar that Sa'd said, "On the day I became Muslim Allah had not yet prescribed the prayers."

Muhammad ibn 'Umar reported from Salama ibn Bukht that 'A'isha bint Sa'd said, "I heard my father say, 'I became Muslim when I was seventeen.'"

Muhammad ibn 'Umar reported from Abu Bakr ibn Isma'il ibn Muhammad that his father said, "When Sa'd and 'Umayr, the sons of Sa'd ibn Abi Waqqas, emigrated from Makka to Madina, they stayed with their brother, 'Utba ibn Abi Waqqas. His sons stayed with the Banu 'Amr ibn 'Awf in a garden of theirs. 'Utba had shed blood in Makka and had fled and stayed among the Banu 'Amr ibn 'Awf. That was before Bu'ath."

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "The house of Sa'd ibn Abi Waqqas in Madina was on a plot allocated by the Messenger of Allah ﷺ."

Muhammad ibn 'Umar reported from Musa ibn Muhammad that his father said, "The Messenger of Allah ﷺ made Sa'd ibn Abi Waqqas and Mus'ab ibn 'Umayr brothers."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far that Sa'd ibn Ibrahim and 'Abd al-Wahid ibn Abi 'Awn said, "The Messenger of Allah ﷺ made Sa'd ibn Abi Waqqas and Sa'd ibn Mu'adh brothers."

Muhammad ibn 'Umar reported from Abu Bakr ibn Isma'il ibn Muhammad from his father from 'Amir ibn Sa'd that his father was with Hamza ibn 'Abd al-Muttalib in the expedition in which the Messenger of Allah ﷺ sent him.

### The first to shoot an arrow in the Way of Allah

Muhammad ibn 'Umar reported from 'Amr ibn Salama ibn Abi Burayd from his uncle that Sa'd ibn Abi Waqqas said, "I was the first to shoot an arrow in Islam. We went out with 'Ubayda ibn al-Harith as sixty riders in an expedition."

'Abdullah ibn Numayr, Ya'la, and Muhammad, the sons of 'Ubayd, reported from Isma'il ibn Abi Khalid from Qays ibn Abi Hazim who heard Sa'd ibn Abi Waqqas say, "By Allah, I was the first man of the Arabs to shoot an arrow in the Way of Allah. We were on an expedition with the Messenger of Allah ﷺ and had no food to eat except for the leaves of the thorn tree and acacia until one of us would defecate like sheep droppings. Then the Banu Asad attacks me about the *deen*. Then I would be lost and my actions lost."

Waki' ibn al-Jarrah, Muhammad ibn 'Ubayd and al-Fadl ibn Dukayn reported from al-Mas'udi that al-Qasim ibn 'Abd ar-Rahman said, "Sa'd ibn Malik was the first to shoot an arrow in the Cause of Allah."

Wahb ibn Harir reported from Shu'ba from 'Asim from Abu 'Uthman that Sa'd ibn Malik said that he was the first to shoot an arrow in the Way of Allah.

Abu Mu'awiya ad-Darir reported from al-A'mash from Ibrahim that 'Abdullah said, "I saw Sa'd fighting on the Day of Badr with a horse among the men on foot."

Muhammad ibn 'Umar reported from Ibn Abi Habiba that Dawud ibn al-Husayn said: "The Messenger of Allah ﷺ sent Sa'd ibn Abi Waqqas on an expedition to al-Kharrar and he went out with twenty riders to intercept the caravan of Quraysh but did not meet anyone."

### The Prophet ﷺ mentioning both his parents in ransom for Sa'd

Waki' ibn al-Jarrah reported from Sufyan from Sa'd ibn Ibrahim from 'Abdullah ibn Shaddad that 'Ali ibn Abi Talib said, "I did not hear the Messenger of Allah ﷺ ransom anyone by both his parents except Sa'd. I heard him say on the Battle of Uhud, 'Shoot, Sa'd. May my father and mother be your ransom!'"

Isma'il ibn Ibrahim al-Asadi reported that Ayyub heard 'A'isha bint Sa'd say, "By Allah, my father had the Prophet ﷺ mention both his parents for him in the Battle of Uhud."



Ma'n ibn 'Isa reported from Muhammad ibn Bajjad from the children of Sa'd ibn Abi Waqqas that he heard 'A'isha bint Sa'd mention from his father Sa'd that the Prophet ﷺ said to him in the Battle of Uhud, "May my father and mother ransom you!"

Ma'n ibn 'Isa reported from Muhammad ibn Bajjad from 'A'isha bint Sa'd that her father Sa'd ibn Abi Waqqas said:

Has it come to the Messenger of Allah that  
I protected my companions with my arrows?  
I use them to defend them against their enemies  
in every rugged land and every easy land.  
No archer before me with the Messenger of Allah  
was counted as ready for them.

Yazid ibn Harun reported from Isma'il ibn Abi Khalid that Qays ibn Abi Hazim said, "I was told that the Messenger of Allah ﷺ said to Sa'd ibn Malik: 'O Allah! Answer him when he calls on you!'"

'Abd al-'Aziz ibn 'Abdullah al-Uwaysi reported from 'Abdullah ibn Ja'far az-Zuhri from Isma'il ibn Muhammad ibn Sa'd that Sa'd said, "I was present at Badr when there was not a single hair on my face. Then after that Allah gave me an abundant beard," i.e. many children.

Sa'd was present at Badr and Uhud and remained firm with the Messenger of Allah ﷺ when the people turned back. He was present at the Ditch, al-Hudaybiya, Khaybar, and the conquest of Makka. On that day he carried one of the three banners of the Muhajirun. He was present at all the battles with the Messenger of Allah ﷺ and was one of the archers among the Companions of the Messenger of Allah ﷺ.

Hisham Abu al-Walid at-Tayalisi reported from Layth ibn Sa'd from Muhammad ibn 'Ajlan from a group whom he named that Sa'd used henna on his hair.

Isma'il ibn 'Abdullah ibn Abi Uways reported from Abd al-'Aziz ibn al-Muttalib from Yunus ibn Yazid al-Ayli from Ibn Shihab that Sa'd ibn Abi Waqqas used black dye.

Muhammad ibn 'Umar reported from Bukayr ibn Mismar that 'A'isha bint Sa'd said, "My father was short and stout, rough, with a large head and rough fingers and a lot of hair. He used black dye."

Khalid ibn Mukhallid reported from 'Abdullah ibn 'Umar that Wahb ibn Kaysan said, "I saw Sa'd ibn Abi Waqqas wearing rough silk."

Waki' ibn al-Jarrah reported from Abu Sa'd Sa'id ibn al-Marzaban that 'Amr ibn Maymun said, "Sa'd led us in the prayer wearing a fur coat."

Qabisa ibn 'Uqba reported from Hakim ibn ad-Daylami that Sa'd used to glorify Allah, counting with pebbles.

Al-Fadl ibn Dukayn reported from Isra'il from Abu Husayn from Mus'ab ibn Sa'd that Sa'd ibn Abi Waqqas used to wear a gold ring. That is also related from Muhammad ibn Ibrahim ibn Sa'd.

Muhammad ibn 'Abdullah al-Asadi reported from Yunus ibn Abi Ishaq from Mus'ab ibn Sa'd that when Sa'd wanted to eat garlic, he did so.

Isma'il ibn Ibrahim al-Asadi reported from Ayyub that Muhammad said that he was informed that Sa'd used to say, "I do not claim that this shirt of mine is more entitled to the caliphate. I strove when I knew *jihad* and did not kill myself when there was a man better than me. I will not fight until they bring me a sword with two eyes, a tongue and two lips which says, 'This is a believer and this is an unbeliever.'"

Yazid ibn Harun reported from Shu'ba that Yahya ibn al-Husayn heard al-Hayy relate that his father asked Sa'd, "What keeps you from fighting?" He answered, "Not until they bring a sword which knows the believer from the unbeliever."

'Affan ibn Muslim and 'Arim ibn al-Fadl reported from Hammad ibn Zayd from Yahya ibn Sa'id that as-Sa'ib ibn Yazid accompanied Sa'd ibn Abi Waqqas from Madina to Makka. He said, "I did not hear him relate a *hadith* from the Prophet ﷺ until he returned."

Yahya ibn 'Abbad reported from Shu'ba from Sa'd from his uncle that they visited Sa'd ibn Abi Waqqas and he was asked about something and muttered and said, "I fear to report one to you and then have you add a hundred to it."

### Sa'd's final instructions

Sufyan ibn 'Uyayna reported from az-Zuhri ibn Sa'd that Sa'd said, "I was ill and it could have proved to be fatal and the Messenger of Allah ﷺ came to visit me and I said, 'Messenger of Allah, I have a lot of wealth and only have my daughter to inherit it. Shall I will away two-thirds of my property?' 'No,' he answered. I asked, 'A half?' 'No,' he answered. I said, 'A third?' He said, 'A



third, and a third is a lot. It is better that you leave your children wealthy than to leave them needy, having to importune people. You will not spend anything but that you are rewarded for it, even a morsel you put in your wife's mouth. Perhaps you will survive so that people benefit from you and others are harmed by you. O Allah, complete my Companions' emigration and do not let them turn back on their heels.' But poor Sa'd ibn Khawla had the Messenger of Allah ﷺ mourn for him dying in Makka."

Al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from Sa'd from 'Amir ibn Sa'd that Sa'd said, "The Prophet ﷺ came to visit me while I was in Makka. He disliked for me to die in the land from which I had emigrated. He said, 'May Allah have mercy on the son of 'Afra!' I said, 'Messenger of Allah, should I make over all my wealth in my will?' 'No,' he answered. I said, 'A half?' 'No,' he answered I asked, 'A third?' He replied, 'A third, and a third is a lot. It is better for you to leave your heirs wealthy than to leave them where they have to importune people for what they have. Whatever you spend on your family is *sadaqa*, even the morsel which you raise to your wife's mouth. It may be that Allah will make you recover and some people will benefit from you and others be harmed.' At that time he only had a daughter."

'Affan ibn Muslim reported from Wuhayb from Ayyub from 'Amr ibn Sa'id from Humayd ibn 'Abd ar-Rahman from three of the children of Sa'd from Sa'd that the Messenger of Allah ﷺ came to visit him when he was ill in Makka. He said, "Messenger of Allah, I fear that I might die in the land from which I emigrated as Sa'd ibn Khawla died. Ask Allah to cure me." He said, "O Allah, heal Sa'd! O Allah, heal Sa'd! O Allah, heal Sa'd!" He said, "Messenger of Allah, I have a great deal of wealth and have no heir except a daughter. Shall I make over all my wealth in my will?" "No," he answered. He said, "Shall I make away two-thirds?" "No," he said. He said, "Shall I make away a half?" "No," he said. Shall I make away a third?" He said, "A third, and a third is substantial. Your spending from your wealth is *sadaqa* for you. Your spending on your dependents is *sadaqa* for you. Your spending on your family is *sadaqa* for you. It is better for you to leave your family with livelihood (or wealth) is better than leaving them asking from people."

'Affan ibn Muslim reported from Hammam ibn Yahya from Qatada ibn Yunus ibn Jubayr from Muhammad ibn Sa'd from his father that the Prophet ﷺ visited him in Makka when he wanted to make a will. He said, "I said, 'I only have a daughter. Shall I make over all my property in my will?' 'No,' he said. 'Shall I make away a half?' 'No,' he said. He said, 'Shall I make away a third?' He said, 'A third, and a third is a lot.'"

'Affan ibn Muslim reported from Wuhayb from 'Abdullah ibn 'Uthman ibn Khuthaym from 'Amr ibn al-Qari' from his father from his grandfather 'Amr ibn al-Qari' that the Messenger of Allah ﷺ came and left Sa'd behind ill when he went to Hunayn. When he came from al-Ji'rana while performing *'umra*, he visited him when he was overcome with fever. He said, "Messenger of Allah, I have wealth and have no heirs. Shall I make over all my property in my will or give it as *sadaqa*?" "No," he answered. He asked, "Shall I make away two-thirds?" "No," he replied. He said, "Shall I make away half?" "No," he answered. He asked, "Shall I make away a third?" He said, "Yes, and that is a lot (or substantial)." He said, "Messenger of Allah, will I die in the house from which I left in emigration?" He replied, "I hope that Allah will make you recover and kill some people by you and benefit others by you. O 'Amr ibn al-Qari! If Sa'd dies after here, bury him towards the road to Madina," and he indicated it with his hand.

Muhammad ibn 'Umar reported from Sufyan ibn 'Uyayna from Isma'il ibn Muhammad that 'Abd ar-Rahman al-A'raj said, "The Messenger of Allah ﷺ left behind a man to care for Sa'd ibn Abi Waqqas and said, 'If Sa'd dies in Makka, do not bury him there.'"

Muhammad ibn 'Umar reported from Sufyan ibn 'Uyayna from Muhammad ibn Qays from Abu Burda ibn Abi Musa that Sa'd ibn Abi Waqqas said to the Prophet ﷺ, "Do you dislike that a man die in the land from which he emigrated?" "Yes," he answered.

Muhammad ibn 'Umar reported from Sufyan ibn 'Uyayna from Ibn Abi Najih from Mujahid that Sa'd ibn Abi Waqqas said, "I was ill and the Messenger of Allah ﷺ came to visit me. He put his hand between my breasts and I felt its coolness on my heart. Then he said, 'Your heart is disordered. Go to al-Harith ibn Kalda, one of Thaqif. He is a man who is a doctor. Tell him to take seven of the *'ajwa* dates of Madina, crush them with their stones and administer them to you.'"



'Affan ibn Muslim and al-Hasan ibn Musa al-Ashyab reported from Hammad ibn Salama from Simak ibn Harb that Mus'ab ibn Sa'd said, "My father's head was in my lap when he was dying. I wept and he looked at me and asked, 'Why are you weeping, my son?' I said, 'Because of your situation and what I see in you.' He said, 'Do not weep for me. Allah will never punish me and I am one of the people of the Garden. Allah owes the believers for their good actions that they perform for Allah. the unbelievers, He lightens the punishment of the unbelievers by their good deeds. When they run out, He says, 'Let everyone seek the reward for the actions which he did.'"

### Sa'd's death and burial

Ma'n ibn 'Isa reported from Malik ibn Anas that he heard more than one say that Sa'd ibn Abi Waqqas died in al-'Aqiq and was carried to Madina and buried there.

Mutarraf ibn 'Abdullah reported from 'Abd al-'Aziz ibn Abi Hazim reported from Muhammad ibn 'Abdullah ibn Akhi Ibn Shihab that he asked Ibn Shihab, "Is it disliked for the dead to be carried from one land to another?" He said, "Sa'd ibn Abi Waqqas was carried from al-'Aqiq to Madina." This was also reported by Yunus ibn Yazid.

### The prayer on Sa'd and how his bier was carried

'Affan ibn Muslim reported from Wuhayb from Musa ibn 'Uqba from 'Abd al-Wahid that 'Abbad ibn 'Abdullah ibn az-Zubayr related from 'A'isha that when Sa'd ibn Abi Waqqas died, the wives of the Prophet ﷺ had his bier carried into the mosque. They did that and it stopped at their rooms and they prayed over him. Then they took him out through the door of funerals which faced the benches. They heard that people criticise that, saying, "Biers are not brought into the mosque." 'A'isha said, "How quick people are to criticise that of which they have no knowledge! They criticise us for having a bier carried in the mosque when the Messenger of Allah ﷺ only prayed over Suhayl ibn Bayda' inside the mosque."

Sa'id ibn Mansur reported from Fulayh ibn Sulayman from Salih ibn 'Ajlan and Muhammad ibn 'Abbad ibn 'Abdullah from 'Abbad ibn 'Abdullah ibn az-Zubayr that 'A'isha commanded that Sa'd's bier be brought to her in the mosque. She heard that people were talking

about that and said, "How quick people are to talk! By Allah, the Messenger of Allah ﷺ prayed over Suhayl ibn Bayda' in the mosque." Al-Fadl ibn Dukayn reported from Khalid ibn Ilyas that Salih ibn Yazid, the client of al-Aswad, said, "I was with Sa'id ibn al-Musayyab when 'Ali ibn Husayn passed by him. He asked, 'Where was the prayer said over Sa'd ibn Abi Waqqas?' He answered, 'It was taken through the mosque to the wives of the Prophet ﷺ who sent to them: "We cannot go out to pray over him." So they brought him and they stood at their heads and they prayed over him.'"

Muhammad ibn 'Umar reported from Bukayr ibn Mismar and 'Ubayda bint Nabil that 'A'isha bint Sa'd: "My father died in his fortress at al-'Aqiq about ten miles from Madina. He was carried to Madina on the shoulders of men. Marwan ibn al-Hakam said the prayer over him. He was the governor of Madina at that time. It was in 55 AH and when he died, he was about seventy."

Muhammad ibn 'Umar said, "This is the firmest of what we related in the time of his death." Sa'd related from Abu Bakr and 'Umar.

Muhammad ibn Sa'd said, "I heard someone other than Muhammad ibn 'Umar among those with knowledge relate that Sa'd died in 50 AH. Allah knows best."

Muhammad ibn 'Umar reported from Farwa ibn Zubayr that 'A'isha bint Sa'd said, "Sa'd ibn Abi Waqqas sent Marwan ibn al-Hakam the *zakat* on his money: five thousand dirhams. On the day he died, Sa'd left two hundred and fifty thousand dirhams."

Muhammad ibn 'Umar reported from Isma'il ibn Ibrahim ibn 'Uqba from his father and uncle from Salim ibn 'Abdullah from his father that 'Umar had Sa'd ibn Abi Waqqas divided his property when he dismissed him from Iraq.

### 40. 'Umayr ibn Abi Waqqas

'Umayr ibn Abi Waqqas ibn Wuhayb ibn 'Abd Manaf ibn Zuhra ibn Kilab ibn Murra. His mother was Hamna bint Sufyan ibn Umayya ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy.

They said: "The Messenger of Allah ﷺ made brotherhood between 'Umayr ibn Abi Waqqas and 'Amr ibn Mu'adh, the brother of Sa'd ibn Mu'adh.



Muhammad ibn 'Umar reported from Abu Bakr ibn Isma'il ibn Muhammad ibn Sa'd from his father from 'Amir ibn Sa'd that his father said, "Before the Messenger of Allah ﷺ had us present ourselves to go out to Badr, I saw my brother 'Umayr ibn Abi Waqqas trying to stay out of sight. I asked, 'What is wrong with you, my brother?' He answered, 'I am afraid that the Messenger of Allah ﷺ will see me and think me too young and send me back when I want to go out so that Allah might grant me martyrdom. He was presented to the Messenger of Allah ﷺ who thought him young and said, "Go back." 'Umayr wept, so the Messenger of Allah ﷺ allowed him. Sa'd said, 'I tied on his sword carrier due to his smallness. He was killed at Badr at the age of sixteen by 'Amr ibn 'Abd Wadd.

#### From the allies of the Banu Kilab ibn Kilab from the tribes of the Arabs

##### 41. 'Abdullah ibn Mas'ud

'Abdullah ibn Mas'ud ibn Ghafil ibn Habib ibn Shamkh ibn Fa'r ibn Makhzum ibn Sahila ibn Kahil ibn al-Harith ibn Tamim ibn Sa'd ibn Hudhayl ibn Mudrika. Mudrika's name was 'Amr ibn Ilyas ibn Mudar. His *kunya* was Abu 'Abd ar-Rahman.

Mas'ud ibn Ghafil made an alliance with 'Abdullah ibn al-Harith ibn Zuhra in the *Jahiliyya*. The mother of 'Abdullah ibn Mas'ud was Umm 'Abd bint 'Abd Wadd ibn Sawa' ibn Quraym ibn Sahila ibn Kahil ibn al-Harith ibn Tamim ibn Sa'd ibn Hudhayl whose mother was Hind bint 'Abd al-Harith ibn Zuhra ibn Kilab.

Ya'la ibn 'Ubayd reported from al-A'mash from Zayd ibn Wahb, and al-A'mash from Ibrahim from 'Alqama that 'Abdullah ibn Mas'ud's *kunya* was Abu 'Abd ar-Rahman.

'Affan ibn Muslim reported from Hammad ibn Salama from 'Asim ibn Abi an-Nujud from Zirr ibn Hubaysh that 'Abdullah ibn Mas'ud said, "I was a young boy herding sheep for 'Uqba ibn Abi Mu'ayt when the Prophet ﷺ and Abu Bakr came, fleeing from the idolators. They said, 'Boy, do you have any milk we can drink?' I answered, 'I have a trust and not your cupbearer.' The Prophet ﷺ asked, 'Do you have a young sheep which has not been mated?' 'Yes,' I answered, and I brought it to them. The Prophet ﷺ hobbled it

and stroked the udder and made a supplication and the udder flowed. Then Abu Bakr brought a hollow stone and milked into it. Abu Bakr drank and then I drank. Then he said to the udder, 'Contract,' and it did. I went to him after that and said, 'Teach me some of these words.' He said, 'You are a boy who learns.' So I learned seventy *suras* from his mouth and no one contends with me about them."

Muhammad ibn 'Umar reported from Muhammad ibn Salih that Yazid ibn Ruman said, "'Abdullah ibn Mas'ud became Muslim before the Messenger of Allah ﷺ had entered the house of al-Arqam."

Muhammad ibn 'Ubayd and al-Fadl ibn Dukayn reported from al-Mas'udi that al-Qasim ibn 'Abd ar-Rahman said, "The first to disseminate the Qur'an in Makka from the mouth of the Messenger of Allah ﷺ was 'Abdullah ibn Mas'ud."

'Abdullah ibn Mas'ud emigrated to Abyssinia twice according to Abu Ma'shar and Muhammad ibn 'Umar. Muhammad ibn Ishaq did not mention the first emigration, but mentioned him in the second emigration to Abyssinia.

Muhammad ibn 'Umar reported that 'Abd al-Jabbar ibn 'Umara said that he heard 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm, and Muhammad ibn 'Umar from Musa ibn Ya'qub from Muhammad ibn Jubayr that when 'Abdullah ibn Mas'ud emigrated from Makka to Madina, he stayed with Mu'adh ibn Jabal.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn Qatada that when 'Abdullah ibn Mas'ud he emigrated he stayed with Sa'd ibn Khaythama.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said, "The Messenger of Allah ﷺ made brotherhood between 'Abdullah ibn Mas'ud and az-Zubayr ibn al-Awwam."

They said that the Messenger of Allah ﷺ made brotherhood between 'Abdullah ibn Mas'ud and Mu'adh ibn Jabal."

Muhammad ibn 'Umar reported from Ibn Jurayj and Sufyan ibn 'Uyayna from 'Amr ibn Dinar from Yahya ibn Ja'da that when the Messenger of Allah ﷺ came to Madina, the people divided the houses. A sub-tribe of the Banu Zuhra called the Banu 'Abd ibn Zuhra said: "Ibn Umm 'Abd is from us." The Messenger of Allah ﷺ said, "Why did Allah send me then? Allah does not sanctify a people who does not give the weak among them his due."



'Affan ibn Muslim reported from Sufyan ibn 'Uyayna from 'Amr ibn Dinar the like of it from Yahya ibn Ja'da.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "The Messenger of Allah ﷺ laid out the houses and allotted for the Banu Zuhra an area behind the mosque and gave 'Abdullah and 'Utba ibn Mas'ud this plot at the mosque."

'Abdullah ibn Mas'ud was at Badr and struck the neck of Abu Jahl after the sons of 'Afra' held him firm. He was at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

'Amr ibn al-Haytham Abu Qatan related from al-Mas'udi from 'Ali ibn as-Sa'ib from Ibrahim from 'Abdullah about the words of the Almighty *"those who responded to Allah and the Messenger"* (3:172): "We were eighteen men."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from 'Abd ar-Rahman ibn Muhammad ibn 'Abd al-Qari that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "'Abdullah ibn Mas'ud was the possessor of the secrets of the Messenger of Allah ﷺ, (his secrets and bedding, his *siwak*, sandals and purification on a journey.)"

Waki' ibn al-Jarrah and 'Ubaydullah ibn Musa reported from al-Mas'udi from 'Abd al-Malik ibn 'Umayr that Abu al-Malih said, "'Abdullah used to veil the Messenger of Allah ﷺ when he washed and woke him up when he slept and walked with him in wild land."

Yazid ibn Harun reported from Shu'ba from al-Mughira from Ibrahim from 'Alqama that Abu ad-Darda' heard him say, "Is there not among you the keeper of the secrets?" The keeper of the secrets was Ibn Mas'ud.

Al-Fadl ibn Dukayn and 'Amr ibn al-Haytham Abu Qatan reported from al-Mas'udi from Ibn 'Abbas al-'Amiri from 'Abdullah ibn Shaddad that 'Abdullah ibn Mas'ud was the master of the secrets, the pillow and the sandals.

Al-Fadl ibn Dukayn reported from al-Mas'udi that al-Qasim ibn 'Abd ar-Rahman said, "'Abdullah used to put on the sandals of the Messenger of Allah ﷺ for him and would walk in front of him with a staff until he reached his seat. Then he removed his sandals, put them on his arms and gave him his staff. When the Messenger of Allah ﷺ wanted to rise, he put them on and then walked with the staff in front of him until he entered the room before the Messenger of Allah ﷺ."

'Abdullah ibn Idris reported that he heard al-Hasan ibn 'Abdullah an-Nakha'i mentioning from Ibrahim ibn Suwayd from Ibrahim ibn Yazid that 'Abdullah said, "The Messenger of Allah ﷺ said to me, 'You can listen to me if the curtain is raised and you can hear my secrets until I forbid you.'"

'Affan ibn Muslim reported from Shu'ba from Abu Ishaq that Abu Musa al-Ash'ari said, "I saw the Prophet ﷺ and I only saw Ibn Mas'ud as part of his family."

'Ubaydullah ibn Musa reported from Isra'il from Abu Ishaq from al-Harith that 'Ali said that the Messenger of Allah ﷺ said, "If I were to give command to anyone other than the council of the Muslims, I would command Ibn Umm 'Abd."

Abu Mu'awiya ad-Darir reported from al-A'mash from Ibrahim that 'Alqama said, "'Abdullah was likened to the Prophet ﷺ in his guidance, direction and character. 'Alqama was likened to 'Abdullah."

Muhammad ibn 'Ubayd reported from al-A'mash from Shaiq that he heard Hudhayfa said that the person most like Muhammad ﷺ in guidance and direction was 'Abdullah ibn Mas'ud from the time he went out until he return home. He said, "I do not know what he did in his house."

Hisham ibn al-Walid at-Tayalisi reported from Shu'ba from Abu Ishaq who heard 'Abd ar-Rahman ibn Yazid say, "We said to Hudhayfa, 'Tell us about a man with the closest behaviour and guidance to the Messenger of Allah ﷺ so that we can learn from him. He said, 'I do not know of anyone closer in character, guidance and direction to the Messenger of Allah ﷺ than Ibn Umm 'Abd until he is hidden within the walls of the house.'" He said, "Those who preserve among the Companions of Muhammad know that Ibn Umm 'Abd had the closest means to Allah among them."

Al-Fadl ibn Dukayn reported from Hafs ibn Ghiyath from al-A'mash from 'Amr ibn Murra that Abu 'Ubayda said, "When 'Abdullah entered his house, he was sociable and raised his voice so that they would be at ease."

Malik ibn Isma'il Abu Ghassan reported from Isra'il from Thuwaybir from 'Amr ibn Murra that Abu 'Ubayda said, "I heard Ibn Mas'ud say, 'I have not slept through *Duha* since I became Muslim."



Al-Fadl ibn Dukayn reported from Qays ibn ar-Rabi' from 'Asim from Zirr that 'Abdullah used to fast Mondays and Thursdays.

Al-Fadl ibn Dukayn reported from Zuhayr ibn Mu'awiya from Abu Ishaq that 'Abd ar-Rahman ibn Yazid said, "I have not seen any *faqih* fast less than 'Abdullah ibn Mas'ud. He was asked, 'Why do you not fast?' He said, 'I choose the prayer over fasting. If I fast, I am too weak to pray.'"

Muhammad ibn al-Fadl ibn Ghazwan reported from Mughira from Umm Musa who said that he heard 'Ali say that the Prophet ﷺ commanded Ibn Mas'ud to climb a tree and bring him something from it. His companions looked at the thinness of his legs and laughed. The Prophet ﷺ said, "What are you laughing at? The foot of 'Abdullah will be heavier than Uhud in the balance on the Day of Rising!"

'Affan ibn Muslim reported from Hammad ibn Salama from 'Asim ibn Bahdala from Zirr ibn Hubaysh that 'Abdullah said, "I used to bring arak-sticks to the Messenger of Allah ﷺ. The people laughed at the thinness of my legs and the Messenger of Allah ﷺ said, 'What are laughing at?' They answered, 'The thinness of his legs.' He said, 'They will be heavier in the balance than Uhud.'"

'Abdullah ibn Numayr reported from al-A'mash that Zayd ibn Wahb said, "I was sitting with the people with 'Umar when a small thin man came and 'Umar began to look at him and his face brightened. Then he said, 'A bag filled with knowledge. A bag filled with knowledge. A bag filled with knowledge.' It was Ibn Mas'ud."

'Abdullah ibn 'Umayr reported from al-A'mash that Habba ibn Juwayn said, "We were with 'Ali when he mentioned some of the words of 'Abdullah and the people praised him and said, 'Amir al-Mu'minin, we have not seen a man of better character, kinder teaching, better assembly or stronger scrupulousness than 'Abdullah ibn Mas'ud.' 'Ali said, 'We ask you by Allah. Is it truthful from your hearts?' 'Yes,' they answered. He said, 'O Allah, I testify to You! O Allah, I say the like of what they said about him or better.'"

Qabisa ibn 'Uqba reported from Sufyan from Abu Ishaq that Habba said, "When 'Ali came to Kufa, a group of 'Abdullah's companions came to him. He asked them about him until they thought that he was testing them. He said, 'I say about him the like of what they said or better. He recited the Qur'an and made the lawful lawful and the unlawful unlawful. He was a *faqih* in the *deen* and knew the *Sunna*.'"

Al-Fadl ibn Dukayn and Yahya ibn 'Abbad reported from al-Mas'udi from Muslim al-Batin that 'Amr ibn Maymun said, "I frequented 'Abdullah ibn Mas'ud for a year and did not hear him relate from the Messenger of Allah ﷺ anything which the Messenger of Allah ﷺ said except that one day he started to relate a *hadith* and said, 'The Messenger of Allah ﷺ said...' Grief came over him until I saw sweat flowing from his brow. Then he said, 'If Allah wills, either above that or close to that or less than that.'"

Al-Mu'alla ibn Asad reported from 'Abd al-'Aziz ibn al-Mukhtar from Mansur al-Ghuddani from ash-Sha'bi from 'Alqama ibn Qays that 'Abdullah ibn Mas'ud used to stay up every Thursday evening and I did not hear him say in any evening, 'The Messenger of Allah ﷺ said' except on one occasion. I looked at him while he was leaning on a staff and I saw the staff shaking."

Malik ibn Isma'il reported from Isra'il from Abu Husayn from 'Amir from Masruq that 'Abdullah said, "One day he related a *hadith* and said, 'I heard the Messenger of Allah ﷺ say' and then he trembled (or his clothes trembled, or something like that.)."

'Affan ibn Muslim and Hisham Abu al-Walid at-Tayalisi and Yahya ibn 'Abbad reported from Shu'ba from Jami' ibn Shaddad that 'Abdullah ibn Mirdas said, "'Abdullah used to address us every Thursday and say some words. He was silent when he was silent and we wanted for him to say more.'"

'Affan ibn Muslim and Musa ibn Isma'il reported from Wahb from Dawud from 'Amir that the Muhajir 'Abdullah ibn Mas'ud was at Homs and 'Umar sent him to Kufa and wrote to them, "By Allah, I have preferred you with him over myself. Take him."

Al-Fadl ibn Dukayn reported from al-Mas'udi that al-Qasim ibn 'Abd ar-Rahman said, "The stipend of 'Abdullah ibn Mas'ud was six thousand."

'Affan ibn Muslim reported from Khalid ibn 'Abdullah from Isma'il ibn Abi Khalid that Isma'il ibn Abi Khalid reported that Qays ibn Abi Hazim said, "I saw 'Abdullah ibn Mas'ud. He was a thin man with little flesh."

Yazid ibn Harun reported from al-Mas'udi from Sulayman ibn Mina' that Nufay', the client of 'Abdullah said, "'Abdullah ibn Mas'ud was one of the most generous of people. He wore white garments and had the best scent.'"



Muhammad ibn 'Abdullah al-Asadi reported from Mis'ar from Muhammad ibn Juhada that Talha said, "'Abdullah could be recognised at night by the scent of his perfume."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from 'Abd ar-Rahman ibn Muhammad ibn 'Abd al-Qari that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "'Abdullah was a thin short man with very dark skin. He did not dye his hair with henna."

Waki' ibn al-Jarrah reported from Sufyan from Abu Ishaq that Hubayra ibn Barim said: "'Abdullah had hair above his ears as if he had put honey in it." Waki' said, "He means that the hairs were not separate."

Al-Fadl ibn Dukayn reported from Zuhayr from Abu Ishaq that Hubayra ibn Barim said, "The hair of 'Abdullah ibn Mas'ud reached his clavicle and I saw him put it behind his ears when he prostrated."

'Abd al-Wahhab ibn 'Ata' al-'Ijli reported from Sa'id ibn Abi 'Aruba from Abu Mash'ar from Ibrahim that Ibn Mas'ud's ring was made of iron.

Abu Mu'awiya ad-Darir and 'Abdullah ibn Numayr reported from al-'A'mash from Ibrahim from 'Alqama that 'Abdullah said, "He became very ill and was anxious in it. He said, "We said to him, 'What do you see that makes you anxious in an illness when you have not been anxious in this illness?' He answered, 'It overcame me and brought me closer to heedlessness.'"

Muhammad ibn 'Umar reported from Sufyan ath-Thawri that 'Abdullah ibn Mas'ud mentioned death and said, "I am not in ease today."

Ya'la ibn 'Ubayd reported from Isma'il from Jarir, a man of Bajila, that 'Abdullah said, "I wish that when I die I would not be resurrected."

Waki' ibn al-Jarrah reported from Abu al-'Umays from 'Amir ibn 'Abdullah ibn az-Zubayr that Ibn Mas'ud made a will and wrote in his will: "In the Name of Allah, the All-Merciful, Most-Merciful."

### The final instructions of 'Abdullah ibn Mas'ud

When something happened to him in his illness he commended himself to Allah and that az-Zubayr ibn al-'Awwam and his son 'Abdullah ibn az-Zubayr were made executors and had free disposal

of what they undertook and judged. He instructed that none of the daughters of 'Abdullah should be married except with the permission of both of them and Zaynab was not excluded from that.

Musa ibn Isma'il reported from 'Abd al-Wahid ibn Ziyad from Abu 'Umays ibn 'Abdullah that 'Abdullah ibn az-Zubayr said, "'Abdullah ibn Mas'ud made az-Zubayr who the Messenger of Allah ﷺ had his brother, and his son 'Abdullah ibn az-Zubayr, executors: "This is what 'Abdullah ibn Mas'ud has instructed: if something happens in my illness then az-Zubayr ibn al-'Awwam and his son 'Abdullah ibn az-Zubayr are my executors. They have free disposal in what they undertake and judge in that with no harm to them in any of it." He instructed that none of his daughters be married except by their knowledge and that did not exclude his wife Zaynab bint 'Abdullah ath-Thaqafiyya. He left an instruction about his slaves that if any of them paid five hundred, he should be set free.

Waki' ibn al-Jarrah reported from Abu al-'Umays from Habib ibn Abi Thabit from Khaytham ibn 'Amr that Ibn Mas'ud instructed that he be shrouded in a robe worth two hundred dirhams.

Malik ibn Isma'il Abu Ghassan reported from Sharik from Muhammad ibn 'Abdullah al-Muradi from 'Amr ibn Murra from Abu 'Ubayda ibn 'Abdullah that 'Abdullah ibn Mas'ud said, "Bury me at the grave of 'Uthman ibn Maz'un."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far az-Zuhri from 'Abd ar-Rahman ibn Muhammad ibn 'Abd al-Qari that 'Ubaydullah ibn 'Abdullah ibn 'Utba said that 'Abdullah ibn Mas'ud died in Madina and was buried at al-Baqi' in 32 AH.

Muhammad ibn 'Umar reported from 'Abd al-Hamid ibn 'Imran al-'Ijli from 'Awn ibn 'Abdullah ibn 'Utba that 'Abdullah ibn Mas'ud was about sixty when he died.

Muhammad ibn 'Umar said, "It was related to us that 'Ammar ibn Yasir prayed over 'Abdullah ibn Mas'ud. Someone said that 'Uthman ibn 'Affan prayed over him. Each of them asked for forgiveness for his companion before 'Abdullah died. We consider what is firmest is that 'Uthman ibn 'Affan prayed over him." He said that 'Abdullah related from Abu Bakr and 'Umar.

'Amr ibn 'Asim al-Kilabi reported from Hammam from Qatada that Ibn Mas'ud was buried at night.



Muhammad ibn 'Umar reported from Ibn Abi Habiba from Dawud ibn al-Husayn that Tha'laba ibn Abi Malik said, "I passed by the grave of Ibn Mas'ud in the morning of the day he was buried and saw it had been sprinkled."

Wahb ibn Jarir reported from Shu'ba from Abu Ishaq that Abu al-Ahwas said, "I saw Abu Musa and Abu Mas'ud when 'Abdullah ibn Mas'ud died and one said to his companion, 'Do you think that any like him will be left after him?' He said, 'If you said that, then you enter our veils and witness when we were absent.'"

Muhammad ibn 'Umar reported from Mansur ibn Abi al-Aswad from Idris ibn Yazid from 'Asim ibn Bahdala that Zirr ibn Hubaysh said, "Ibn Mas'ud left ninety thousand dirhams."

Yazid ibn Harun reported from Isma'il ibn Abi Khalid from Qays ibn Abi Hazim that az-Zubayr ibn al-'Awwam visited 'Uthman after 'Abdullah ibn Mas'ud died and said, "Give me 'Abdullah's stipend. The family of 'Abdullah are more entitled to it than the treasury." He gave him thirteen thousand dirhams.

Al-Fadl ibn Dukayn reported from Hafs ibn Ghiyath reported from Hisham ibn 'Urwa from his father that 'Abdullah ibn Mas'ud made az-Zubayr his executor. When 'Uthman had denied him the stipend for two years, az-Zubayr went to him and said, "His family needs it more than the treasury." So he gave him his stipend of twenty thousand or fifteen thousand dirhams.

## 42. Al-Miqdad ibn 'Amr

Al-Miqdad ibn 'Amr ibn Tha'laba ibn Malik ibn Rabi'a ibn Thumama ibn Matrud ibn 'Amr ibn Sa'd ibn Duhayr ibn Lu'ayy ibn Tha'laba ibn Malik ibn ash-Sharid ibn Abi Ahwan ibn Fa'ish ibn Duraym ibn al-Qayn ibn Ahwan ibn Bahra' ibn 'Amr ibn Ilhaf ibn Quda'a. His *kunya* was Abu Ma'bad. He was the ally of al-Aswad ibn 'Abd Yaghuth az-Zuhri in the *Jahiliyya* and he adopted him. That is why he was called al-Miqdad ibn al-Aswad. When the Qur'an revealed: "*Call them after their fathers.*" people called him al-Miqdad ibn 'Amr. Al-Miqdad emigrated to Abyssinia the second time according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. Neither Musa ibn 'Uqba or Abu Ma'shar mentioned him.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that 'Asim ibn 'Amr ibn Qatada said, "When al-Miqdad ibn 'Amr emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm."

The Messenger of Allah ﷺ made brotherhood between al-Miqdad and Jabbar ibn Sakhr.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah ibn az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "The Messenger of Allah ﷺ made a land grant for al-Miqdad among the Banu Hudayla. Ubayy ibn Ka'b called him to that area."

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from his aunt from his mother Karima bint al-Miqdad ibn 'Amr that he said, "I had a horse called Sabha with me at the battle of Badr."

'Amr ibn al-Haytham Abu Qatan reported from Shu'ba from Abu Ishaq from a man he named whom I think was Haritha ibn Mudarrib that 'Ali said, "There was no horseman on the Day of Badr other than al-Miqdad ibn 'Amr."

Muhammad ibn 'Ubayd and al-Fadl ibn Dukayn reported from al-Mas'udi that al-Qasim ibn 'Abd ar-Rahman said, "The first to attack on his horse in the Cause of Allah was al-Miqdad ibn al-Aswad."

'Ubaydullah ibn Musa reported from Isra'il from Mukhariq from Tariq that 'Abdullah said, "I was present with al-Miqdad in a battle because I preferred to accompany him than turn from him. He went to the Prophet ﷺ when he was praying against the idolators and said, "Messenger of Allah. By Allah, we do not say to you as the people of Musa said to Musa, '*You and your Lord go and fight. We will stay sitting here.*' (5:24) But we will be right at your right and your left, in front of you and behind you. I saw the Prophet ﷺ rise at that and that delighted him."

Al-Miqdad was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ and was among the archers mentioned among the Companions of the Messenger of Allah ﷺ.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit that al-Miqdad ibn 'Amr made a marriage proposal to someone of Quraysh and the man refused to let him marry. The Prophet ﷺ said to him, "But I will let you marry Duba'a bint az-Zubayr ibn 'Abd al-Muttalib."

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from his aunt that her mother said, "We sold the food of al-Miqdad which the



Messenger of Allah ﷺ gave him at Khaybar, twelve *wasqs* of barley, to Mu'awiya ibn Abu Sufyan for a hundred thousand dirhams."

Yazid ibn Harun reported from Jarir ibn 'Uthman from 'Abd ar-Rahman ibn Maysara that Abu Rashid al-Hibrani said, "I left the mosque and there was al-Miqdad ibn al-Aswad at one of the boxes of the money-changers which was larger and I said to him, 'Allah has excused you.' He said, "The *Surat* of Expeditions refuses you: 'Go out singly and in groups.'"

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from his aunt that her mother Karima bint al-Miqdad that she described her father to them and said, "He was a tall, dark-skinned man with a belly and a lot of hair on his head. He dyed his beard yellow and was not great or light. His eyes had joined eyebrows. He used red dye."

Muhammad ibn 'Abdullah al-Asadi reported from 'Amr ibn Thabit Abi al-Miqdad from his father from Abu Fa'iq that al-Miqdad ibn al-Aswad drank castor-oil and died.

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from his aunt that her mother Karima bint al-Miqdad said, "Al-Miqdad died at al-Jurf, three miles from Madina and was carried on the shoulders of men until he was buried in Madina at al-Baqi' and 'Uthman ibn 'Affan prayed over him. That was 33 AH. He was aged about seventy."

Rawh ibn 'Ubada from Shu'ba from al-Hakam that 'Uthman ibn 'Affan began to praise al-Miqdad after he died. Az-Zubayr said:

I will not find you after death makes me mourn,  
when you have provided me with my provision in life.

### 43. Khabbab ibn al-Aratt

Khabbab ibn al-Aratt ibn Jandala ibn Sa'd ibn Khuzayma ibn Ka'b from the Banu Sa'd ibn Zayd Manat ibn Tamim.

Muhammad ibn 'Umar reported to me the lineage of Khabbab from Musa ibn Ya'qub ibn 'Abdullah ibn Wahb ibn Zam'a from Abu al-Aswad Muhammad ibn 'Abd Ar-Rahman, the orphan of 'Urwa ibn az-Zubayr. Muhammad ibn 'Umar said, "That is what the child of Khabbab also said."

He was captured and sold in Makka. Umm Anmar purchased him. She was Umm Siba' al-Khuza'iyya, the ally of 'Awf ibn 'Abd 'Awf ibn 'Abd al-Harith ibn Zuhra.

It is said that Umm Khabbab and Umm Siba' ibn 'Abd al-'Uzza al-Khuza'i are the same person. She was a female-circumciser in Makka. She is the one whom Hamza ibn 'Abd al-Muttalib meant in the Battle of Uhud when he said to Siba' ibn 'Abd al-'Uzza whose mother was Umm Anmar: "Come to me, son of the clitoris-clipper!" Khabbab ibn al-Aratt was added to the family of Siba' and was called the ally of the Banu Zuhra for this reason.

'Affan ibn Muslim reported from 'Abd al-Wahid ibn Ziyad from al-A'mash from Ibrahim from 'Alqama that Khabbab's *kunya* was Abu 'Abdullah.

Abu Mu'awiya ad-Darir and Waki' ibn al-Jarrah reported from al-A'mash from Abu ad-Duha from Masruq that Khabbab said, "I was a smith and was owed a debt by al-'As ibn Wa'il. I went to ask him to settle it. He told me, 'I will not settle it until you reject Muhammad.' I told him, 'I will not reject him even if you die and are resurrected.' He said, 'If I am resurrected after I die. I will settle this when I return to wealth and children.' Then it was revealed about him: 'Have you heard Him who rejects Our Signs and says, "I will certainly be given wealth and children there" (19:77) to "alone" (80).'"

Muhammad ibn 'Umar reported from Muhammad ibn Salih that Yazid ibn Ruman said, "Khabbab ibn al-Aratt became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam and before he called people in it."

Muhammad ibn 'Umar reported from Mu'awiya ibn 'Abd ar-Rahman Abi Muzawwad from Yazid ibn Ruman that 'Urwa ibn az-Zubayr said, "Khabbab ibn al-Aratt was one of those victimised who were tortured in Makka to force him to recant."

Waki' ibn al-Jarrah and al-Fadl ibn Dukayn reported from Sufyan from Abu Ishaq that Abu Layla al-Kindi said, "Khabbab ibn al-Aratt went to 'Umar and he said, 'Let him approach. There is no one more entitled to this gathering than you except for 'Ammar ibn Yasir.' Khabbab began to show him the marks on his back from the torture of the idolators."

Ahmad ibn 'Abdullah ibn Yunus reported from Hibban ibn 'Ali from Mujalid that ash-Sha'bi said, "Khabbab ibn al-Aratt visited 'Umar ibn al-Khattab and he had him sit on his cushion and said, 'There is no one on the earth more entitled to this assembly except for one man.' Khabbab asked him, 'Who is that, Amir al-Mu'minin?'"



'Bilal,' he replied. Khabbab said to him, 'Amir al-Mu'minin, there is no one more entitled than me. Bilal had those among the idolators whom Allah protected him by but I had no one to protect me. I remember one day when they took me and kindled a fire and then burned me with it. Then a man put his foot on my chest and nothing but my back was protected by not the earth (or the coolness of the earth).' Then he uncovered his back and it was white like leprosy.'"

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada said, "When Khabbab ibn al-Aratt emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm."

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from his aunt that when al-Miqdad ibn 'Amr and Khabbab ibn al-Aratt emigrated to Madina, they stayed with Kulthum ibn al-Hidm. They remained in his abode until he died shortly before the Messenger of Allah ﷺ went out to Badr. They moved and stayed with Sa'd ibn 'Ubada and remained with him until the Banu Qurayza were conquered.

They said that the Messenger of Allah ﷺ made Khabbat ibn al-Aratt and Jabr ibn 'Atik brothers. Khabbab was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Hajjaj ibn Muhammad reported from Yunus ibn Abu Ushaq from his father that Haritha ibn Mudarrib said, "I visited Khabbab ibn al-Aratt when he was ill and had been cauterised seven times." He said that he heard him say, "If it had not been that I heard the Messenger of Allah ﷺ say, 'It is not proper for anyone to wish for death I would have wished for it.' He was given his shroud of fine Egyptian linen and wept. Then he said, 'But Hamza, the uncle of the Prophet ﷺ, was shrouded in a cloak, and when it covered his feet, his head showed. When it covered his head, his feet were uncovered until idhkhir-herb was put on them. I remember when I was with the Messenger of Allah ﷺ and I did not own either dinar or dirham. In the corner of my house in my chest are forty thousand *uqiyyas*. I fear that our good things have been hastened for us in the life of this world.'"

Ya'la ibn 'Ubayda reported from Isma'il ibn Abi Khalid that Qays ibn Abi Hazim said, "We visited Khabbab ibn al-Aratt when he had been cauterised on his belly seven times. He said, 'Were it not that the Messenger of Allah ﷺ forbade us to pray for death. I would have prayed for it.'"

Muhammad ibn 'Abdullah al-Asadi reported from Mis'ar ibn Kidam from Qays ibn Muslim that Tariq ibn Shihab said: "Some of the Companions of the Messenger of Allah ﷺ visited Khabbab and said, 'Good news, Abu 'Abdullah! Tomorrow you will go to your brothers.' He wept and said, 'It is about my state and is not from alarm, but you reminded me of some people and you called them my brothers. Those men have passed with their wages as they are. I fear that the reward of what you mention of those actions is in what we were given after them.'"

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Abdullah ibn 'Abdullah ibn al-Harith ibn Nawfal said, "I asked 'Abdullah ibn Khabbab, 'When did your father die?' He said, 'In 37 AH at the age of seventy-three.'"

Muhammad ibn 'Umar said, "I heard someone say that he was the first person whom 'Ali buried in Kufa. He prayed over him when he came from Siffin."

Talq ibn Ghannam an-Nakha'i reported from Muhammad ibn 'Ikrima ibn Qays ibn al-Ahnaf an-Nakha'i from his father that Ibn al-Khabbab said, "The people used to bury their dead in Kufa in their cemeteries. When Khabbab was very ill, he said to me, 'My son, when I die, bury me at Zuhri. If you bury me at Zuhri, it will be said that one of the Companions of the Messenger of Allah ﷺ was buried at Zuhri, and people will bury their dead.' When Khabbab died, he was buried at Zuhri. Khabbab was the first to be buried there."

#### 44. Dhu al-Yadayn

He is also called Dhu ash-Shamalayn. His name was 'Umayr ibn 'Abd 'Amr ibn Nadla in 'Amr ibn Ghubshan ibn Sulaym ibn Malik ibn Afsa ibn Haritha ibn 'Amr ibn 'Amir ibn Khuza'a. His *kunya* was Abu Muhammad. He used to work with both his hands and so was called 'Dhu al-Yadayn'. 'Abd 'Amr ibn Nadla came to Makka and sat between him and 'Abd ibn al-Harith ibn Zuhra as an ally. 'Abd married him to his daughter, Nu'm bint 'Abd ibn al-Harith. She bore him 'Umayr Dhu ash-Shamalayn and Rayta. Rayta was called Miskhana.

Muhammad ibn 'Umar reported from Muhammad ibn Salih that 'Asim ibn 'Umar ibn Qatada said, "When Dhu ash-Shamalayn 'Umayr ibn 'Abd 'Amr emigrated from Makka to Madina, he stayed with Sa'd ibn Khaythama."



They said that the Messenger of Allah ﷺ made 'Umayr ibn 'Abd 'Amr al-Khuza'i and Yazid ibn al-Harith ibn Fushum brothers. They were both killed at Badr. Abu Usama al-Jushmi killed Dhu ash-Shamalayn and on the day he was killed at Badr he was about thirty.

Muhammad ibn 'Umar said that the shaykhs of Khuza'a related that.

#### 45. Mas'ud ibn ar-Rabi'

Mas'ud ibn ar-Rabi' ibn 'Amr ibn Sa'd ibn 'Abd al-'Uzza of al-Qara, the ally of the Banu 'Abd Manaf ibn Zuhra ibn Kilab. His kunya was Abu 'Umayr. That is what Abu Ma'shar and Muhammad ibn 'Umar said: Mas'ud ibn Rabi'. Musa ibn 'Uqba and Muhammad ibn Ishaq said Mas'ud ibn Rabi'a.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that Mas'ud ibn ar-Rabi' became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam.

He said that the Messenger of Allah ﷺ made Mas'ud ibn ar-Rabi' and 'Ubayd ibn at-Tayyahan brothers.

He said that one of those who related knowledge said that Mas'ud ibn ar-Rabi' had a brother called 'Amr ibn ar-Rabi' who was a Companion of the Messenger of Allah ﷺ and was present at Badr.

Muhammad ibn Sa'd said, "I did not see any confirmation of his presence at Badr and the people of knowledge of *Sira* did not mention it."

Mas'ud ibn ar-Rabi' was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ and he died in 30 AH and was over sixty. He does not have descendants.

#### From the Banu Taym ibn Murra ibn Ka'b

#### 46. Abu Bakr as-Siddiq

His name was 'Abdullah ibn Abi Quhafa, whose name was 'Uthman ibn 'Amir ibn 'Amr ibn Ka'b ibn Sa'd ibn Taym ibn Murra. His mother was Umm al-Khayr Salma bint Sakhr ibn 'Amir ibn Ka'b ibn Sa'd ibn Taym ibn Murra.

Abu Bakr's children were: 'Abdullah and Asma' of the two belts, whose mother was Qutayla bint 'Abd al-'Uzza ibn 'Abd As'ad ibn

Nadr ibn Malik ibn Hisl ibn 'Amir ibn Lu'ayy 'Abd ar-Rahman; 'A'isha, whose mother was Umm Ruman bint 'Amir ibn 'Umaymir ibn 'Abd Shams ibn 'Attab ibn Udayna ibn Subay' ibn Duhman ibn al-Harith ibn Ghanm ibn Malik ibn Kinana (and it is said that she was Umm Ruman bint 'Amir ibn 'Umayra ibn Dhuhl ibn Duhman ibn al-Harith ibn Ghanm ibn Malik ibn Kinana); Muhammad, whose mother was Asma' bint 'Umays ibn Ma'add ibn Taym ibn al-Harith ibn Ka'b ibn Malik ibn Quhafa ibn 'Amir ibn Malik ibn Nasr ibn Wahb ibn Shahrar ibn 'Ifris ibn Half ibn Aftal, who is Khath'am; and Umm Kulthum, whose mother was Habiba bint Kharija ibn Zayd ibn Abi Zuhayr of the Banu al-Harith ibn al-Khazraj. She was born after Abu Bakr died.

Muhammad ibn 'Umar reported from Ishaq ibn Yahya ibn Talha from Mu'awiya ibn Ishaq ibn Talha from his father that 'A'isha was asked, "Why was Abu Bakr called 'Atiq?" She answered, "The Messenger of Allah ﷺ looked at him and said, 'This is one freed ('*atiq*) by Allah from the Fire.'"

Muhammad ibn Ishaq said, "Abu Quhafa's name was 'Atiq." Others did not mention that.

Ahmad ibn 'Abdullah ibn Yunus reported from al-Mu'afi ibn 'Imran that Mughira ibn Ziyad said, I was sent to Ibn Abi Mulayka to ask him about Abu Bakr as-Siddiq and what his name was. I went to him to ask him and he said, 'His name was 'Abdullah ibn 'Uthman. He was called al-'Atiq which was a title.'"

It is reported from 'Abd ar-Razzaq ibn Hammam from Ma'mar that Ibn Sirin said, "The name of Abu Bakr was 'Atiq ibn 'Uthman.

Sa'id ibn Mansur reported from Salih ibn Musa at-Talhi from Mu'awiya ibn Ishaq from 'A'isha bint Talha that 'A'isha, the Umm al-Mu'minin, said, "I was in the house of the Messenger of Allah while his companions were in the courtyard. There was a screen between me and them when Abu Bakr came. The Messenger of Allah ﷺ said, 'Whoever is happy to look at the one freed from the Fire should look at this one.' The name which his family gave him was 'Abdullah ibn 'Uthman ibn 'Amir ibn 'Amr, but he was usually called 'Atiq.'"

Yazid ibn Harun reported from Abu Ma'shar from Abu Wahb, the client of Abu Hurayra, that the Messenger of Allah ﷺ said about the Night Journey, "I said to Jibril, 'My people do not believe me.' Jibril said to him, 'Abu Bakr believes you. He is the Siddiq.'"



Muslim ibn Ibrahim reported from Qurra ibn Khalid from Muhammad ibn Sirin from 'Uqba ibn Aws that 'Abdullah ibn 'Amr ibn al-'As said, "You call Abu Bakr the Siddiq and you got his name right."

Qabisa ibn 'Uqba reported from Sufyan from Abu al-Jahhaf that Muslim al-Batin said:

We rebuke! You have no father!

A group hung to lies and were free of the truth.

They freed foolishness from the *wazir* of their Prophet, informing the one who is free of the Faruq.

In spite of enmity to the speaker,

I am near to the debt of the confirmed truthful one.

'Affan ibn Muslim reported from 'Abd al-Wahid ibn Ziyad from al-Hasan ibn 'Ubaydullah that Ibrahim an-Nakha'i said, "Abu Bakr was called *awwah* because of his compassion and mercy."

Sa'id ibn Muhammad ath-Thaqafi reported from Kathir an-Nawwa' that Abu Sariha heard 'Ali say on the minbar, "Abu Bakr was *awwah*, with a repentant heart. 'Umar was faithful to Allah and so he was faithful to him."

### Abu Bakr becoming Muslim

Muhammad ibn 'Umar reported from Musa ibn Muhammad from Ibrahim ibn Muhammad ibn Talha from Mansur ibn Salama ibn Dinar from Muhammad ibn Talha ibn 'Abdullah ibn 'Abd ar-Rahman ibn Abi Bakr from his father, and 'Abd al-Malik ibn Sulayman related from Abu an-Nadr from Abu Salama ibn 'Abd ar-Rahman from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Salih ibn Muhammad from Za'ida from Abu 'Abdullah ad-Dawsi from Arwa ad-Dawsi that the first to become Muslim was Abu Bakr as-Siddiq.

'Affan ibn Muslim reported from Shu'ba from 'Amr ibn Murra that Ibrahim said, "The first to pray was Abu Bakr as-Siddiq."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim from Ibrahim ibn 'Abd ar-Rahman ibn 'Abdullah ibn Abi Rabi'a from his father that Asma' bint Abi Bakr said, "My father was the first of the Muslims to become Muslim and by Allah, I only knew my father when he was following the *deen*."

Muhammad ibn 'Umar reported from Ma'mar and Muhammad ibn 'Abdullah from az-Zuhri from 'Urwa that 'A'isha said, "I did not know my parents but that they were following the *deen* and no day at all went by but that the Messenger of Allah ﷺ would come to us morning and evening.

'Affan ibn Muslim reported from Abu 'Awana from Mughira that 'Amir said that a man asked Bilal, "Who was first?" "Muhammad," he answered. He was asked, "Who prayed?" "Abu Bakr," he answered. He said, "A man more concerned with horses (*khayl*)." Bilal said, "I am concerned with good (*khayr*)."

Abu Usama Hammad ibn Salama reported that Hisham ibn 'Urwa said that his father said, "Abu Bakr had forty thousand dirhams on the day he became Muslim."

Muhammad ibn 'Umar reported from Usama ibn Zayd ibn Aslam that his father said, "Abu Bakr was known as a merchant. When the Prophet ﷺ was sent, he had forty thousand dirhams. He used them to free and strengthen the Muslims until he came to Madina with only five thousand dirhams. Then he did there what he used to do in Makka."

### The Cave and the Hijra to Madina

Yazid ibn Harun reported from Hammad ibn Salama from Hisham ibn 'Urwa from his father that the Messenger of Allah ﷺ said to Abu Bakr as-Siddiq, "I was commanded to leave," meaning emigration. Abu Bakr asked, "In company, Messenger of Allah?" He replied, "You have company." He said, "We went out until we reached the cave and concealed ourselves in it. 'Abdullah ibn Abi Bakr used to bring us news of the people of Makka at night and then in the morning he would be among them as if he had spent the night there. 'Amir ibn Fuhayra herded sheep for Abu Bakr. He used to go to them and let them drink milk. Asma' made food for them and sent it to them with him. She put the food in one bag and did not find anything with which to tie it, so she cut her belt in two and tied it with it. That is why she is called 'the one with two belts.'"

He said that the Messenger of Allah ﷺ said, "I have been commanded to emigrate." Abu Bakr had a camel and the Messenger of Allah ﷺ bought another; the Messenger of Allah ﷺ rode one camel



and Abu Bakr rode another camel as far as Hammad knows. 'Amir ibn Fuhayra had a camel. The Messenger of Allah ﷺ was on a camel belonging to Abu Bakr and Abu Bakr moved to the camel of 'Amr ibn Fuhayra. 'Amir ibn Fuhayra moved to the camel of the Messenger of Allah ﷺ. He said, "They were a gift from Syria from Talha ibn 'Ubaydullah to Abu Bakr in which were white Syrian garments which they put on and entered Madina wearing white clothes."

Abu Usama reported from Hisham ibn 'Urwa from his father that 'Abdullah ibn Abi Bakr used to bring food to the Prophet ﷺ and Abu Bakr while they were in the cave.

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from 'Urwa that 'A'isha said, "Abu Bakr went to emigrate to Madina with the Messenger of Allah ﷺ accompanied by 'Amir ibn Fuhayra. They also had a guide called 'Abdullah ibn Urayqit ad-Dili who was an unbeliever at that time, but they trusted him."

'Affan ibn Muslim reported from Hammam ibn Yahya from Thabit from Anas that Abu Bakr told him: "I remarked to the Prophet ﷺ while we were in the cave, 'If one of them were to look at his feet, he would see us under his feet.' He said, 'Abu Bakr, what do you think of two when the third of them is Allah?'"

Shabbaba ibn Sawwar reported from Abu al-'Utuf al-Jazari that az-Zuhri said that the Messenger of Allah ﷺ said to Hassan ibn Thabit, "Have you said anything about Abu Bakr?" "Yes," he answered. He said: "Speak. I am listening." He said:

The second of two in the lofty Cave when the enemy  
went around it when they climbed the mountain.

He was loved by Messenger of Allah.

They knew from mankind that no man would turn to it.

The Messenger of Allah ﷺ laughed until his molars showed and said, "You spoke the truth, Hassan. It is as you said!"

Muhammad ibn 'Umar reported from Isma'il ibn 'Abdullah ibn 'Atiyya ibn 'Abdullah ibn Unays that his father said, "When Abu Bakr emigrated from Makka to Madina, he stayed with Habib ibn Yasaf."

Muhammad ibn 'Umar reported from Musa ibn 'Ubayda that Ayyub ibn Khalid said, "Abu Bakr stayed with Kharija ibn Zayd ibn Abi Zuhayr."

Muhammad ibn 'Umar reported from Musa ibn Ya'qub that Muhammad ibn Ja'far ibn az-Zubayr said, "Abu Bakr stayed with Kharija ibn Zayd ibn Abi Zuhayr and married his daughter. He remained among the Banu al-Harith ibn al-Khazraj at as-Sunh until the Messenger of Allah ﷺ died."

Muhammad ibn 'Umar reported from Musa ibn Muhammad in Ibrahim that his father said, "The Messenger of Allah ﷺ made Abu Bakr and 'Umar brothers."

Muhammad Ibn Isma'il ibn Abi Fudayk from 'Abdullah ibn Muhammad ibn 'Umar ibn 'Ali ibn Abi Talib from his father that the Messenger of Allah ﷺ established brotherhood between his Companions, he made Abu Bakr and 'Umar brothers.

Muhammad ibn 'Ubayd reported from Wa'il ibn Dawud from a man of the people of Basra that the Messenger of Allah ﷺ made Abu Bakr and 'Umar brothers. One day saw them coming and said, "These two are masters, the elders of the people of the Garden, among the first and the last, their elders and young, except for the Prophets and Messengers."

Ahmad ibn 'Abdullah ibn Yunus reported from Malik ibn Mighwal that ash-Sha'bi said, "The Messenger of Allah ﷺ made Abu Bakr and 'Umar brothers and they were coming forward, holding hands and he said, 'Whoever is happy to look at two masters of the elders of the people of the Garden among the first and the last except for Prophets and Messengers should look at these two coming.'"

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "When the Messenger of Allah ﷺ allotted houses in Madina, he gave Abu Bakr the place for his house at the mosque, and it is the house which now belongs to the family of Ma'mar."

Abu Bakr was at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ gave the greatest banner on the day of Tabuk to Abu Bakr. It was black. The Messenger of Allah ﷺ gave him with 100 *wasqs* of dates from Khaybar. He was among those who stood firm with the Messenger of Allah ﷺ in the Battle of Uhud when the people retreated."

Muhammad ibn 'Umar reported from Hamza ibn 'Abd al-Wahid from 'Ikrima ibn 'Ammar from Iyas ibn Salama that his father said, "The Messenger of Allah ﷺ sent Abu Bakr to Najd in command over



us. We spent the night with some of Hawazin and I killed seven people of the houses with my own hand. Our motto was, 'Die! Die!'"

Al-Fadl ibn Dukayn reported from Abu 'Awn from Abu Salih that 'Ali said, "It was said to 'Ali and Abu Bakr in the Battle of Badr, 'Jibril is with one of you and Mika'il with the other.' Israfil is a great angel who was present at the fighting (or the rows).

Abu Mu'awiya ad-Darir reported from al-A'mash from 'Amr ibn Murra from Abu al-Ahwas that 'Abdullah said that the Prophet ﷺ said, "I am free of every close friend although Allah took your companion as a close friend (meaning himself). If I had taken a close friend, I would have taken Abu Bakr as a close friend."

'Affan ibn Muslim reported from Shu'ba from Abu Ishaq from Abu al-Ahwas from 'Abdullah that the Prophet ﷺ said, "If I had taken a close friend from my Community, I would have taken Abu Bakr." The same is related from Jundub.

'Affan ibn Muslim reported from Wuhayb from Khalid from Abu Qilaba from Anas ibn Malik that the Prophet ﷺ said, "The most merciful of my Community to my Community is Abu Bakr."

'Affan ibn Muslim reported from Hammad ibn Salama from al-Jariri from 'Abdullah ibn Shaqiq that 'Amr ibn al-'As said, "I asked, 'Messenger of Allah, which person do you love the most?' "A'isha,' he answered. I said, 'I meant men.' He said, 'Her father."

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Hisham that Muhammad said, "The most jealous of this Community after its Prophet ﷺ was Abu Bakr."

Ahmad ibn 'Abdullah ibn Yunus reported from as-Sari ibn Yahya from al-Hasan that Abu Bakr said, "Messenger of Allah, I dreamt that I was trampled in the excrement of people." He said, "You have a path for people." He said, "I saw in my breast something like two numbers." He said, "Two years." He said, "I saw myself wearing a yellow robe." He said, "A child in which you will delight."

Hajjaj ibn Muhammad reported from Ibn Jurayj from 'Ata' that the Prophet ﷺ did not perform hajj in the year of conquest and put Abu Bakr as-Siddiq in charge of the hajj.

Khalid ibn Makhlad reported from 'Abdullah ibn 'Umar from Nafi' that Ibn 'Umar said, "The Prophet ﷺ put Abu Bakr in charge of the first hajj in Islam. Then the Messenger of Allah ﷺ performed hajj in the following year. When the Prophet ﷺ died and Abu Bakr

became caliph, he put 'Umar ibn al-Khattab in charge of the hajj and then Abu Bakr lead the hajj in the following year. When Abu Bakr died and 'Umar became caliph, he appointed 'Abd ar-Rahman ibn 'Awf to lead the hajj. Then 'Umar continued to perform the hajj every year until he died and 'Uthman became caliph and he put 'Abd ar-Rahman ibn 'Awf in charge of the hajj.

Ahmad ibn 'Abdullah ibn Yunus reported from Abu Bakr ibn 'Ayyash from Mubashshir as-Sa'di that Ibn Shihab said, "The Prophet ﷺ had a dream and recounted it to Abu Bakr. He said, 'Abu Bakr, I dreamt that you and I raced for a step and I beat you by me by two and a half steps.' He said, 'Good, Messenger of Allah! May Allah let you remain until you see what delights you and cheers you.' The same thing happened to him three times. The third time he said to him, 'Abu Bakr, I dreamt that you and I raced for a step and I beat you by me by two and a half steps.' He said, 'Messenger of Allah, Allah will take you to His mercy and forgiveness and I will live after you for two and a half years."

Al-Fadl ibn 'Anbasa al-Khazzaz al-Wasiti and 'Arim ibn al-Fadl reported from Hammad ibn Zayd from Sa'id ibn Abi Sadaqa that Muhammad ibn Sirin said, "No one after the Prophet ﷺ was more diffident about what is not known than Abu Bakr. There was no one after Abu Bakr more diffident about what is not known than 'Umar. Abu Bakr had a case sent down which we did not find a trace in the Book of Allah at all or in the *Sunna* and he said, 'I will exercise my opinion. If I am correct, it is from Allah. If I err, it is from me, and I ask Allah's forgiveness."

Yazid ibn Harun reported from Ibrahim ibn Sa'd from his father from Ibn Jubayr ibn Mut'im from his father that a woman came to the Prophet ﷺ to ask him for something and he told her, "Return to me." She asked, "And if I return and do not find you, Messenger of Allah?" alluding to his death. The Messenger of Allah ﷺ told her, "If you return and do not find me, then go to Abu Bakr."

Sulayman Abu Dawud at-Tayalisi and 'Abd al-'Aziz ibn 'Abdullah reported from Ibrahim ibn Sa'd from his father from Muhammad ibn Jubayr ibn Mut'im from his father that a woman came to the Prophet ﷺ about something and the Messenger of Allah ﷺ told her, "Come back to me." She said, "Messenger of Allah, and if I do not see you?" meaning death, "to whom should I go?" He answered, "To Abu Bakr."



### The prayer which the Messenger of Allah ﷺ put Abu Bakr in charge of when he was dying

Husayn ibn Ali al-Ju'fi reported from Za'ida from 'Abd al-Malik ibn "Umayr from Abu Burda that Abu Musa said, "The Messenger of Allah ﷺ became very ill and said, 'Tell Abu Bakr to pray with the people.' 'A'isha said, 'Messenger of Allah, Abu Bakr is a tender man and when he stands in your place, the people will almost not hear him.' He said, "Tell Abu Bakr to lead the people in prayer. You are like the companions of Yusuf."

Husayn ibn 'Ali al-Ju'fi reported from Za'ida from 'Asim from Zirr that 'Abdullah said, "When the Messenger of Allah ﷺ died, the Ansar said, "A ruler from us and a ruler from you." 'Umar came and said, "Company of Ansar, do you not know that the Messenger of Allah told Abu Bakr to led the people in prayer?" "Yes," they answered. He asked, "Which of you is happy to go ahead of Abu Bakr?" They said, "We seek refuge with Allah from going ahead of Abu Bakr."

Abu Mu'awiya ad-Darir reported from al-A'mash from Ibrahim from al-Aswad that 'A'isha said, "When the Messenger of Allah ﷺ was ill, Bilal came to give the adhan for the prayer. He said, 'Tell Abu Bakr to pray with the people.' I said, 'Messenger of Allah, Abu Bakr is a sorrowful man. When he stands in your place, the people will not hear. You should put 'Umar in charge.' He said, 'You are like the companions of Yusuf. Tell Abu Bakr to pray with the people.' Hafsa said to 'A'isha, 'I have not got good from you.' She said, 'Tell Abu Bakr to pray with the people.' When Abu Bakr started the prayer, the Messenger of Allah ﷺ felt some alleviation and stood between two men with his feet stepping in the ground and entered the mosque. When Abu Bakr heard him, he began to go backwards and the Messenger of Allah ﷺ indicated to him to stay where he was. The Messenger of Allah ﷺ went and sat at the left side of Abu Bakr. The Messenger of Allah ﷺ used to pray with people sitting while Abu Bakr prayed standing with the prayer of the Messenger of Allah ﷺ and people followed the prayer of Abu Bakr."

Ma'n ibn 'Isa reported from Malik ibn Anas from Hisham ibn 'Urwa from his father from 'A'isha that the Prophet ﷺ said, "Tell Abu Bakr to pray with the people." 'A'isha said, "Messenger of Allah, when Abu Bakr stands in your place, the people will not hear due to

his weeping. Tell 'Umar to led the people in prayer." He repeated, "Tell Abu Bakr to lead the people in prayer." 'A'isha said, "I told Hafsa, 'Tell him that if Abu Bakr stands in your place, the people will not hear because of his weeping. Tell 'Umar to lead the people in prayer.'" Hafsa did it and the Messenger of Allah ﷺ said, "You are the companions of Yusuf. Tell Abu Bakr to lead the people in prayer." Hafsa said to 'A'isha, "I have not got any good from you!"

Ahmad ibn 'Abdullah ibn Yunus reported from Abu Isra'il from al-Fadl ibn 'Amr al-Fuqaymi that Abu Bakr led the people in prayer three times while the Prophet ﷺ was alive.

Yazid ibn Harun reported from Ibrahim ibn Sa'd from Salih ibn Kaysan from az-Zuhri from 'Urwa from 'A'isha that the Messenger of Allah ﷺ said, "Call your father and brother for us so that I can write a document for Abu Bakr. I fear that someone will say things and have hopes. Allah and the believers refuse anyone but Abu Bakr."

Abu Mu'awiya ad-Darir reported from 'Abd ar-Rahman ibn Abi Bakr al-Qurashi from Ibn Abi Mulayka that 'A'isha said, "When the Messenger of Allah ﷺ was very ill, he called 'Abd ar-Rahman ibn Abi Bakr and said, 'Bring me a shoulder-blade so that I can write a letter for Abu Bakr which will not be disputed. 'Abd ar-Rahman started to stand and he said, 'Sit. Allah and the believers refuse to replace Abu Bakr.'"

'Affan ibn Muslim and Sulayman Abu Dawud at-Tayalisi reported from Muhammad ibn Aban al-Ju'fi from 'Abd al-'Aziz ibn Rufay' from 'Abdullah ibn Abi Mulayka from Abu Dawud from 'A'isha, and 'Affan from 'Abdullah ibn Abi Mulayka that the Prophet ﷺ said to 'A'isha when he was ill: "Summon 'Abd ar-Rahman ibn Abi Bakr for me. I will write a letter for Abu Bakr after which no one will disagree after me." 'Affan said, "The Muslims will not disagree about him." Then he said, "Leave it. I seek refuge in Allah that the believers should disagree about Abu Bakr."

Ja'far ibn 'Awn reported from Abu 'Umays 'Utba ibn 'Abdullah from Ibn Abi Mulayka who said I heard 'A'isha being asked, "Umm al-Mu'minin! Who did the Messenger of Allah appoint or ask to be appointed?" "Abu Bakr," she said. Then she was asked, "And after Abu Bakr?" "'Umar," she replied. Then she was asked, "And after 'Umar?" "Abu 'Ubayda ibn al-Jarrah," Then she ended there.



Ahmad ibn 'Abdullah ibn Yunus reported from Abu Ma'shar that Muhammad ibn Qays said, "The Messenger of Allah ﷺ was ill for thirteen days and when he felt some alleviation, he prayed. If he was strongly ill, Abu Bakr prayed."

### Allegiance to Abu Bakr

Yazid ibn Harun reported from al-'Awwam that Ibrahim at-Taymi said, "When the Messenger of Allah ﷺ died, 'Umar went to Abu 'Ubayda ibn al-Jarrah and said, 'Stretch out your hand and I will give you allegiance. You are the trustworthy of this Community on the tongue of the Messenger of Allah.' Abu 'Ubayda said to 'Umar, 'I have not seen that you have a weakness before since you became Muslim. Will you give me allegiance when the Siddiq and the second of two is among you?'"

Mu'adh ibn Mu'adh and Muhammad ibn 'Abdullah al-Ansari reported from Abu 'Awn that Muhammad said, "When the Prophet ﷺ died, they went to Abu 'Ubayda and he said, 'Do you come to me when the third of three is among you?'" Abu 'Awn said, "I asked Muhammad, 'What is the third of three?' He said, 'Have you not seen the *ayat*: 'There were two of them in the Cave, he said to his companion, 'Do not be despondent. Allah is with us'?' (9:40)"

Ya'qub ibn Ibrahim az-Zuhri reported from Salih ibn Kaysan from Ibn Shihab from 'Ubaydullah ibn 'Abdullah ibn 'Utba that 'Abdullah ibn 'Abbas heard 'Umar ibn al-Khattab when the allegiance of Abu Bakr was mentioned: "Is there someone among you to whom necks would submit like Abu Bakr?"

'Affan ibn Muslim reported from Shu'ba from that al-Jariri said, "When people were slow to accept Abu Bakr, he said, 'Who is more entitled to this business than me?' Was I not the first to pray? Was I not? Was I not?' and he mentioned the things he had done with the Prophet ﷺ."

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Yahya ibn Sa'id from al-Qasim ibn Muhammad that when the Prophet ﷺ died, the Ansar gathered to Sa'd ibn 'Ubada. Abu Bakr, 'Umar and Abu 'Ubayda ibn al-Jarrah went to them. Hubab ibn al-Mundhir, a Badrite, stood up, and said, 'A ruler from us and a ruler from you. By Allah, we do not contend this matter on you, group, but we fear that it will be followed by people who kill their fathers and their broth-

ers.' 'Umar said to him, 'If it is that, then die if you can.' Abu Bakr said, 'We are the rulers and you are the helpers. This business is between us and you in halves like splitting a broad-bean.' The first of the people to give allegiance was Abu an-Nu'man Bashir ibn Sa'id."

When people gathered to Abu Bakr, a division [of booty] took place and he sent Zayd ibn Thabit to an old woman of the Banu 'Adi ibn an-Najjar with her share. She said, "What is this?" He said, "A division which Abu Bakr has made for the women." She said, "Are you bribing me from my *deen*?" "No," they said. She said, "Do not fear that I will leave what I am following." "No," they said. She said, "By Allah, I will not take anything from you ever." Zayd returned to Abu Bakr with what she said. Abu Bakr said, "We will not take anything from what we gave her."

'Ubaydullah ibn Musa reported from Hisham ibn 'Urwa that 'Ubaydullah said, I think from his father, that when Abu Bakr undertook to address the people, he praised Allah and then said, "O people, I have undertaken your affair and I am not the best of you. But the Qur'an was revealed and the Prophet ﷺ made *sunnas*. He taught us and we learned. Know that the greatest cleverness is *taqwa* and the greatest stupidity is impiety. The strongest of you in my sight is the weak until I take his right for him and the weakest of you in my view is the strong until I take the right from him. People, I am a follower, not an innovator. If I do good, help me. If I veer aside, then stop me."

Al-Fadl ibn Dukayn and Shu'ayb ibn Harb reported from Malik ibn Mighwal that Talha ibn Musarrif said, "I asked 'Abdullah ibn Abi Awfa, 'Did the Messenger of Allah ﷺ leave a will?' 'No,' he answered. I asked, 'How was that when wills have been prescribed for people and commanded?' He answered, 'He commanded the Book of Allah.' He said that Hudhayl asked, 'Did Abu Bakr take command based on the instructions of the Messenger of Allah? Abu Bakr wanted to find from the Messenger of Allah ﷺ a contract which would put a noose-rein on his nose.'"

Waki' ibn al-Jarrah related from Abu Bakr al-Hudhali from al-Hasan that 'Ali said when the Prophet ﷺ died, "We looked into our business and we found that the Prophet ﷺ had put forward Abu Bakr in the prayer and so we were pleased with our worldly portion from the Messenger of Allah ﷺ being content with our *deen* and we put Abu Bakr forward."



Waki' ibn al-Jarrah reported from Isra'il from Abu Ishaq from al-Arqam ibn Shurahbil from Ibn 'Abbas that when the Prophet ﷺ came to Abu Bakr while he was leading the people in the prayer when he was ill, he resumed from where Abu Bakr had reached in the recitation."

Waki' ibn al-Jarrah related from Nafi' ibn 'Umar from Ibn Abi Mulayka that a man said to Abu Bakr, "Caliph of Allah!" He said, "I am not the caliph of Allah, but the caliph of the Messenger of Allah. I am pleased with that."

'Abdullah ibn az-Zubayr al-Humaydi al-Makki reported from Sufyan ibn 'Uyayna from al-Walid ibn Kathir from Ibn Sayyad that Sa'id ibn al-Musayyab said, "When the Messenger of Allah ﷺ died, Makka was in shock and Abu Quhafa asked, 'What is this?' They replied, 'The Messenger of Allah ﷺ has died.' He asked, 'Who is in charge of the people after him?' 'Your son,' they replied.' He asked, 'Are the Banu 'Abd Shams and Banu al-Mughira content?' They said, "Yes." He said, "There is nothing to prevent what Allah gives nor give what Allah refuses." Then Makka was shaken by a shock less than the first and Abu Quhafa said, "What is this?" They said, "Your son has died." Abu Quhafa said, "This is important news."

Muslim ibn Ibrahim reported from Hisham ad-Dastuwa'i that 'Ata' ibn as-Sa'ib said, "When Abu Bakr became caliph, he went to the market carrying clothing on his neck with which to trade. 'Umar ibn al-Khattab and Abu 'Ubayda ibn al-Jarrah met him and asked him, 'Where are you going, caliph of the Messenger of Allah?' He replied, 'To the market.' They said, 'You do this when you are in charge of the affairs of the Muslims?' He answered, 'How else will I feed my dependants?' They said, 'Go and we will allot you something.' He went with them and they allotted him half a sheep every day and what would cover his head and belly.' 'Umar said, 'I will act as qadi.' 'Abu 'Ubayda said, 'I will deal with the booty.' 'Umar said, 'A month would pass in which no dispute would be presented to me.'"

Rawh ibn 'Ubada and Muhammad ibn 'Abdullah al-Ansari reported from Ibn 'Awn from 'Umayr ibn Ishaq that a man saw a cloak on the shoulder of Abu Bakr as-Siddiq. He said, "What is this? Here I will spare you it." He said, "From me to you. You and Ibn al-Khattab should not make me endanger my dependants."

'Affan ibn Muslim reported from Sulayman ibn al-Mughira that Humayd ibn Hilal said: "When Abu Bakr was appointed, the Companions of the Messenger of Allah said, 'Allot the caliph of the Messenger of Allah what will be enough for him.' 'Yes,' they said, 'Two robes, and when he wears them out, he takes the like of them, a mount for when he travels, and his maintenance for his family as he spent before he became caliph.' Abu Bakr said, 'I accept.'"

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Humayd ibn Hilal that when Abu Bakr was appointed caliph, he went to the market carrying some robes of his and said, "Do not make me endanger my dependents."

'Abdullah ibn Ja'far ar-Raqqi reported from 'Ubaydullah ibn 'Amr from Ma'mar from az-Zuhri from 'Urwa that 'A'isha said, "When Abu Bakr became caliph, he said, 'My people know that my profession is not unable to provide for my family. I am distracted with the affairs of the Muslims and I will work for the Muslims in their property and the family of Abu Bakr will eat from this wealth.'"

Ahmad ibn 'Abdullah ibn Yunus reported from Abu Bakr ibn 'Ayyash from 'Amr ibn Maymun that his father said, "When Abu Bakr became caliph, they gave him two thousand. He said, 'More. I have dependents and you have distracted me from trade.' They added five hundred." He noted, "It was either two thousand and they added five hundred or two thousand five hundred and they added five hundred."

### Allegiance given to Abu Bakr

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Marwan ibn Abi Sa'id ibn al-Mu'alla who heard Sa'id ibn al-Musayyab, Musa ibn Muhammad ibn Ibrahim from his father from 'Abd ar-Rahman ibn Subayha at-Taymi from his father, 'Abd ar-Rahman ibn 'Umar from Nafi' from Ibn 'Umar, Muhammad ibn 'Abdullah from az-Zuhri from 'Urwa from 'A'isha, and Abu Qudama 'Uthman ibn Muhammad from Abu Wajza that his father (as well as others whose *hadiths* are incorporated) said that Abu Bakr as-Siddiq was given allegiance on the same day that the Messenger of Allah ﷺ died: Monday 13 Rabi' al-Awwal 11 AH. His house was located in as-Sunh with his wife Habiba bint Kharija ibn Zayd ibn Abi Zuhayr from the Banu al-Harith ibn al-Khazraj. He had a room of hair-cloth to which he did not add to until he moved to his house



in Madina. He stayed there at as-Sunh for six months after allegiance was given to him. He walked in the morning to Madina. Sometimes he rode on a horse of his. He wore a waist-wrapper and torn cloak. He came to Madina and led the people in the prayer. When he had prayed *'Isha'*, he returned to his family at Sunh. When he was present, he led the people in prayer, and when he was not, then 'Umar ibn al-Khattab led the prayer. On Fridays, he would stay in as-Sunh at the beginning of the day dyeing his head and beard and then go in time for *Jumu'a* and gather with the people.

He was a merchant and went out every day to the market and bought and sold. He had some sheep and sometimes he himself went among them and something he entrusted someone to graze them for him. He used to milk his sheep for his quarter. When he was given allegiance as the caliph, a girl of the quarter said, "Now you will not milk the milk sheep of our house. Abu Bakr heard her and said, "By my life, I will milk them for you. I hope that it will not change me from the character I had." He used to milk for them. Sometimes he asked the girl from the quarter, "Would you like for me to milk or leave it?" Sometimes she said, "Milk," and sometimes she said, "Go." He did whichever of those she said.

He remained like that at as-Sunh for six months and then stayed in Madina and looked into his business. He said, "By Allah, the business of the people is put in order through trade and it is only proper to be free and look into their business. My dependents must have what will put them right." So he left trade and he and his dependents were supported from the wealth of the Muslims day by day. He performed hajj and 'umra. They allotted him six thousand dirhams every year. When he was dying, he said, "Return what we still have of the property of the Muslims. I will not take any of this wealth. My land at such-and-such a place is for the Muslims in exchange for what I received from their wealth." That was given to 'Umar along with milk camels, a slave who was a sword-sharpener and a mantle worth five dirhams." 'Umar said, "He has troubled those after him."

Abu Bakr appointed 'Umar ibn al-Khattab over the hajj in 11 AH. Then Abu 'Umar performed 'umra in Rajab 12 and entered Makka in the morning and went to his house. Abu Quhafa was sitting at the door of his house with two young lads when he was told, "This is your son." He stood up and Abu Bakr hurried to make his camel

kneel, dismounted and said while standing, "Father, do not stand!" Then he met him and led him and kissed Abu Quhafa between the eyes. The old man began to weep out of joy at his arrival.

'Attab ibn Usayd, Suhayl ibn 'Amr, 'Ikrima ibn Abi Jahl, and al-Harith ibn Hisham came and greeted him: "Peace be upon you, caliph of the Messenger of Allah!" Then they greeted Abu Quhafa. Abu Quhafa said, "'Atiq! This is the gathering, so be good company to them." Abu Bakr said, "Father, there is no strength nor power except by Allah. I have taken on an immense business and I have no strength for it except by Allah." Then he went inside and had a *ghusl* and emerged. His companions were following him and he went far from them said, "Walk at your leisure." The people met him and walked up to him and exalted him by the Prophet of Allah ﷺ while he wept until he reached the House. He wrapped himself in his cloak and then greeted the Stone. He performed seven *tawafs* and prayed two *rak'ats* and then went to his house. At *Zuhr*, he emerged and performed *tawaf* of the House. Then he sat near the Dar an-Nadwa and asked, "Is there anyone who complains of an injustice or seeks a right?" No one came to him and people praised their ruler. Then he prayed 'Asr and sat and bade farewell to people. Then he returned to Madina. At the time of the hajj in 12 AH, Abu Bakr led the people in hajj that year. He performed *ifrad* and left 'Uthman ibn 'Affan in charge of Madina.

### Abu Bakr's description

Yazid ibn Harun reported from Isma'il ibn Abi Khalid from Qays ibn Abi Hazim: "I visited Abu Bakr with my father. He was a thin white man with sparse flesh."

Muhammad ibn 'Umar reported from Shu'ayb ibn Talha ibn 'Abdullah ibn 'Abd ar-Rahman in Abi Bakr as-Siddiq from his father that 'A'isha looked at a man of the Arabs passing while she was in her howdah and she said, "I have not seen a man more than like Abu Bakr than this man!" We said, "Describe Abu Bakr for us." She exclaimed, "A thin white man, with a thin beard, with a bowed back. His waist-wrapper would not keep from hanging from his waist. He had a gaunt face, deep eyes, protruding forehead, with little flesh on his fingers. This is his description."



Muhammad ibn 'Umar reported that he mentioned that to Musa ibn 'Imran ibn 'Abdullah ibn 'Abd ar-Rahman ibn Abi Bakr who said that he heard 'Asim ibn 'Ubaydullah ibn 'Asim mention this very description.

Yazid ibn Harun reported from Sufyan ibn Husayn from az-Zuhri from 'Urwa from 'A'isha that Abu Bakr used to dye his hair with henna and katam.

Ja'far ibn 'Awn reported from 'Abd ar-Rahman ibn Ziyad from 'Umara that his uncle said, "I passed by Abu Bakr who was the caliph at that time and his beard was blood-red."

Ja'far ibn 'Awn and Muhammad ibn 'Abdullah al-Asadi reported from Mis'ar from Abu 'Awn that an old man of the Banu Asad said, "I saw Abu Bakr in the Dhat as-Salasil expedition. His beard was like flames of the flame tree. He was a slight thin old man on a dark camel of his."

Abu 'Mu'awiya ad-Darir reported from al-A'mash from Thabit that Abu Ja'far al-Ansari said, "I saw Abu Bakr as-Siddiq and his hair and beard were like live embers."

Yazid ibn Harun reported from Yahya ibn Sa'id from Muhammad ibn Ibrahim from Abu Salama ibn 'Abd ar-Rahman that 'Abd ar-Rahman ibn al-Aswad ibn 'Abd Yaghuth, who was sitting with them, had a white head and beard. He came to them one day and he had died it red. The people said to him, "This is better." He said, "Yesterday my mother 'A'isha sent me a slave-girl Nukhayla and she entreated me to dye my hair and told me that Abu Bakr used to dye his hair."

Abu Bakr ibn 'Abdullah ibn Abi Uways reported from Sulayman ibn Bilal from Muhammad ibn Abi 'Atiq and Musa ibn 'Uqba that Ibn Shihab said that 'Urwa ibn az-Zubayr reported that 'A'isha said, "Abu Bakr used henna and katam dye."

'Abdullah ibn Maslama ibn Qa'nab al-Harithi reported from 'Abd al-'Aziz ibn Muhammad ibn 'Amr ibn Abi 'Amr that al-Qasim ibn Muhammad said that he heard 'A'isha when a man was mentioned in her presence who used henna. She said, "He should dye it, Abu Bakr before him dyed his hair with henna."

Al-Qasim said, "If I knew that the Messenger of Allah ﷺ had used dye, I would begin with the Messenger of Allah ﷺ."

Muhammad ibn 'Abdullah al-Ansari reported that Humayd said, "Anas ibn Malik was asked whether the Messenger of Allah ﷺ dyed

his hair. He answered, 'He did not have white hair. But Abu Bakr used henna and 'Umar used henna.'"

Abu Mu'awiya ad-Darir reported from 'Asim al-Ahwal that Ibn Sirin said, "I asked Anas ibn Malik, 'What did Abu Bakr use for dye?' He answered, 'Henna and katam.' He said, 'And 'Umar?' He said, 'Henna.' 'And the Prophet ﷺ?' He said, 'He did not reach that.'"

Al-Fadl ibn Dukayn reported from Hammam ibn Yahya from Qatada from Anas, and 'Abd al-Wahhab ibn 'Ata' from Sa'id ibn Abi 'Aruba from Qatada from Anas ibn Malik, and 'Abdullah ibn Numayr reported from 'Ubaydullah ibn 'Umar from Humayd at-Tawil that Anas ibn Malik said, "Abu Bakr used henna and dye."

'Ubaydullah ibn Musa reported from Isra'il from Simak from a man of the Banu Khaytham: "I saw that Abu Bakr dyed his head and beard with henna."

'Ubaydullah ibn Musa and al-Fadl ibn Dukayn reported from Isra'il that Mu'awiya ibn Ishaq said, "I asked al-Qasim ibn Muhammad whether Abu Bakr used to dye his hair." He said, "Yes. He changed the colour of his hair."

'Ubaydullah ibn Musa reported from Isra'il that 'Ammar ad-Duhni said, "I sat with old men of Ansar in Makka. 'Ubayd ibn Abi al-Ja'd asked them whether 'Umar used henna and katam. They said that someone reported that Abu Bakr used to dye his hair with henna and katam."

Hisham Abu al-Walid at-Tayalisi reported from Abu 'Awana from Husayn from al-Mughira ibn Shubayl al-Bajali from Qays ibn Abi Hazim that Abu Bakr used to come out to them and it was as if his beard has the fruit of the flame tree because of the intensity of the redness from henna and katam.

'Amr ibn al-Haytham Abu Qatan reported from Shu'ba from Qatada from Anas, and Sa'id ibn Mansur from Hammad ibn Zayd from Thabit from Anas that Abu Bakr used henna and katam dye.

Sulayman ibn 'Abd ar-Rahman ad-Dimishqi reported from Muhammad ibn Himyar from Ibrahim ibn Abi 'Abla that 'Uqba ibn Wassaj related that Anas, the servant of the Prophet ﷺ, said, "The Messenger of Allah came to Madina and had no Companion except Abu Bakr. He used henna and katam."

'Abd al-Wahhab ibn 'Ata' reported from Ibn Jurayj from 'Uthman ibn Abi Sulayman from Nafi' ibn Jubayr ibn Mut'im that the



Messenger of Allah ﷺ said, "Change your hair, but do not resemble the Jews." He said, "Abu Bakr used to dye with henna and katam and 'Umar dyed his hair using a strong dye. 'Uthman ibn 'Affan used yellow." Nafi' ibn Jubayr was asked, "And the Prophet ﷺ?" He said in it, "He used to rub it with lote-leaves." Ibn Jurayj said as did 'Ata' al-Khurasani that the Prophet ﷺ said, "Who is more beautiful one who is adorned with henna and katam?"

Malik ibn Isma'il Abu Ghassan an-Nahdi reported from Isra'il from 'Asim ibn Sulayman that Ibn Sirin asked Anas ibn Malik, "Did any of the Companions of the Messenger of Allah ﷺ use dye? 'Abu Bakr," he answered. "That is enough," he said.

### Abu Bakr's final instructions

Waki' ibn al-Jarrah and 'Abdullah ibn Numayr reported from al-A'mash from Abu Wa'il from Masruq that Abu Bakr said, "When Abu Bakr fell ill with his final illness, he said, "Look into the increase in my wealth since I became ruler and send it to the caliph after me. I used to allow it." 'Abdullah ibn Numayr said, "I tried to put it right as best I could. I used to get from fat what I got in trade." 'A'isha said, "When he died, we looked and there was a Nubian slave who carried his children and a water-camel which he used for irrigating. "Abdullah ibn Numayr said, "It watered of a garden of his. We sent them both to 'Umar." She said, "My grandfather told me that 'Umar wept and said, "May Allah have mercy on Abu Bakr! He has greatly troubled those after him!"

'Abdullah ibn Numayr and Muhammad ibn 'Ubaydullah reported from 'Ubaydullah ibn 'Umar from 'Abd ar-Rahman ibn al-Qasim from his father from 'A'isha that when Abu Bakr was dying, he said, "I do not know that Abu Bakr has any of this wealth other than this milk-camel and this slave who sharpens the swords of the Muslims and serves us. When I die, send him to 'Umar." When I sent him to 'Umar, he said, "May Allah have mercy on Abu Bakr. He has troubled those after him."

'Amr ibn 'Asim al-Kilabi reported: "We went around the room of Abu Bakr as-Siddiq during his illness in which he died. We asked, 'How are you, caliph of the Messenger of Allah?' He said, 'It is coming to us. Are you not content with what I do?' We said, 'Yes, we

are pleased.' 'A'isha was caring for him. He said, 'I was eager to give the Muslims their booty in full while I got some milk and meat. Look when you return from me at what I have and so take it to 'Umar.' That was when they recognised him that he would appoint 'Umar. There was neither a dinar or dirham with him. He only had a slave, milk camel and a milking-vessel. When 'Umar saw that when it was brought to him, he said, 'May Allah have mercy on Abu Bakr. He has troubled those after him.'"

Yazid ibn Harun reported from Ibn 'Awn that Muhammad said, "Abu Bakr as-Siddiq died when he had six thousand which he has taken from the treasury. When he was dying, he said, "Umar did not leave me alone until I received six thousand from the treasury. My garden at such-and-such a place is to repay it." That was mentioned to 'Umar and he said, 'May Allah have mercy on Abu Bakr. He wanted not to let anyone say anything after him. I am in charge of the affair after him and I have returned it to you.'"

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit from Sumayya from 'A'isha that Abu Bakr said to her, "'A'isha, my only wealth is a milk camel and bowl. When I die, take them to 'Umar. When he died, they took them to 'Umar. He said, 'May Allah have mercy on Abu Bakr. He has troubled those after him.'"

Al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi and Qabisa ibn 'Uqba reported from Sufyan from as-Sari that 'Abd Khayr reported that 'Ali said, "May Allah have mercy on Abu Bakr. He was the first to collect the tablets."

Khalid ibn Makhlad reported from Usama ibn Zayd ibn Aslam from his father from Niyar al-Aslami that 'A'isha said, "My father divided the booty in the first year and gave a free man ten, a slave ten, a woman ten and a slave-girl ten. In the second year he gave them twenty each."

Muhammad ibn 'Abdullah al-Ansari reported from Abu 'Amir al-Khazzaz Salih ibn Rustum from Abu 'Imran al-Jawni that Usayr said that Salman said, "I visited my father Abu Bakr as-Siddiq in the illness from which he died. I said, 'Caliph of the Messenger of Allah! Instruct me. I do not think that you will give me any instruction after this day.' He said, 'Yes, Salman. There will be conquests and I do not know what your portion will be of what you put in your stomach or throw on your back. Know that Allah is responsible for whomever



prays the five prayers. Do not kill anyone who is in the protection of Allah so that Allah exacts from you his protection (*dhimma*) and Allah throws you on your face in the Fire.”

Waki' ibn Al-Jarrah and Kathir ibn Hisham reported from Ja'far ibn Burqan from Khalid ibn Abi 'Azza that Abu Bakr willed away a fifth of his property, or that he said, "Take from my wealth what Allah takes from the booty of Muslims."

'Amr ibn 'Asim reported from Hammam ibn Yahya from Qatada that Abu Bakr said, "I have booty in my property which pleased my Lord, so I will away a fifth."

Al-Fadl ibn Dukayn reported from Sufyan ibn 'Uyayna from az-Zuhri from 'Urwa that 'A'isha said, "When Abu Bakr was dying, he sat and said the *tashahhud* and then said, 'Daughter, there is no one I would prefer to be wealthy after I die than you and no one it is more difficult for me to see poor after I die than you. I gave you twenty *wasqs* of my wealth and I wanted, by Allah, for you to take it. But it is the property of heirs. There are your two brothers and two sisters.' I said, 'These are my brothers, but who are my sisters?' He said, 'One yet unborn, the daughter of Kharija. I think she will be a girl.'"

Muslim ibn Ibrahim reported from al-Qasim ibn al-Fadl from Abu Al-Kibash al-Kindi from Muhammad ibn al-Ash'ath that when Abu Bakr as-Siddiq was very ill, he said to 'Aisha, "There is none of my family I love more than you. I have given you some land at Bahrayn and I do not think you have taken any of it.' 'Yes,' she replied. He said, 'When I die, send this girl (who had nursed his son), these two milk camels and milker to 'Umar.' He used to let his neighbours drink their milk. He had no wealth. When Abu Bakr died, 'A'isha sent the boy, the two milk camels and the girl to 'Umar. 'Umar said, "May Allah have mercy on Abu Bakr. He has troubled those after them." He accepted the two milk camels and boy and returned the girl to them.

'Amr ibn 'Asim reported from Hammam from Hisham ibn 'Urwa from his father from 'A'isha that when Abu Bakr was dying, he summoned her. He said, "There is no one I would prefer to be wealthy after I die than you and no one it is more difficult for me to see poor after I die than you. I gave you some land with palm-trees due to be cut in al-'Aliya amounting to twenty *wasqs*. If you had cut the dates one year, they would have been yours to keep. It is the wealth of the heirs. They are your brothers and sisters." She said, "Asma'." He

said, "And the daughter of bint Kharija. It is in my heart that she is a girl, look after her well." Umm Kulthum bore her.

Muhammad ibn 'Umar reported from Aflah ibn Humayd from his father that the property that he gave 'A'isha at al-'Aliya was from the property of the Banu an-Nadir. The Prophet ﷺ gave him the well of Hija and Abu Bakr restored it after that and planted palm-shoots in it.

Abu Sahl Nadr ibn Bab reported from Dawud ibn Abi Hind from 'Amir that when Abu Bakr as-Siddiq was dying, he said to 'A'isha, "Daughter, you know that you are the most beloved of people to me and the dearest of them. I gave you my land which you know in such-and-such a place and I want for you to return it to me so that the division between my children will be according to the Book of Allah. My Lord gives when He casts and no child should be preferred to another."

Waki' ibn al-Jarrah and Abu Usama reported from Hisham ibn 'Urwa from his father that 'A'isha said, "Abu Bakr did not leave a dinar or dirham which Allah had minted."

Waki' ibn al-Jarrah, 'Abdullah ibn Numayr and Ya'la ibn 'Ubayd reported from Isma'il ibn Abi Khalid from 'Abdullah al-Bahi, the client of az-Zubayr, that 'A'isha said, "When Abu Bakr was dying, I quoted something that Hatim said:

'By my life, wealth is of no use to a lad  
on the day his throat rattles with death,  
and the breast is unable to breath.'

"He said, 'Do not say this, daughter. Rather say: "*The throes of death come revealing the truth. That is what you were trying to evade.*" (50:19) Look to these two mantles of mine. When I die, wash them and shroud me in them. The living is more in need of the new than the dead.'"

Ya'la and Muhammad, the sons of 'Ubayd reported from Musa al-Juhani from Abu Bakr ibn Hafs ibn 'Umar that 'A'isha came to Abu Bakr and he was treated as the dying is treated and he was having trouble breathing. She quoted the verse:

'By my life, wealth is of no use to a lad  
on the day his throat rattles with death,  
and the breast is unable to breath.'



He looked at her as if he was angry and said, "It is not like that, Umm al-Mu'minin, but the throes of death bring the truth. That is what is inevitable. I gave you a garden and I feel uneasy about it, so return it to the legacy." She said, "Yes, I have returned it." He said, "Since the time I was put in charge of the affair of the Muslims, we did not consume a dinar or dirham for them, but we ate the grits of their food in our stomachs and wore their coarsest clothes on our back. We did not have any of the booty of the Muslims except for this Abyssinian slave, this water-camel and this threadbare blanket. When I die, send them to 'Umar and free me of them." She did that. When the messenger went to 'Umar, he wept until his tears flowed on the ground. He said, "May Allah have on Abu Bakr. He has troubled those after him. May Allah have mercy on Abu Bakr. He has troubled those after him. Boy, remove them." 'Abd ar-Rahman ibn 'Awf said, "Glory be to Allah. You have stripped the family of Abu Bakr of an Abyssinian slave, a water camel and threadbare blanket worth five dirhams." He said, "What do you command?" He said, "Return them to his family." He said, "No, by the One who sent Muhammad with the truth, this will not occur in my governance. Abu Bakr will not leave them at death and then I return them to his dependents. Death is closer than that!"

Abu Usama Hammad ibn Usama reported from Hisham ibn 'Urwa from his father that 'A'isha said when Abu Bakr became ill:

"The one whose tears continue to cover his face must have a bitter taste."

Abu Bakr said, "It is not like that, daughter, *'The throes of death come revealing the truth. That is what you were trying to evade.'* (50:19)"

Al-Fadl ibn Dukayn reported from Harun ibn Abi Ibrahim from 'Abdullah ibn 'Ubayd that Abu Bakr had 'A'isha come to him when his breathing improved and said, "My father, this as as Hatim said:

"...on the day his throat rattles with death,  
and the breast is unable to breath."

He said, "Daughter, the words of Allah are truer: *'The throes of death come revealing the truth. That is what you were trying to evade.'* (50:19) When I die, wash my rags and make them my shroud." She

said, "My father, Allah has provided, and it is better than you be shrouded in a new garment." He said, "The living is more in need of protection and covering than the dead. It goes to pus and decay."

Rawh ibn 'Ubada reported from Hisham ibn Hassan that Bakr ibn 'Abdullah al-Muzani said, "It reached me that when Abu Bakr as-Siddiq was very ill, 'A'isha sat at his head and said:

Everyone with camels bequeathes them  
and everyone with weapons is despoiled.

He said, "It is not like that, daughter. But it is as Allah says, *'The throes of death come revealing the truth. That is what you were trying to evade.'* (50:19)"

'Affan reported from Hammad ibn Salama from 'Ali ibn Zayd from al-Qasim ibn Muhammad that 'A'isha cited this verse when Abu Bakr was dying:

Asking the clouds for rain with his face  
while the meadow of the orphans is a protection for widows."

Abu Bakr said, "That was the Messenger of Allah ﷺ."

'Affan ibn Muslim reported from Hammad ibn Salama that Thabit said, "Abu Bakr used this verse as an example:

You continue to announce the death of a beloved  
until you shroud him.  
The youth hopes for hope that dies before him."

Al-Fadl ibn Dukayn reported that Malik ibn Mighwal said, "Abu Bakr was ill and they asked, 'Should we not call a doctor?' He said, 'He saw me and He said, 'I do what I will.'"

Rawh ibn 'Ubada reported from Hisham ibn Abi 'Abdullah that Qatada said, "It reached me that Abu Bakr said, 'I wanted to be the green plants which animals eat.'"

'Abd al-'Aziz ibn 'Abdullah al-Uwaysi reported from al-Layth ibn Sa'd from 'Aqil from Ibn Shihab that Abu Bakr and al-Harith ibn Kalada used to eat *khazira* (meat and flour) which was given to Abu Bakr. Al-Harith said to Abu Bakr, "Raise your hand, caliph of the Messenger of Allah. By Allah, not a year will pass before you and I will die." He lifted his hand and they continued to be ill until they died on the same day at the end of the year.



Muhammad ibn Humayd al-'Abdi reported from Ma'mar from Hisham ibn 'Urwa that his father said that Abu Bakr said, "I prefer to will away a fifth than to will a fourth and I prefer to will a fourth than a third. Whoever wills away a third has not left anything."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from 'Abd al-Majid ibn Suhayl from Abu Salama ibn 'Abd ar-Rahman and Baradan ibn Abi an-Nadr from Muhammad ibn Ibrahim ibn al-Harith at-Taymi, and 'Amr ibn 'Abdullah ibn 'Anbasa from Abu an-Nadr from 'Abdullah al-Bahi, and their accounts are combined, that when Abu Bakr as-Siddiq was severely ill, 'Abd ar-Rahman ibn 'Awf made supplication and Abu Bakr asked him, "Tell me about 'Umar ibn al-Khattab." 'Abd ar-Rahman asked, "Why are you asking me about a matter when you know it better than I do?" Abu Bakr said, "So." 'Abd ar-Rahman said, "By Allah, he is better than your opinion of him." Then he called 'Uthman ibn 'Affan and said, "Tell me about 'Umar." He said, "You told us about him." He said, "That, Abu 'Abdullah." 'Uthman said, "O Allah, my knowledge of him is that his private is better than his public and that his peer does not exist among us." Abu Bakr said, "May Allah have mercy on you. By Allah, if I abandon him, I would not neglect you." He also consulted Sa'id ibn Zayd Abu al-A'war, Usayd ibn al-Hudayr and other Muhajirun and Ansar. Usayd said, "O Allah, I know him to be the best after you. He is pleased with pleasure and angry with anger. That which is private is better than what is public. No one stronger than him will undertake this business."

Some of the Companions of the Prophet ﷺ heard that 'Abd ar-Rahman and 'Uthman had visited Abu Bakr and remained alone with him. They therefore went to Abu Bakr and one of them said, "What will you tell your Lord when He asks you about appointing 'Umar caliph over us? You see his harshness." Abu Bakr said, "Sit with me. By Allah, do you fear me? Disappointed is the one who seeks provision from your business by injustice. I say that I appointed over you the best of your people. Convey from me what I said to you to those beyond you." Then he laid down and summoned 'Uthman ibn 'Affan and said, "Write in the Name of Allah, the All-Merciful, Most Merciful. This is what Abu Bakr ibn Abu Quhafa instructs as his final instruction in this world, leaving it and the first of his business with the Next World, entering it where the unbeliever believes, the impious

is certain and the liar speaks the truth. I appoint as caliph over you 'Umar ibn al-Khattab, so hear and obey him. I did not neglect the best for Allah and His Messenger and His *deen* and myself and you. If he is fair, that is my opinion and knowledge of him. If he changes, then every man has what he earns of wrong action. I desired what is good but I do not know the unseen. Those who do wrong will know how they will be overturned. Peace be upon you and the mercy of Allah." Then he commanded that the letter be sealed.

One of them said when Abu Bakr dictated the beginning of this letter, he had not yet mentioned 'Umar and then he fainted before he named anyone. 'Uthman wrote, "I have appointed as caliph over you 'Umar ibn al-Khattab." Then Abu Bakr regained consciousness and said, "Read to me what I wrote." He read to him the mention of 'Umar and Abu Bakr said, 'Allah is greater!' He said, "I think that you feared that I would fall unconscious and people will disagree. May Allah reward you for Islam." 'Umar ibn al-Khattab and Usayd ibn Sa'id al-Qurazi were with him. 'Uthman said to the people, "Will you give allegiance to the person in this document?" "Yes," they said. Some said, "We know him." (Ibn Sa'd said, "The speaker was 'Ali.") It is 'Umar. They all affirmed that and they were pleased with it. They gave allegiance and then Abu Bakr called 'Umar alone. So he willed what he willed. Then he left him and Abu Bakr raised his hands and said, "O Allah, I only mean by that to put them right. I fear trial for them. I know that among them are those You know better. I strove for them in my opinion and I appointed over them the best and strongest of them and the most eager to guide them. He helped me in Your business, so replace me in them. They are Your slaves and their forelocks are in Your hand. Put them right and make him among Your rightly guided caliphs following the guidance of the Prophet of mercy and the guidance of the righteous after me. Put his flock right."

Abu Mu'awiya ad-Darir reported from Hisham ibn 'Urwa from his father that 'A'isha said, "When Abu Bakr was very ill, he asked, 'What day is this?' She said, 'Tuesday.' He asked, 'On what day did the Messenger of Allah ﷺ die?' She answered, 'Tuesday.' He said, 'I hope for what is before night.' She said that he was wearing a garment stained with saffron or musk and he said, "When I die, wash this garment of mine and bring me two new cloths and shroud me in three." We asked, 'Why not all of them new?' He said, 'No, it is pus.



The living is more entitled to the new than the dead.' He died on Wednesday night."

'Affan ibn Muslim reported from Hammad ibn Salama from Hisham ibn 'Urwa from 'Urwa from 'A'isha that Abu Bakr asked her, "On what day did the Messenger of Allah ﷺ die?" She replied, "Tuesday." He said, "What Allah wills. I hope for what is before night." 'Urwa said, "In what will you shroud him?" She answered, "In three white Yemen Sahuli garments, none of which was a long shirt or turban." Abu Bakr said, "Look to this garment of mine which is stained with saffron or musk. Wash it and put two others with it." 'A'isha said, "Father, it is tattered." He replied, "The living is more entitled to the new. It is pus." 'Abdullah ibn Abi Bakr gave them a striped robe and the Messenger of Allah ﷺ had worn it. Then they brought him out from it and shrouded him in three white garments. 'Abdullah took the robe and said, "I will shroud myself in something which the Prophet ﷺ has touched. He said after that: "By Allah, I will not be shrouded in that which Allah refused his Prophet ﷺ to be shrouded in." Abu Bakr died on Wednesday night and was buried in the night. 'A'isha died at night and 'Abdullah ibn az-Zubayr buried her at night.

Muhammad ibn 'Umar reported from Usama ibn Zayd al-Laythi from Muhammad ibn Hamza ibn 'Amr from his father, and 'Umar ibn 'Imran ibn 'Abdullah ibn 'Abd ar-Rahman ibn Abi Bakr as-Siddiq from 'Umar ibn Husayn, the client of the family of Maz'un, from Yahya ibn 'Ubaydullah ibn 'Abd ar-Rahman ibn Abi Bakr, and Muhammad ibn 'Abdullah from az-Zuhri from 'Urwa from 'A'isha. They said: "The beginning of the illness of Abu Bakr happened when he had a *ghusl* on Tuesday, 7 Jumada al-Akhira. It was a cold day. He had a fever for fifteen days in which he did not go out to the prayer. He ordered 'Umar ibn al-Khattab to lead the people in the prayer. People went in to visit him every day while he was very ill and he was staying in his house which the Prophet ﷺ had allotted him opposite the house of 'Uthman ibn 'Affan today. 'Uthman had them be with him in his illness. Abu Bakr died on Tuesday evening, 21 Jumada al-Akhira 13 AH. He was caliph for two years and three months and ten days. Abu Ma'shar said that it was two years and three months and ten days. He died at the age of sixty-three. All transmissions agree on that. He reached in full the age of the Prophet ﷺ. Abu Bakr was born three years after the Elephant.

Yahya ibn 'Abbad reported from Shu'ba from Abu Ishaq from 'Amir ibn Sa'd that Jarir heard Mu'awiya say, "Abu Bakr died when he was sixty-three."

Abu Bakr ibn 'Abdullah ibn Abi Uways reported from Sulayman ibn Bilal from Yahya ibn Sa'id that Sa'id ibn al-Musayyab said, "Abu Bakr reached the age of the Messenger of Allah ﷺ in his caliphate. He died at the age of sixty-three."

'Ali ibn 'Abdullah ibn Ja'far reported that Sufyan from 'Uyayna said, "I heard 'Ali ibn Zayd ibn Jud'an report that Anas said, The oldest Companions of Messenger of Allah ﷺ were Abu Bakr and Suhayl ibn Bayda'."

Waki' ibn al-Jarrah reported from Shu'ba from Sa'd ibn Ibrahim that Abu Bakr left instructions that his wife Asma' wash him.

'Amr ibn 'Asim al-Kilabi reported from Hammam from Qatada that Abu Bakr was washed by his wife Asma' bint 'Umayy. This is also related from Ibn Abi Mulayka, al-Hasan and Muhajir.

'Abdullah ibn Numayr reported from Isma'il ibn Abi Khalid from Sa'id ibn Abi Burda from Abu Bakr ibn Hafs that Abu Bakr instructed that Asma' bint 'Umayy wash him when he died. He instructed her to do it "when you are not fasting because that will give you more strength." She remembered his oath at the end of the day and called for water and drank, saying, "By Allah, I will let the breaking of an oath follow him today."

Mu'adh ibn Mu'adh and Muhammad ibn 'Abdullah al-Ansari reported from Ash'ath from 'Abd al-Wahid ibn Sabira from al-Qasim ibn Muhammad that Abu Bakr as-Siddiq instructed that his wife Asma' wash him, and that if she was unable to do it, her son by him, Muhammad, should assist her. (Muhammad ibn 'Umar and Muhammad ibn Sa'd said that this is an error.)

Muhammad ibn 'Umar reported from Ibn Jurayj that 'Ata' said, "Abu Bakr instructed that his wife Asma' bint 'Umayy wash him. If she was unable to do it, she was to ask for the help of 'Abd ar-Rahman ibn Abi Bakr."

Muhammad ibn 'Umar said, "This is firm. How could her son Muhammad help her when he was born at Dhu al-Hulayfa in the Farewell Hajj, 10 AH and he was about three years old on the day when Abu Bakr died?"



Ma'n ibn 'Isa reported from Abu Ma'shar from Hisham ibn 'Urwa from his father from 'A'isha that Abu Bakr was washed by his wife Asma' bint 'Umays.

Ma'n ibn 'Isa reported from Malik ibn 'Abdullah ibn Abi Bakr that Asma' bint 'Umays, the wife of Abu Bakr as-Siddiq, washed Abu Bakr when he died. Then she went out and asked those Muhajirun who were present and said, "I am fasting and this is very cold day. Do I have to have a *ghusl*?" They replied, "Yes."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Abu 'Ubayd, the chamberlain of Sulayman, that 'Ata' said, "She washed him on a cold morning. She asked 'Uthman whether she had to have a *ghusl*. He said, 'No.' 'Umar heard that and did not object."

Waki' ibn al-Jarrah reported from Hamzala that al-Qasim ibn Muhammad said, "Abu Bakr was shrouded in two cloths, a white one and an Egyptian one. He said, 'The living have more need for clothing than the dead. It is for what emerges from his nose and mouth.'"

Yazid ibn Harun reported from Humayd at-Tawil from Bakr ibn 'Abdullah al-Muzani that Abu Bakr was shrouded in two cloths.

'Abdullah ibn Numayr reported from 'Ubaydullah ibn 'Umar from 'Abd ar-Rahman ibn al-Qasim that his father said, "Abu Bakr was shrouded in three garments, one of which was Egyptian."

Ma'n ibn 'Isa reported from Malik that Yahya ibn Sa'id said, "I heard that Abu Bakr as-Siddiq asked 'A'isha when he was ill, 'How many cloths was the Messenger of Allah ﷺ shrouded in?' She answered, 'Three Sahuli cloths.' Abu Bakr said, 'Take this garment (referring to the one he was wearing) which has some musk or saffron on it and wash it. Then shroud me in it with two other cloths.' 'A'isha said, 'What is this?' Abu Bakr said, 'The living is more entitled to the new than the dead. It is for pus.'"

Al-Fadl ibn Dukayn reported from Mindal from Layth that 'Ata' said, "Abu Bakr was shrouded in two washed garments."

Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from 'Abd ar-Rahman ibn al-Qasim from his father that Abu Bakr was shrouded in three garments.

Hisham Abu al-Walid at-Tayalisi reported that Shu'ba said, "I asked 'Abd ar-Rahman ibn al-Qasim about how many cloths Abu Bakr was shrouded in. He said, 'Three cloths.' I asked, 'Who told you?' He said, 'I heard it from Muhammad ibn 'Ali.'"

Al-Fadl ibn Dukayn reported from Zuhayr that Abu Ishaq said, "Abu Bakr was shrouded in two cloths."

Al-Fadl ibn Dukayn reported from Sufyan and Sharik from 'Imran ibn Muslim from Suwayd ibn Ghafala that Abu Bakr was shrouded in two garments. Sharik said "tied".

Al-Fadl ibn Dukayn reported from Zuhayr from 'Imran ibn Muslim from Suwayd ibn Ghafala that Abu Bakr was shrouded in two garments from these bound cloths.

Muhammad ibn 'Abdullah al-Asadi reported from Kathir ibn Zayd from al-Muttalib ibn 'Abdullah that Abu Bakr commanded him to allow his rags and he was buried in them. He said that he was buried at night.

Al-Fadl ibn Dukayn reported from Sayf ibn Abi Sulayman who said that he heard al-Qasim ibn Muhammad say that when Abu Bakr was dying, he said, "Shroud me in these two garments in which I prayed. Wash them. They are for pus and dirt."

Hisham Abu al-Walid at-Tayalisi and 'Affan ibn Muslim and al-Hasan ibn Musa al-Ashyab said from Shu'ba from Muhammad ibn 'Abd ar-Rahman from 'Amra that 'A'isha said that Abu Bakr said: "Wash these two garments and shroud me in them. The living is more in need of the new than the dead."

Muslim ibn Ibrahim reported from al-Qasim ibn al-Fadl from 'Abd ar-Rahman ibn al-Qasim that Abu Bakr as-Siddiq was shrouded in two Sahuli garments from Yemen. Abu Bakr said, "The living is more entitled to the new. The shroud is for pus."

Muhammad ibn 'Abdullah al-Ansari reported from Sa'id ibn Abi 'Aruba from Qatada from Sa'id ibn al-Musayyab that Abu Bakr was shrouded in two garments, one of which was washed.

Muhammad ibn 'Umar reported from Ma'mar and Muhammad from az-Zuhri from 'Urwa that 'A'isha said, "Abu Bakr ordered that he be shrouded in the two garments he was wearing. He said, 'Shroud me in them. The living is more entitled to the new than the dead.'"

Muhammad ibn 'Umar reported from Ibn Jurayj from 'Ata' that 'Ubayd ibn 'Umayr said, "Abu Bakr was shrouded in two garments, one of which was washed."

'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqadi reported from Khalid ibn Ilyas from Salih ibn Abi Hassan that 'Ali ibn al-Hasan asked Sa'id ibn al-Musayyab, "Where was the prayer over Abu Bakr



performed?" He answered, "Between the grave and the minbar." He asked, "Who prayed over him?" "Umar," he answered. He said, "How many *takbirs*?" Four," he answered.

Shababa ibn Sawwar al-Fazari reported from 'Abd al-A'la ibn Abi al-Masawir that Hammad ibn Ibrahim said, "'Umar performed the [funeral] prayer over Abu Bakr with four *takbirs*."

Waki' reported from Kathir ibn Zayd from al-Muttalib ibn 'Abdullah ibn Hantab that the funeral prayer for Abu Bakr and 'Umar was performed in the mosque in front of the minbar.

Waki' ibn al-Jarrah and 'Abdullah ibn Numayr reported from Hisham ibn 'Urwa that his father said that the funeral prayer for Abu Bakr was performed in the mosque.

Al-Fadl ibn Dukayn reported from Khalid ibn Ilyas that Salih ibn Yazid, the client of al-Aswad, said, "I was with Sa'id ibn al-Musayyab when 'Ali ibn Husayn passed by. He asked, 'Where was the prayer performed over Abu Bakr?' He answered, 'Between the grave and the minbar.'"

Al-Fadl ibn Dukayn reported from Khalid ibn Iyas from Abu 'Ubayda ibn Muhammad ibn 'Ammar from his father that 'Umar said the *takbir* over Abu Bakr four times.

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri and Kathir ibn Zayd that al-Muttalib ibn 'Abdullah ibn Hantab said, "The one who prayed over Abu Bakr was 'Umar ibn al-Khattab. Suhayb prayed over 'Umar."

Muhammad ibn 'Umar reported from 'Abdullah ibn Nafi' that his father said, "'Umar prayed over Abu Bakr."

Waki' ibn al-Jarrah reported from Hisham ibn 'Urwa from his father or others that Abu Bakr was buried at night.

'Amr ibn 'Asim al-Kilabi reported from Hammam that Hisham ibn 'Urwa said from his father that 'A'isha said, "Abu Bakr was buried at night. We buried him before we performed *Subh*."

Waki' ibn al-Jarrah reported from Musa ibn 'Ali from his father that 'Uqba ibn 'Amir was asked, "Can the dead be buried at night?" He replied, "Abu Bakr was buried at night."

Abu Mu'awiya ad-Darir reported from Ibn Jurayj from Isma'il ibn Muhammad ibn Sa'd from Ibn as-Sabbaq that 'Umar was buried at night and then he entered the mosque and performed the *witr* with three *rak'ats*.

Ma'n ibn 'Isa reported from 'Abdullah ibn al-Mu'ammil from Ibn Abi Mulayka that Abu Bakr was buried at night. The same is related from Yahya ibn Sa'id, al-Qasim ibn Muhammad, and al-Muttalib ibn 'Abdullah ibn Hantab.

Mutarraf ibn 'Abdullah al-Yasari reported from 'Abd al-'Aziz ibn Abi Hazim from Muhammad ibn 'Abdullah from Ibn Shihab that it reached him that Abu Bakr was buried at night. 'Umar ibn al-Khattab buried him.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Khalid ibn Rabah from al-Muttalib ibn 'Abdullah ibn Hantab that Ibn 'Umar said, "I was present at the burial of Abu Bakr. 'Umar ibn al-Khattab, 'Uthman ibn 'Affan, Talha ibn 'Ubaydullah and 'Abd ar-Rahman ibn Abi Bakr went down into the grave. Ibn 'Umar said, 'I wanted to go down but 'Umar said, "No need."'"

'Uthman ibn 'Umar reported from Yunus ibn Yazid from az-Zuhri that Sa'id ibn al-Musayyab said, "When Abu Bakr died, 'A'isha put mourners over him and 'Umar heard about that and went and forbade them to mourn for Abu Bakr and to make it clear that they were forbidden to do that. He said to Hisham ibn al-Walid, 'Go to the daughter of Abu Quhafa.' He raised his whip and delivered some blows and the mourners parted when they heard that. He said, 'Do you want to torture Abu Bakr with your weeping? The Messenger of Allah ﷺ said, "The dead is tortured by the weeping of his family for him."'"

Muhammad ibn 'Umar reported from Malik ibn Abi ar-Rijal from his father that 'A'isha said, "Abu Bakr died between *Maghrib* and 'Isha'. In the morning, the women of the Muhajirun and Ansar gathered and began to wail while Abu Bakr was being washed and shrouded. 'Umar ibn al-Khattab commanded that the mourners be separated. By Allah, on that you will separate and join."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from 'Umar ibn 'Abdullah ibn 'Urwa that he heard 'Urwa and al-Qasim ibn Muhammad say, "Abu Bakr ordered that he be buried beside the Messenger of Allah ﷺ. When he died, a grave was dug and his head was put at the shoulder of the Messenger of Allah ﷺ and the grave connected to the grave of the Messenger of Allah ﷺ. He was buried there."

Muhammad ibn 'Umar reported from Rabi'a ibn 'Uthman from 'Amir ibn 'Abdullah ibn az-Zubayr that the head of Abu Bakr was at



the shoulder of the Messenger of Allah ﷺ and the head of 'Umar was at the hip of Abu Bakr.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from 'Amr ibn Abi 'Amr that al-Muttalib ibn 'Abdullah ibn Hantab said, "The grave of Abu Bakr was made level like the grave of the Prophet ﷺ and water sprinkled on them."

Muhammad ibn 'Isma'il ibn Abi Fudayk reported from 'Amr ibn 'Uthman ibn Hani' that al-Qasim ibn Muhammad said, "I visited 'A'isha and said, 'Mother, show me the grave of the Prophet ﷺ and his two Companions.' She showed me three graves which were not high nor level with the ground, in the basin-like depression inside the red court." 'Amr ibn 'Uthman said that al-Qasim described their graves.

Ma'n ibn 'Isa reported from Malik ibn Anas that 'Abdullah ibn Dinar said, "I saw 'Abdullah ibn 'Umar stand at the grave of the Prophet ﷺ and he prayed over the Prophet ﷺ and he prayed for Abu Bakr and 'Umar."

'Ubaydullah ibn Musa reported from Abu 'Aqil that a man said, "'Ali was asked about Abu Bakr and 'Umar and said, 'They were two imams of guidance, rightly guided and guiding, putting right, successful. They left this world with empty stomachs.'"

Muhammad ibn 'Umar reported from ad-Dahhak ibn 'Uthman from 'Umara ibn 'Abdullah ibn Sayyad that Ibn al-Musayyab said, "Abu Quhafa heard an uproar in Makka and asked, 'What is this?' He was told, 'Your son has died.' He said 'A major loss. Who has taken over after him?' They answered, 'Umar.' He said, 'His companion.'"

Muhammad ibn 'Umar reported from Shu'ayb ibn Talha ibn 'Abdullah ibn 'Abd ar-Rahman ibn Abi Bakr that his father said, "His father Abu Quhafa inherited a sixth from Abu Bakr as-Siddiq and he left his property to his children: 'Abd ar-Rahman, Muhammad, 'A'isha, Asma', Umm Kulthum, the son of Abu Bakr and his wives, Asma' bint 'Umays and Habiba bint Kharija ibn Zayd ibn Abi Zuhayr from Balharith ibn al-Khazraj. She was the mother of Umm Kulthum and she was born after Abu Bakr died."

Muhammad ibn 'Umar reported from Ishaq ibn Yahya ibn Talha who heard Mujahid say, "Abu Quhafa was spoken to about his inheritance from Abu Bakr as-Siddiq and said, 'I returned that to the children of Abu Bakr.'"

They said that Abu Quhafa only lived six months and some days after Abu Bakr. He died in Muharram 14 AH in Makka at the age of ninety-seven.

'Amr ibn al-Haytham Abu Qatan reported from ar-Rabi' that Hibban as-Sa'igh said, "Engraved on the ring was Abu Bakr was 'Allah is the best Decreeer.'"

Ma'n ibn 'Isa and Abu Bakr ibn 'Abdullah ibn Abi Uways reported from Sulayman ibn Bilal from Ja'far ibn Muhammad from his father that Abu Bakr as-Siddiq wore his ring on his left hand.

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub and Hisham from Muhammad ibn Sirin that Abu Bakr died when the Qur'an had not been collected.

Ahmad ibn 'Abdullah ibn Yunus reported from Abu Mu'awiya from as-Sari ibn Yahya from Bistam ibn Muslim that the Messenger of Allah ﷺ said to Abu Bakr and 'Umar, "No one will be put in authority over you two after me."

Muhammad ibn 'Abdullah al-Ansari reported from Ibn 'Awn from Muhammad that Abu Bakr said to 'Umar, "Stretch out your hand and I will give you allegiance." 'Umar said to him, "You are better than me." Abu Bakr said to him, "You are stronger than me." 'Umar said to him, "My strength is for you along with your excellence." So he gave him allegiance.

Al-Hasan ibn Musa al-Ashyab reported from Zuhayr that 'Urwa ibn 'Abdullah ibn Qushayr said, "I met Abu Ja'far and my beard was stunted. He asked, 'What dye do you use?' I said, 'I dislike it in this land.' He said, 'Use woad. I used to use it until my mouth moved.' Then he said, 'Some people among my stupid relatives claim that dyeing the beard is forbidden. They asked Muhammad ibn Abi Bakr or al-Qasim ibn Muhammad (Zuhayr was unsure about Abu Bakr dyeing.) He said, 'He dyed with henna and katam. As-Siddiq dyed.' I said, 'As-Siddiq?' He said, 'Yes, by the Lord of this qibla (or the Ka'ba), as-Siddiq.'"

Wahb ibn Jarir reported from his father who heard al-Hasan say, "When Abu Bakr was given allegiance, he stood to speak. By Allah, no one made a speech after it. He praised Allah and then said, 'I have taken charge of this business and I dislike it. By Allah, I wanted for one of you to spare me it. You have obliged me to do with you with the like of what the Messenger of Allah ﷺ did which I did not do."



The Messenger of Allah ﷺ was a servant whom Allah honoured with revelation and protected. I am a mortal and am not better than any of you. So observe me. If you see that I am straight, follow me. If you see that I have deviated, put me right. Know that I have a *shaytan* who descends on me. If you see that I am angry, avoid me. I will not affect your feelings and your skin.”

‘Affan ibn Muslim reported from Wuhayb ibn Khalid from Dawud ibn Abi Hind from Abu Nadra that Abu Sa‘id al-Khudri said, “When the Messenger of Allah ﷺ died and the speakers of the Ansar stood and a man among them began to say, ‘Company of the Muhajirun, when the Messenger of Allah ﷺ appointed a man from you, he appointed a man from us. We think that two men should undertake this business: one from us and one from you.’ The speakers of the Ansar followed one another on that. Zayd ibn Thabit stood up and said, ‘The Messenger of Allah ﷺ was one of the Muhajirun. The leader is from the Muhajirun and we are his helpers as we were the helpers of the Messenger of Allah ﷺ.’ Abu Bakr stood and said, ‘May Allah repay you well, company of the Ansar. Your speaker is firm.’ Then he said, ‘By Allah, if we were to do other than that we would not put you right.’”

Muhammad ibn ‘Umar reported from Muhammad ibn Yahya ibn Sahl ibn Abi Hathma from his father from his grandfather Subayha, ‘Abd al-Malik ibn Wahb from Ibn Subayba at-Taymi from his father from Hanzala ibn Qays az-Zuraqi from Jubayr ibn al-Huwayrith, and Muhammad ibn Hilal from his father (the account of one reinforcing the other) that Abu Bakr as-Siddiq had a treasury at as-Sunh which was known and no one guarded it. It was said to him, “Caliph of the Messenger of Allah ﷺ, should you not put someone in charge of the treasury to guard it?” He said, “There is no fear for it.” “Why?” he was asked. He said, “There is a lock on it.”

He used to give what was in it until nothing of it remained. When Abu Bakr moved to Madina, he transferred it and put the treasury in the house he was in. Much property came to him from Ma‘dan al-Qabaliyya and the mines of Juhayna, and the mine of the Banu Sulaym was opened while he was caliph. Its *zakat* came to him from it and he put that in the treasury. Abu Bakr used to divide it between people date-pit by date-pit. Every hundred would reach such-and-such a man. He was even in distributing between people, free and

slave, male and female, young and old. He bought camels, horses and weapons and devoted them to the Way of Allah. One year he bought blankets from the desert and divided between the widows of the people of Madina in the winter. When Abu Bakr died and was buried, ‘Umar ibn al-Khattab summoned the trustees and took them into the treasury of Abu Bakr. ‘Abd ar-Rahman ibn ‘Awf, ‘Uthman ibn ‘Affan and others were there. They opened the treasury and did not find in it a dinar or dirham. They found a money bag that was torn and they found a dirham in it. They asked for mercy on Abu Bakr. In Madina there was a weigher in the time of the Messenger of Allah ﷺ and he weighed what Abu Bakr had of wealth. The weigher was asked how much that was and he said, “Two hundred thousand.”

#### 47. Talha ibn ‘Ubaydullah

Talha ibn ‘Ubaydullah ibn ‘Uthman ibn ‘Amr ibn Ka‘b ibn Sa‘d ibn Taym ibn Murra. His *kunya* was Abu Muhammad. His mother was as-Sa‘ba bint ‘Abdullah ibn ‘Imad al-Hadrami whose mother was ‘Atika bint Wahb ibn ‘Abd ibn Qusayy ibn ‘Abd, the one in charge of providing pilgrims with food among Quraysh.

The children of Talha were: Muhammad as-Sajjad, by whom he has his *kunya* who was killed in the Battle of the Camel with his father, and ‘Imran, whose mother was Jamna bint Jahsh ibn Rithab ibn Ya‘mur ibn Sabira ibn Murra ibn Kabir ibn Ghanm ibn Dudan ibn Asad ibn Khuzayma, whose mother was Umayma bint ‘Abd al-Muttalib ibn Hashim ibn ‘Abd Manaf ibn Qusayy; Musa, whose mother was Khawla bint al-Qa‘qa‘ ibn Ma‘bad ibn Zurara ibn ‘Udas ibn Zayd of Banu Tamim (al-Qa‘qa‘ was known as Tayyar al-Furat because of his generosity); Ya‘qub, the Generous who was killed in the Battle of al-Harra, Isma‘il and Ishaq, whose mother was Umm Kulthum bint Abi Bakr as-Siddiq; ‘Isa and Yahya, whose mother was Su‘da bint ‘Aqf ibn Kharija ibn Sinan ibn Abi Haritha al-Murra; Umm Ishaq who married al-Hasan ibn ‘Ali ibn Abi Talib and bore him Talha, al-Hasan died and left her a widow and then she married al-Husayn ibn ‘Ali and bore him Fatima, whose mother was al-Jarba‘, the mother of al-Harith bint Qasama ibn Hanzala ibn Wahb ibn Qays ibn ‘Ubayd ibn Tarif ibn Malik ibn Jad‘a of Tayy’ as-Sa‘ba whose mother was an *umm walad*; Maryam, whose mother was a



*umm walad*; and Salih whose mother was al-Far'a bint 'Ali, one of the captives of the Banu Taghlib.

Muhammad ibn 'Umar reported from ad-Dahhak ibn 'Uthman from Makhrama ibn Sulayman al-Walid from Ibrahim from Muhammad ibn Talha that Talha said, "I was in the Busra market and there was a monk in his hermitage. He said, 'Ask the people of this festival if there is any of them from the people of the Haram.' I said, 'Yes, I am.' He said, 'Has Ahmad appeared yet?' I asked, 'Who is Ahmad?' He said, 'The son of 'Abdullah ibn 'Abd al-Muttalib. This is his fame that he will emerge as the last of the Prophets and will emerge in the Haram and will emigrate to palm-tees, lava beds and dung. Beware lest you be outstripped.' What he said affected my heart and I quickly set out and went to Makka. I asked, 'Is there any news?' They said, 'Yes, Muhammad ibn 'Abdullah the trustworthy has said that he is a Prophet and the son of Abu Quhafa has followed him.' I went and visited Abu Bakr and asked, 'Have you followed this man?' 'Yes,' he said, 'go to him and visit him and follow him. He is calling to the truth.'" Talha told him what the monk had said and Abu Bakr went with Talha to the Messenger of Allah ﷺ and Talha became Muslim and told the Messenger of Allah what the monk had said. The Messenger of Allah ﷺ was happy at that. When Abu Bakr and Talha ibn 'Ubaydullah became Muslim, Nawfal ibn Khuwaylid al-'Adawiyya took them and tied them with a single rope and the Banu Taym did not protect them. Nawfal ibn Khuwaylid was called the Lion of Quraysh. That is why Abu Bakr and Talha are called comrades."

Muhammad ibn 'Umar reported from Fa'id, the client of 'Abdullah ibn 'Ali ibn Abi Rafi', from 'Abdullah ibn Sa'd that his father said, "When the Messenger of Allah ﷺ travelled from al-Kharrar in his emigration to Madina, he met Talha ibn 'Ubaydullah in the morning, coming from Syria in a caravan. He clothed the Messenger of Allah ﷺ and Abu Bakr in Syrian clothes and told the Messenger of Allah ﷺ that the Muslims in Madina thought the Messenger of Allah ﷺ slow in coming and so the Messenger of Allah ﷺ made haste and Talha went to Makka to settle his needs and then left after that with the family of Abu Bakr. He brought them to Madina."

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara who heard 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn

Hazm say that Talha ibn 'Ubaydullah stayed with As'ad ibn Zurara when he emigrated to Madina.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said, "The Messenger of Allah ﷺ made brotherhood between Talha ibn 'Ubaydullah and Sa'id ibn Zayd ibn 'Amr ibn Nufayl."

Muhammad ibn 'Umar reported from Ishaq ibn Yahya ibn Talha from his uncle 'Isa ibn Talha from Makhrama ibn Bukayr from his father from Busr ibn Sa'id that they said that the Messenger of Allah ﷺ made brotherhood between Talha ibn 'Ubaydullah and Ubayy ibn Ka'b.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "The Messenger of Allah ﷺ appointed the site of a house for Talha."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a from 'Abdullah ibn Miknaf from Haritha al-Ansari, and Muhammad ibn 'Umar said that he heard some of this from someone other than Ibn Sabra: "When the Messenger of Allah ﷺ was waiting for news of the caravan from Syria, he sent out Talha ibn 'Ubaydullah and Sa'id ibn Zayd ibn 'Amr ibn Nufayl ten days before he left Madina to seek out reports of the caravan. They went out until they reached al-Hawra' and remained there until the caravan passed by them. News reached the Messenger of Allah ﷺ before Talha and Sa'id returned. He readied his Companions and made for the caravan. The caravan went by the coast and quickened their pace, travelling day and night out of fear of pursuit. Talha ibn 'Ubaydullah and Sa'id ibn Zayd left for Madina to inform the Messenger of Allah ﷺ about the caravan, not knowing that he had left. They reached Madina in the day on which the Messenger of Allah ﷺ met the party of Quraysh at Badr. They left Madina to meet the Messenger of Allah ﷺ and met him at Turban, between Malal and as-Sayala coming from Badr. Talha and Sa'id did not attend the battle. The Messenger of Allah ﷺ gave them shares and rewards for Badr, so it was as if they had been there. Talha was present at Uhud with the Messenger of Allah ﷺ and was one of those who was steadfast with him when the people retreated. He gave him allegiance to death. In the Battle of Uhud Malik ibn Zuhayr shot at the Messenger of Allah ﷺ and Talha protected the face of the Messenger of Allah ﷺ with his



hand and the arrow hit his little finger which became semi-paralysed. When the arrow hit him, he said, 'Ah!' The Messenger of Allah ﷺ said, 'If he had said, "In the Name of Allah," he would have entered the Garden while the people were looking. On that day Talha was hit twice on his head by a man of the idolators; once while facing and once while turning away. Blood ran from it. Dirar ibn al-Khattab al-Fihri said, 'By Allah, I struck him that day.' Talha was present at the Ditch and all the battles with the Messenger of Allah ﷺ."

'Abdullah ibn Numayr and Ya'la and Muhammad, the sons of 'Ubayd, and al-Fadl ibn Dukayn reported from Zakariyya ibn Abi Za'ida that 'Amir ash-Sha'bi said, "The nose and teeth of the Messenger of Allah ﷺ were injured in the Battle of Uhud. Talha ibn 'Ubaydullah defended the Messenger of Allah ﷺ with his hand and it was hit and his finger paralysed."

Abu Usama reported from Isma'il ibn Abi Khalid that Qays said, "I saw the two fingers of Talha paralysed with which he had defended the Messenger of Allah ﷺ on the Battle of Uhud."

Sa'id ibn Mansur reported from Salih ibn Musa from Mu'awiya ibn Ishaq that 'A'isha and Umm Ishaq, the daughters of Talha said, "Our father was wounded twenty-four times in the Battle of Uhud. He had an open head wound, his sciatic nerve was severed and his finger paralysed. The rest of the wounds were on the rest of his body. He fainted. The Messenger of Allah ﷺ had his two front teeth broken and was scratched on the face. He fainted and Talha was carrying him, shaking. Whenever one of the idolators approached, he fought in front of him and got him to the ravine."

Musa ibn Isma'il reported from 'Abdullah ibn al-Mubarak from Ishaq ibn Yahya ibn Talha from 'Isa ibn Talha that 'A'isha, the Umm al-Mu'minin, said, "Abu Bakr told me, 'I was the first of those who returned to the Messenger of Allah ﷺ in the Battle of Uhud. The Messenger of Allah ﷺ told us, 'See to your companion,' meaning Talha. His blood had dried and he did not look at him and we turned to the Prophet ﷺ."

Ishaq ibn Yahya and Musa ibn Talha reported that on that day Talha received seventy-five or thirty-seven blows and his brow was split open, his sciatic nerve severed and his finger next to the thumb paralysed.

'Abdullah ibn al-Mubarak reported from Muhammad ibn Ishaq from Yahya ibn 'Abbad from his father from his grandfather that az-Zubayr said, "I heard the Messenger of Allah ﷺ say, 'It is obliged for Talha.'"

Sa'id ibn Mansur reported from Salih ibn Musa from Mu'awiya ibn Ishaq from 'A'isha bint Talha that 'A'isha said, "I was in my room while the Messenger of Allah ﷺ and his Companions were in the courtyard, and there was a curtain between me and them. Talha ibn 'Ubaydullah came and the Messenger of Allah ﷺ said, 'Whoever is happy to look at man walking on the earth who has redeemed his pledge should look at Talha.'"

'Amr ibn 'Asim al-Kilabi reported from Ishaq ibn Yahya ibn Talha that Musa ibn Talha said, "I went to Mu'awiya and he said, 'Shall I give you good news?' I answered, 'Yes.' He said, 'I heard the Messenger of Allah ﷺ say, "Talha is one of those who has fulfilled his pledge."'"

Hisham Abu al-Walid at-Tayalisi reported from Abu 'Awana from Husayn from 'Ubaydullah ibn 'Abdullah ibn 'Utba that the Messenger of Allah ﷺ said, "Whoever wants to look at a man who has fulfilled his pledge should look at Talha ibn 'Ubaydullah."

Husayn said that Talha fought for the Messenger of Allah ﷺ until he was wounded on that day.

Waki' ibn al-Jarrah reported from Sharik from Abu Ishaq that the Prophet ﷺ sent Talha with an expedition with ten men and said, "Your motto is 'Ya 'ushra' ('O ten!')."

Muhammad reported that he heard the one who described Talha and said, that he was a dark man with a lot of hair, neither very curly nor very straight with a handsome face and narrow nose. When he walked, he went quickly. He did not dye his hair. He related from Abu Bakr and 'Umar.

'Ubaydullah ibn Musa reported from 'Amr ibn 'Uthman, the client of the family of Talha, that Abu Ja'far said, "Talha ibn 'Ubaydullah wore saffron-dyed garments."

Yahya ibn 'Abbad reported from Fulayh ibn Sulayman from Nafi' from Aslam, the client of 'Umar, that 'Umar saw Talha ibn 'Ubaydullah wearing two garments dyed with musk while in *ihram*. He asked, 'What are these two garments, Talha?' 'Amir al-Mu'minin, we are stained with mud.' 'Umar said, 'You, group, are



imams whom people imitate. If an ignorant person were to see you wearing these two garments, he would say that Talha wears dyed clothing while in *ihram*.”

Yazid ibn Harun reported from Muhammad ibn Ishaq from Nafi' from Safiyya bint Abi 'Ubayd or Aslam that 'Umar saw Talha wearing clothing with musk and asked, "What is this, Talha?" He said, "Amir al-Mu'minin, it is mud." He said, "You, group, are imams who are imitated. If an ignorant person were to see you, he would say that Talha wears dyed clothes while is in *ihram*. It is better for the someone in *ihram* to wear white and not confuse people."

Al-Fadl ibn Dukayn and Muhammad ibn 'Umar reported from Isra'il who heard 'Imran ibn Musa ibn Talha relate from his father that Talha ibn 'Ubaydullah was killed in the Battle of the Camel while wearing a gold ring.

Al-Fadl ibn Dukayn reported from Qays ibn ar-Rabi' from 'Imran ibn Musa ibn Talha from his father that Talha wore a gold ring with a red ruby. He would take it off when he was nervous. He was wearing it when he was struck down in the Battle of the Camel.

Al-Fadl ibn Dukayn reported from Sufyan ibn 'Uyayna from Talha ibn Yahya that his grandmother Su'da bint 'Awf al-Murayya said, "I went in Talha one day and said, 'I see that you are disquieted. Has your family done something for which we should be reproved?' He said, 'You are an excellent wife. But I have money which worries me.' She said, 'Distribute it.' He called his slave-girl and said, 'Bring your people in,' and he distributed it." I asked her, "How much was the wealth?" She answered, "Four hundred thousand."

Rawh ibn 'Ubada reported from Hisham from al-Hasan that Talha ibn 'Ubaydullah sold some land of his to 'Uthman ibn 'Affan for seven hundred thousand dirhams and it was brought to him. When the money was brought, he said, "A man spends the night with this in the house, not knowing what will happen of the command of Allah Mighty by Allah." He spent the night with his messengers taking it in the streets of Madina until dawn came and he did not have a dirham."

Al-Fadl ibn Dukayn reported from Sufyan ibn 'Uyayna from Mujalid from 'Amir that Qabisa ibn Jabir said, "I did not see anyone give away abundant wealth without being asked except for Talha ibn 'Ubaydullah."

Al-Fadl ibn Dukayn reported from Sufyan ibn 'Uyayna from Ibn Abi Khalid from Ibn Abi Hazim who heard Talha ibn 'Ubaydullah say, "He was considered to be one of the forbearing men of Quraysh. The least fault for the man is to sit in his house."

Yazid ibn Harun reported from Isma'il from Qays that Talha ibn 'Ubaydullah said, "The least fault for a man is to sit in his house."

Muhammad ibn 'Umar reported from Abu Bakr ibn Abi Sabra from Makhrama ibn Sulayman al-Walibi that 'Isa ibn Talha said, "Abu Muhammad Talha had revenue of two hundred thousand dirhams and two daniqs from Iraq every day."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "Talha ibn 'Ubaydullah had revenue between four hundred thousand and five hundred thousand from Iraq. His revenue from Sarat was ten thousand dinars, more or less. He had revenue in goods. He did not leave any of the Banu Taym needy; he gave each man and his family adequate maintenance. He married off their widows and served their dependents. He settled the debts owed to their creditors. He used to send ten thousand to 'A'isha when his revenue came every year. He settled a debt of thirty thousand dirhams for Subayha at-Taymi."

Muhammad ibn 'Umar reported from Ishaq ibn Yahya from Musa ibn Talha that Mu'awiya asked him, "How much did Abu Muhammad leave in money, may Allah have mercy on him?" He answered, "2,000,000 dirhams and 200,000 dinars. His property had revenue. Every year he used to have revenue of a hundred thousand from Iraq, not counting his revenue from Sarat and other places. He used to bring the food for his family in Madina for the year from the crops at Qana which he cultivated using twenty water-camels. He was the first to cultivate wheat at Qana." Mu'awiya said, "He lived praiseworthy, generous, and noble and was murdered while poor. May Allah have mercy on him."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Muhammad ibn Zayd ibn al-Muhajir from Ibrahim ibn Muhammad ibn Talha who said that the value of what Talha ibn 'Ubaydullah left of estates and property and cash was 30,000,000 dirhams. He left in cash 2,000,000 dirhams and 200,000 dinars. The rest was goods.



Muhammad ibn 'Umar reported from Ishaq ibn Yahya from his grandmother Su'da bint 'Awf al-Murrayya, the mother of Yahya ibn Talha that Talha ibn 'Ubaydullah was killed when he had in his treasure 200,200 dirhams. His property was estimated and the value of his estates was 30,000,000.

Muhammad ibn 'Umar reported from Abu Raja' al-Ayli from Yazid ibn Abi Habib that 'Ali ibn Rabah said that 'Amr ibn al-'As said that Talha ibn 'Ubaydullah left a hundred ox-skins which each contained three *qintars* of gold."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Makhrama ibn Sulayman al-Walibi that as-Sa'ib ibn Yazid said, "I accompanied Talha ibn 'Ubaydullah on a journey and at home and have not been told that anyone was more generous in dirhams, clothing and food than Talha was."

Muhammad ibn Sa'd reported from someone who heard Isma'il ibn Abi Khalid report from Hakim ibn Jabir al-Ahmasi that Talha ibn 'Ubaydullah said in the Battle of the Camel, "We were duped concerning 'Uthman and today do not find anything more excellent than spending our blood for him. O Allah, take from me for 'Uthman today until You are pleased!"

Rawh ibn 'Ubada reported from 'Awf who said that he heard that Marwan ibn al-Hakam shot Talha on the Day of the Camel when he was standing beside 'A'isha and hit his leg. He said, "By Allah, I will not seek a killer of 'Uthman after this ever." Talha said to a client of his, "Seek a place for me." He said, "I cannot find one." He said, "By Allah, this is an arrow which Allah has sent. O Allah, take from me for 'Uthman until You are pleased." Then he used a stone as a pillow and died.

Rawh ibn 'Ubada reported from Ibn 'Awn that Nafi' said, "Marwan was with Talha in the horsemen and he saw a gap in Talha's armour and shot him with an arrow and killed him."

Rawh ibn 'Ubada reported from Sa'id ibn Abi 'Aruba that Qatada said, "Talha was shot and hugged his horse and galloped and died among the Banu Tamim. He said, 'A lost old man felled by Allah.'"

Muhammad ibn Sa'd reported from someone who heard Abu Hubab al-Kalbi say that a shaykh of Kalb related that he heard 'Abd al-Malik say, "If it were not for the Amir al-Mu'minin Marwan told

me that he was the one who killed Talha, I would not have left any of the children of Talha without killing them for 'Uthman ibn 'Affan."

Abu Usama reported from Isma'il ibn Abi Khalid from Qays ibn Abi Hazim that Marwan ibn al-Hakam shot Talha on the Day of the Camel in his knee and the blood began to flow. When they pressed on it, it stopped. If they left it, it flowed. He said, "By Allah, their arrows will not reach us afterwards." He said, "Leave it. It is an arrow which Allah sent." He died and they buried him at the Shatt al-Kila' and one of his family said that he said, "Do not relieve me of this water. I have scooped three times." They excavated his grave and it was green like chard and removed the water from it. Then they brought him and out and the surrounding earth was filled with his beard and had face had been consumed by the earth. They bought one of the houses of Abu Bakra and buried him in it."

Muhammad ibn 'Umar reported from Muhammad ibn Isma'il ibn Ibrahim ibn Muhammad ibn Talha from Muhammad ibn Zayd ibn al-Muhajir that Talha ibn 'Ubaydullah was killed in the Battle of the Camel. It was Thursday 10 Jumada al-Akhira 36 AH. He was sixty-four on the day he was killed.

Abu Mu'awiya ad-Darir reported from Abu Malik al-Ashja'i from Abu Habiba, a client of Talha, that 'Imran ibn Talha visited 'Ali after he finished with the people of the Camel and greeted him and said, 'I hope that Allah will put you and me among those about whom Allah says, "*brothers, resting on couches, face to face*" (15:47). Two men were sitting at the side of the carpet and said, 'Allah is more just than that! You will them yesterday and they are your brothers on couches face to face in the Garden?' 'Ali said, 'People of the furthest earth, who will it be if it is not Talha and I?' Then he asked 'Imran, 'How are your family who remain of the mothers of your father's children? We did not take your land for these years wanting to keep it. We took it out of fear that people would loot it. So-and-so, go with him to Ibn Qaraza and order to him to give his land and the revenue for these years. Nephew, come to us if you have any need.'"

'Abdullah ibn Numayr reported from Talha ibn Yahya that Abu Habiba said, "'Imran ibn Talha went to 'Ali who said, 'Come here, nephew.' He sat him on his carpet and said, 'By Allah, I hope that I and your father will be among those about whom Allah says, "*We will strip away any rancour in their hearts, brothers, facing on*



*couches face to face.*" (15:47) Ibn al-Kawwa' said to him, 'Allah is more just than that!' He hit him with his whip and said, 'You! You are motherless! Do your companions deny this?'"

Al-Fadl ibn Dukayn reported from Aban ibn 'Abdullah al-Bajali from Nu'aym ibn Abi Hind that Rib'iyy ibn Hirash said, "I was sitting with 'Ali when Talha's son came and greeted 'Ali. 'Ali made him welcome and he said, 'Do you welcome me, Amir al-Mu'minin, when you killed my father and took my property?' He said, 'As for your property, it is a part in the treasury. Go and take your property. As for killing your father, I hope that I and your father will be among those about whom Allah says, *"We will strip away any rancour in their hearts, brothers, facing on couches face to face."*' (15:47) A one-eyed man of Hamdan said, 'Allah is more just than that.' 'Ali shouted in a manner which summoned the castle. He said, 'Who is that if we are not those?'"

'Abdullah ibn Ja'far ar-Raqqi reported from 'Ubaydullah ibn 'Amr from Zayd ibn Abi Unaysa from Muhammad al-Ansari that his father said, "A man came on the day of the Battle of the Camel and said, 'Announce the killer of Talha.' I heard 'Ali say, 'Give him the good news of the Fire.'"

#### 48. Suhayb ibn Sinan

Suhayb ibn Sinan ibn Malik ibn 'Abd 'Amr ibn 'Uqayl ibn 'Amir ibn Jandala ibn Judhayma ibn Sa'd ibn Aslam ibn Aws ibn Manat ibn an-Namir ibn Qasit ibn Hinh ibn Qusayy ibn Du'mi ibn Jadila ibn Asad ibn Rabi'a ibn Nizar. His mother was Salma bint Qa'id ibn Mahid ibn Khuza'i ibn Mazin ibn Malik ibn 'Amr ibn Tamim whose father was Sinan ibn Malik, or his uncle, a governor for Khosrau over Ubulla. Their houses were in Mosul. It is said that they were in a town on the bank of the Euphrates next to Jazira and Mosul. The Greeks raided that area and captured Suhayb when he was a young child. His uncle said, "I ask Allah! The Namiri boy and his family in ath-Thani." Ath-Thani was the name of the town where his family was.

Suhayb grew up with the Greeks. Kalb bought him from them and brought him to Makka where 'Abdullah ibn Jud'an at-Taymi bought him from them and set him free. He stayed with him in Makka until 'Abdullah ibn Jud'an died and the Prophet ﷺ was sent. Then Allah

willed honour for him and bestowed Islam on him. As for the family of Suhayb and his son, they said, "He fled from the Greeks when he was an adult and intelligent and came to Makka and made an alliance with 'Abdullah ibn Jud'an and stayed with him until he died." Suhayb was a very reddish man. He was neither tall nor short, but inclined to shortness. He had a lot of hair and used henna.

Sulayman ibn Harb and 'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ma'ruf ibn Abi Ma'ruf al-Khazari who heard Muhammad ibn Sirin say, "Suhayb was one of the Arabs from an-Namir ibn Qasit."

Isma'il ibn Ibrahim reported from Yunus that al-Hasan said, "The Messenger of Allah ﷺ said, 'Suhayb was the first of the Greeks.'"

'Abd al-Malik Abu 'Amir al-'Aqadi and Abu Hudhayfa Musa ibn Mas'ud reported from Zuhayr ibn Muhammad, and 'Abdullah ibn Ja'far ar-Raqqi reported from 'Ubaydullah ibn 'Amr, all from 'Abdullah ibn Muhammad ibn 'Aqil from Hamza ibn Suhayb from his father that his kunya was Abu Yahya. He said that he was one of the Arabs and fed people liberally. 'Umar ibn al-Khattab said, "Suhayb, why are you called Abu Yahya when you have no child, you say that you are one of the Arabs when you are a Greek man, and feed people a lot which that is extravagance in wealth." Suhayb answered, "The Messenger of Allah ﷺ gave me the kunya Abu Yahya. As for what you say about my lineage and my claiming to be one of the Arabs. I am a man from an-Namir ibn Qasit of the people of Mosul, but I was captured by the Greeks as a young boy after I knew my family and people and lineage. As for your words about my feeding being extravagance, the Messenger of Allah ﷺ said, 'The best of you is the one who feeds people and returns the greeting.' That is what made me feed people."

Muhammad ibn 'Umar reported from 'Abdullah ibn Abi 'Ubayda from his father that 'Ammar ibn Yasir said, "I met Suhayb ibn Sinan at the door of the house of al-Arqam while the Messenger of Allah was there. I asked, 'What do you want?' He asked me, 'What do you want?' I replied, 'I want to visit Muhammad and hear his words.' He said, 'That is what I want.' We went in and he offered us Islam and we became Muslim. Then we spent the day like that and left in the evening and we were concealing it." 'Ammar and Suhayb became Muslim after about thirty men had done so.



Muhammad ibn 'Umar reported from Mu'awiya ibn 'Abd ar-Rahman ibn Abi Muzarrad from Yazid ibn Ruman that 'Urwa ibn az-Zubayr said, "Suhayb ibn Sinan was one of the victimised believers who were tortured for Allah in Makka."

Hawdha ibn Khalifa reported from 'Awf from Abu 'Uthman an-Nahdi who said that it reached him that when Suhayb wanted to emigrate to Madina, the people of Makka said to him, "You came to us here poor and despicable and increased your money with us and reached what you reached and now you take your person and your wealth! By Allah, that will not happen!" He said, "If I leave my wealth, will you let me go?" "Yes," they said. He gave them all his property and the Prophet ﷺ heard about that and said, "Suhayb is profitable! Suhayb is profitable!"

'Affan ibn Muslim and Sulayman ibn Harb and Musa ibn Isma'il reported from Hammad ibn Zayd from 'Ali ibn Zayd that Sa'id ibn al-Musayyab said, "Suhayb came as an emigrant to Madina and some of Quraysh followed him and he dismounted. He took what was in his quiver and said, 'Company of Quraysh, you know that I am the best archer of you. By Allah, you will not reach me until I have shot every arrow in my quiver and then struck you with my sword until nothing is left in my hands. Do what you want. If you wish, I will direct you to my wealth and you let me go.' They said, 'Yes,' and he did it. When he came to the Prophet ﷺ, he said, 'A profitable sale, Abu Yahya! A profitable sale!' It was revealed: *'And among people there are some who give up everything seeking the good pleasure of Allah. Allah is Ever-Gentle with His slaves.'* (2:207)"

Muhammad ibn 'Umar reported from 'Asim ibn Suwayd of the Banu 'Amr ibn 'Awf from Muhammad ibn 'Umara that Khuzayma ibn Thabit said, "The last of the people to emigrate to Madina were 'Ali and Suhayb ibn Sinan. That was in the middle of Rabi' al-Awwal. The Messenger of Allah ﷺ was at Quba' and he did not shoot afterwards."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from 'Abd al-Hakim ibn Suhayb that 'Umar ibn al-Hakam said, "Suhayb came to the Messenger of Allah ﷺ when he was at Quba' when Abi Bakr and 'Umar were with him. In front of them were fresh dates which Kulthum ibn al-Hidm had brought them. Suhayb had suffered ophthalmia on the route and was very hungry. He dove into the moist

dates and 'Umar said, 'Messenger of Allah, do you not see Suhayb eating fresh dates when he is suffering from ophthalmia?' The Messenger of Allah ﷺ said, 'You eat fresh dates when you are suffering from ophthalmia?' Suhayb said, 'I eat them for the half of my sound eye.' The Messenger of Allah ﷺ smiled and Suhayb said to Abu Bakr, 'You promised to accompany me and then went and left me.' He said, 'Messenger of Allah, you promised to accompany me and went and left me. Quraysh took me and imprisoned me, so I purchased myself and my family for my wealth.' The Messenger of Allah ﷺ said, 'A profitable sale.' Allah revealed, *'And among people there are some who give up everything seeking the good pleasure of Allah.'* (2:207) Suhayb said, 'Messenger of Allah, my only provision has been only a *mudd* of flour which I kneaded at al-Abwa' until I came to you.'"

Muhammad ibn 'Umar reported from Muhammad ibn Salih that 'Asim ibn 'Umar ibn Qatada said, "When Suhayb emigrated from Makka to Madina, he stayed with Sa'd ibn Khaythama. The bachelors of the Companions of the Messenger of Allah ﷺ stayed with Sa'd ibn Khaythama."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said, "The Messenger of Allah ﷺ made brotherhood between Suhayb ibn Sinan and al-Harith ibn as-Simma."

He said that Suhayb was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Sulayman ibn Harb reported from Jarir ibn Hazim from Ya'la ibn Hakim that Sulayman ibn Abi 'Abdullah said, "Suhayb used to say, 'Come and we will tell you about our battles. I say that the Messenger of Allah ﷺ said...'"

Muhammad ibn 'Umar reported from Fulayh ibn Sulayman from 'Amir ibn 'Abdullah ibn az-Zubayr that his father said, "'Umar said to the people of the Council in his final instructions to them: 'Let Suhayb lead you in the prayer.'"

Muhammad ibn 'Umar reported from Talha ibn Muhammad ibn Sa'id from his father that Sa'id ibn al-Musayyab said, "When 'Umar died, the Muslims looked and Suhayb led them in the prescribed prayers at the command of 'Umar. They had Suhayb pray over 'Umar."



Muhammad ibn 'Umar reported from Abu Hudhayfa, a man of the children of Suhayb, from his father from his grandfather that Suhayb died in Shawwal 38 AH at the age of seventy in Madina and was buried in al-Baqi'.

#### 49. 'Amir ibn Fuhayra

He was a freedman of Abu Bakr as-Siddiq. His *kunya* was Abu 'Amr.

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from 'Urwa from 'A'isha in a long account of his: "'Amir ibn Fuhayra belonged to at-Tufayl ibn al-Harith, the brother of 'A'isha by Umm Ruman. 'Amir became Muslim and Abu Bakr bought him and set him free. He used to graze for him a milking ewe from his sheep,

Muhammad ibn 'Umar reported from Muhammad ibn Salih that Yazid ibn Ruman said, "'Amir ibn Fuhayra became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam and before he called people to Islam in it."

Muhammad ibn 'Umar reported from Mu'awiya ibn 'Abd ar-Rahman ibn Abi Muzarrad that Yazid ibn Ruman that 'Urwa ibn az-Zubayr said, "'Amir ibn Fuhayra was one of the victimised believers tortured in Makka to force him to recant his *deen*."

Muhammad ibn 'Umar reported that Muhammad ibn Salih ibn 'Umar ibn Qatada said, "When 'Amir ibn Fuhayra emigrated to Madina, he stayed with Sa'd ibn Khaythama."

They said that the Messenger of Allah ﷺ made brotherhood between 'Amir ibn Fuhayra and al-Harith ibn Aws ibn Mu'adh. 'Amir ibn Fuhayra was present at Badr and Uhud and was killed at Bi'r Ma'una in 4 AH. He was forty when he was killed.

Ya'qub ibn Ibrahim ibn Sa'd reported from his father from Salih ibn Kaysan from Ibn Shihab from 'Abd ar-Rahman ibn 'Abdullah ibn Ka'b ibn Malik and men of the people of knowledge that 'Amir ibn Fuhayra was one of the first group who were killed in the Battle of Bi'r Ma'una. Ibn Shihab said that 'Urwa ibn az-Zubayr claimed that he was killed on that day and his body was not found when it was buried. 'Urwa said, "They thought that the angels had buried him."

Muhammad ibn 'Umar reported from one of his men at the beginning of this book that Jabbar ibn Sulma al-Kalbi stabbed fatally

'Amir ibn Fuhayra on that day. 'Amir said, "I have been successful, by Allah!" He said, "'Amir was taken on high in the heaven until I could not see him." The Messenger of Allah ﷺ said, "The angels have buried his body and it was put in 'Illiyun." Jabbar ibn Sulma asked, "What is meant by his words, 'I have won, by Allah!'" They said, "The Garden." Jabbar became Muslim because of what he saw happen with 'Amir ibn Fuhayra and became a good Muslim.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri from 'Urwa that 'A'isha said, "'Amir ibn Fuhayra was raised to heaven and his body was not found. They thought that the angels had buried him."

#### 50. Bilal ibn Rabah

He was a freedman of Abu Bakr. His *kunya* was Abu 'Abdullah. He was one of those born of captives and the name of his mother was Hamama. He belonged to one of the Banu Jumah.

Isma'il ibn Ibrahim reported from Yunus that al-Hasan said that the Messenger of Allah ﷺ said, "Bilal was the first of the Abyssinians."

Muhammad ibn 'Umar reported from Mu'awiya ibn 'Abd ar-Rahman ibn Abi Muzarrad from Yazid ibn Ruman that 'Urwa ibn az-Zubayr said, "Bilal ibn Rabah was one of the victimised believers. He was tortured when he became Muslim to make him recant. He did not give them a single word they wanted. Umayya ibn Khalaf tortured him."

'Uthman ibn 'Umar and Muhammad ibn 'Abdullah al-Ansari reported from Ibn Awn that 'Umayr ibn Ishaq said, "When Bilal was strongly tortured, he said, 'One! One!' They said to him, 'Say what we say.' He said, 'My tongue will not adorn it.'"

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Muhammad that Bilal's people took him and threw him down in the open valley and skinned a cow and began to say, "Your Lord is al-Lat and al-'Uzza." He said, "One. One." Abu Bakr came to him and asked, "Why are you torturing this person?" He bought him for seven *uqiyyas* and freed him. He mentioned that to the Prophet ﷺ and said, "Partnership, Abu Bakr!" He said, "I have already freed him, Messenger of Allah."



'Abdullah ibn Az-Zubayr al-Humaydi reported from Sufyan ibn 'Uyayna from Isma'il ibn Abi Khalid that Qays said, "Abu Bakr bought Bilal for five *uqiyyas*."

Al-Fadl ibn Dukayn, 'Abd al-Malik ibn 'Amr al-'Aqadi and Ahmad ibn 'Abdullah ibn Yunus said that 'Abd al-'Aziz ibn 'Abdullah ibn Abi Salama reported from Muhammad ibn al-Munkadir from Jabir ibn 'Abdullah that 'Umar said, "Abu Bakr was our master and our master freed us (i.e. Bilal)."

Jarir ibn 'Abd al-Hamid ad-Dabbi reported from Layth from Mujahid about the words of the Almighty, "*How is it that we do see some men whom we used to count among the worst of people? Did we turn them into figures of fun? Did our eyes disdain to look at them?*" (38:63): "Abu Jahl will say, 'Where is Bilal? Where is so-and-so whom we used to count among the worst in this world? We do not see them in the Fire. Or are they in a place we do not see or are they in the Fire and we do not see their place?'"

Jarir ibn 'Abd al-Hamid ad-Dabbi reported from Mansur from Mujahid that the first of those who displayed Islam were seven: the Messenger of Allah ﷺ, Abu Bakr, Bilal, Khabbab, Suhayb, 'Ammar and Sumayya, the mother of 'Ammar. He said, "The uncle of Messenger of Allah ﷺ protected him. As for Abu Bakr, his people protected him. The others were taken and put in iron coats of mail and left in the sun until they reached their limit and did what they were asked. Each of them had people with skins in which was water and they were put in it and carried by the sides except for Bilal. In the evening, Abu Jahl came and began to abuse and insult Sumayya and Yarfath. Then he stabbed her and killed her. She was the first martyr in Islam. Bilal did not give in. He bore it for Allah until they tired of him and put a rope on his neck and told their children to tie him between the two pieces of wood of Makka. Bilal was saying, "One. One."

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when Bilal emigrated to Madina, he stayed with Sa'd ibn Khaythama.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made brotherhood between Bilal and 'Ubayda ibn al-Harith ibn al-Muttalib." Muhammad ibn 'Umar said, "It is said that he made Bilal and Abu Ruwayha al-Khath'ami brothers."

Muhammad ibn 'Umar said, "That is not confirmed and Abu Ruwayha was not present at Badr."

Muhammad ibn Ishaq confirmed the brotherhood of Bilal and Abu Ruwayha ibn 'Abdullah ibn 'Abd ar-Rahman al-Khath'ami and then one of al-Fur'. When 'Umar ibn al-Khattab made the registers in Syria, Bilal went to Syria and stayed there as a fighter. 'Umar asked him, "To whom shall we appoint your register, Bilal?" He said, "With Abu Ruwayha. I will never part from him because of the brotherhood with the Messenger of Allah ﷺ established between us." So he added him to it in the register of the Abyssinians to Khath'am for the place of Bilal in relation to them. He is in Khath'am until this day in Syria.

Muhammad ibn 'Ubayd at-Tanafisi and al-Fadl ibn Dukayn reported from al-Mas'udi that al-Qasim ibn 'Abd ar-Rahman said, "The first to give the *adhan* was Bilal."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said, "When Bilal finished the *adhan*, he wanted the Prophet ﷺ to know that he had given the *adhan* standing at the door. He said, 'Come to the prayer, Come to success. The prayer, Messenger of Allah.'"

Muhammad ibn 'Umar said, "When the Messenger of Allah ﷺ went out, he saw Bilal begin the *iqama*."

'Ubaydullah ibn Musa reported from Isra'il from Jabir that 'Amir said, "The Messenger of Allah ﷺ had three *mu'adhdhins*: Bilal, Abu Mahdhura and 'Amr ibn Umm Maktum. When Bilal was absent, Abu Mahdhura gave the *adhan*. When Abu Mahdhura was absent, 'Amr ibn Umm Maktum gave the *adhan*."

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Ibn Mulayka or another that the Messenger of Allah ﷺ commanded Bilal to give an *adhan* on the Day of the Conquest of Makka on top of the Ka'ba. He gave the *adhan* on top of it while al-Harith ibn Hisham and Safwan ibn Umayya were sitting down. One of them said to the other, "Look at this Abyssinian." The other said, "May Allah force him to change him."

Malik ibn Isma'il Abu Ghassan an-Nahdi reported from Sharik from Simak ibn Harb from Jabir ibn Samura that Bilal gave the *adhan* when the sun declined and delayed the *iqama* a little, but did not give *adhan* outside of the time."



'Affan ibn Muslim and 'Arim reported from Hammad ibn Salama from Thabit from Anas ibn Malik that Bilal climbed up to give the *adhan*, saying:

What is wrong with Bilal. May his mother be bereaved  
and moistened with the splash of the blood of his brow!"

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar from Nafi' that Ibn 'Umar said, "The staff was carried in front of the Messenger of Allah ﷺ on the 'Id by the *mu'adhdhin*, Bilal."

Muhammad ibn 'Umar said, "He set it up in front of him. At that time the prayer was performed in open ground."

Muhammad ibn 'Umar reported from Ibrahim ibn Muhammad ibn 'Ammar ibn Sa'd al-Qaraz from his father from his grandfather that Bilal carried the stick before the Messenger of Allah ﷺ on the day of the 'Id and Rain Prayer.

Isma'il ibn 'Abdullah ibn Abi Uways al-Madani from 'Abd ar-Rahman ibn Sa'd ibn 'Ammar ibn Sa'd, the *mu'adhdhin*, who said that Ibn 'Ammar ibn Sa'd, the *mu'adhdhin*, and Abdullah ibn Muhammad ibn 'Ammar ibn Sa'd, 'Ammar ibn Hafs ibn 'Umar ibn Sa'd and 'Umar ibn Hafs ibn 'Umar ibn Sa'd related from their fathers from their grandfathers that the Abyssinian Negus sent the Messenger of Allah ﷺ three staffs and the Prophet ﷺ kept one for himself, gave one to 'Ali ibn Abi Talib and gave one to 'Umar ibn al-Khattab. Bilal would walk with that staff which the Messenger of Allah ﷺ held in front of the Messenger of Allah ﷺ in the two 'Ids of *Fitr* and *Adha* until he reached the prayer place and he would set it up in front of him. He would pray towards it. Then he would walk with it before Abu Bakr after the Messenger of Allah ﷺ in the same way. Then Sa'd al-Qaraz walked with it in front of 'Umar ibn al-Khattab and 'Uthman ibn 'Affan in the 'Ids and he set it up before them and they prayed towards it." 'Abd ar-Rahman ibn Sa'd said, "This is the staff which is carried today in front of governors."

They said, "When the Messenger of Allah ﷺ died, Bilal went to Abu Bakr as-Siddiq and said to him, 'Caliph of the Messenger of Allah, I heard the Messenger of Allah ﷺ say, "The best action of the believer is *jihad* in the Way of Allah.'" Abu Bakr asked, 'What do you want, Bilal?' He said, 'I want to be a *murabit* in the Way of Allah until I die.' Abu Bakr said, 'I beseech by Allah, Bilal, and my

sanctity and your right, I am old and weak and my time is near.' So Bilal stayed with Abu Bakr until he died. When Abu Bakr died, Bilal went to 'Umar ibn al-Khattab and said to him what he had said to Abu Bakr. He answered him as Abu Bakr had answered. Bilal refused it and 'Umar said, 'To whom do you think I should give the *adhan*?' He said, 'Sa'd. The Messenger of Allah ﷺ gave him permission. So 'Umar called Sa'd and gave the *adhan* to him and to his descendants after him."

Muhammad ibn Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi from his father: When the Messenger of Allah ﷺ died, Bilal gave the *adhan* while the Messenger of Allah ﷺ had not been buried. When he said, "I testify that Muhammad is the Messenger of Allah," the people in the mosque sobbed. When the Messenger of Allah ﷺ was buried, Abu Bakr said to him, "Give the *adhan*." He said, "You freed me so that I could be with you, then there is a way to that. If you freed me for Allah, then let me go with the One for whom you freed me." I said, "I only freed you for Allah." He said, "I will not give the *adhan* for anyone after the Messenger of Allah ﷺ." He said, "That is up to you." He said, "He stayed until the expedition to Syria, left and went with them."

Rawh ibn 'Ubada, 'Affan ibn Muslim and Sulayman ibn Harb reported from Hammad ibn Salama from 'Ali ibn Zayd from Sa'id ibn al-Musayyab that when Abu Bakr sat on the minbar on Friday, Bilal said to him, "Abu Bakr." He said, "At your service." He asked, "Did you free me for Allah or for yourself?" He answered, "For Allah." He said, "Then let me strive in the Cause of Allah." He gave him permission and went to Syria where he died.

Wahb ibn Jarir reported from Shu'ba from Mughira and Abu Salama that ash-Sha'bi said, "Bilal went to the people of a house from Yemen and said, 'I am Bilal and this is my brother 'Abdan from Abyssinia. We were lost and Allah guided us. We were slaves and Allah freed us. Praise be to Allah. If you deny it, Allah is greater.'"

'Arim ibn al-Fadl reported from 'Abd al-Wahid ibn Ziyad from 'Amr ibn Maymun from his father that a brother of Bilal used to ascribe himself to the Arabs and claim that he was one of them. He proposed to a woman of the Arabs and they said, "If Bilal was present, we would marry her to you." Bilal was present and testified, "I am Bilal ibn Rabah and this is my brother. He is a man poor in



physique and the *deen*. If you wish, marry her to him, and if you wish to leave him, leave do so." They said, "If you are his brother we will marry her to him," and they did so.

Muhammad ibn Isma'il ibn Fudayk reported from Hisham ibn Sa'd from Zayd ibn Aslam that the Banu Abu al-Bukayr went to the Messenger of Allah ﷺ and said, "Marry our sister to so-and-so." He said to them, "Where are you in relation to Bilal?" Then they brought another woman and said, "Messenger of Allah, marry our sister to so-and-so." He asked, "Where are you in relation to Bilal?" Then they brought a third woman and said, "Marry our sister to so-and-so." He said, "Where are you in relation to Bilal? Where are you in relation to a man of the Garden?" They married her to him.

'Affan ibn Muslim reported from Abu Hilal from Qatada that Bilal married an Arab woman of the Banu Zuhra.

It is reported from al-Yaman al-Himsi from Jarir ibn 'Uthman from 'Abd ar-Rahman ibn Maysara that Ibn Murahin said, "Some people came to Bilal and mentioned his excellence and what Allah had allotted him of good. He used to say, 'I am an Abyssinian who was a slave yesterday.'"

Muhammad ibn 'Ubayd at-Tanafisi reported from Isma'il ibn Abi Khalid from Qays that after the Messenger of Allah ﷺ died, Bilal said to Abu Bakr, "If you bought me for yourself, keep me. If you bought me for Allah, leave me and my actions for Allah."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said, "Bilal died in Damascus in 20 AH and was buried at the Bab as-Saghir in the Damascus cemetery at the age of about sixty."

Muhammad ibn 'Umar reported that he heard Shu'ayb ibn Talha one of the children of Abu Bakr as-Siddiq say: "Bilal was the same age as Abu Bakr." Muhammad ibn 'Umar said, "If this is the case, Abu Bakr died in 13 AH when he was sixty-three. Between this and what is related to us about Bilal is seven years. Shu'ayb ibn Talha had better knowledge of when Bilal was born when he said that he was the same age as of Abu Bakr. Allah knows best."

Muhammad ibn 'Umar reported from Sa'id ibn 'Abd al-'Aziz that Makhul said, "Those who saw Bilal said he was a man with very dark skin, tall, thin, and bent-backed. He had a lot of hair, thin shoulders and very curly hair. He did not dye his hair. Muhammad ibn

'Umar said that Bilal was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ."

**From the Banu Makhzum ibn Yaqaza ibn Murra ibn Ka'b ibn Lu'ayy ibn Ghalib**

### 51. Abu Salama ibn 'Abd al-Asad

Abu Salama ibn 'Abd al-Asad ibn Hilal ibn 'Abdullah ibn 'Umar ibn Makhzum. Abu Salama's name was 'Abdullah. His mother was Barra bint 'Abd al-Muttalib ibn Hisham ibn 'Abd Manaf ibn Qusayy. Abu Salama's children were: Salama, 'Umar, Zaynab and Durra, whose mother was Umm Salama bint Abi Umayya ibn al-Mughira ibn 'Abdullah ibn Makhzum. Zaynab was born in Abyssinia in the emigration there.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that Abu Salama ibn 'Abd al-Asad became Muslim before the Messenger of Allah ﷺ entered the abode of Arqam ibn Abi al-Arqam and before he called people to Islam from there.

Abu Salama was one of those who emigrated to Abyssinia twice, accompanied by his wife, Umm Salama bint Abi Umayya according to all the sources.

Muhammad ibn 'Umar reported from 'Asim ibn Suwayd of the Banu 'Amr ibn 'Awf that Muhammad ibn 'Umara ibn Khuzayma ibn Thabit said, "The first to come to us in emigration from Makka to Madina was Abu Salama ibn 'Abd al-Asad. He came on 10 Muharram, and the Messenger of Allah ﷺ came to Madina on 12 Rabi' al-Awwal. There were two months between the first of the Muhajirun to come and stay among the Banu 'Amr ibn 'Awf and the next one."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Musa ibn Maysara that Abu Maymuna said, "I heard Umm Salama say that when Abu Salama emigrated to Madina he stayed at Quba' with Mubashshir ibn 'Abd al-Mundhir."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said, "The Messenger of Allah ﷺ made Abu Salama ibn 'Abd al-Asad and Sa'd ibn Khaythama brothers."

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah ibn az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "When



the Messenger of Allah ﷺ allotted houses in Madina, he allotted Abu Salama a place at the house of the Banu 'Abd al-'Aziz of Zuhra today. His wife Umm Salama was with him, and they gave allegiance after that and moved to the Banu Ka'b."

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman from 'Abd al-Malik ibn 'Ubaydullah from 'Abd ar-Rahman ibn Sa'id ibn Yarbu' from 'Umar ibn Abi Salama that Abu Salama was present at Badr and Uhud. He is the one who was wounded at Uhud by Abu Usama al-Jushami who hit him with a spear in his upper arm. He lived for a month being treated and was cured with those who were cured. The wound became septic while he was not aware of it. The Messenger of Allah ﷺ sent him in Muharram at the beginning of thirty-five months after the Hijra in an expedition to the Banu Asad in Qatan. He was gone about ten days and then came to Madina and his wound bothered him and he became ill. Then he died on 27 Jumada al-Akhira. He was washed from Yusayra, the well of the Banu Umayya ibn Zayd at al-'Aliya, where he lived after he moved from Quba'. He was washed between the posts of the well. Its name in the *Jahiliyya* had been al-'Abir and the Messenger of Allah ﷺ named it al-Yusayra. Then he was carried from the Banu Umayya ibn Zayd and buried in Madina.

'Umar ibn Abi Salama said, "My mother, Umm Salama, observed her *'idda* for four months and ten days."

Yazid ibn Harun reported from Ibn Abi Dhi'b from 'Uthman ibn 'Umar from Yunus ibn Yazid, all from az-Zuhri that Qabisa ibn Dhu'ayb said, "When Abu Salama ibn 'Abd al-Asad was dying, the Prophet ﷺ came to him and there was a curtain dropped between them and they wept. The Messenger of Allah ﷺ said, 'When someone is dying, his people say 'Amen' to what he says, and the eye is fixed on the spirit until it is taken up.' When his breath stopped, the Prophet ﷺ spread his hands over his eyes and closed them."

Waki' ibn al-Jarrah and al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from Khalid al-Hadhdha' from Abu Qilaba from Qabisa ibn Dhu'ayb that the Messenger of Allah ﷺ closed the eyes of Abu Salama when he died. Others related the same.

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Abu Qilaba that the Prophet ﷺ went to Abu Salama ibn 'Abd al-Asad to visit him and when he entered, he found that his breath was

leaving. The women said things at that point and he said, "What! Do not claim good for yourselves. The angels are present at when someone is dying" (or "the family of the dying"). They say 'Ameen' to their supplication so only pray for good for yourselves." Then he said, "My God, make his grave vast and illuminate it for him. Make his light immense and forgive his sins. O Allah, raise his degree among the guides and appoint a successor for him in what he leaves behind in the past. Forgive us and him, O Lord of the worlds!" Then he said, "When the spirit leaves, the eye follows it. Have you not seen those with fixed eyes?"

## 52. Arqam ibn Abi al-Arqam

Arqam ibn Abi al-Arqam ibn Asad ibn 'Umar ibn Makhzum. His mother was Umayma bint al-Harith ibn Hibala ibn 'Umayr ibn Ghushban of Khuza'a. His uncle was Nafi' ibn 'Abd al-Harith al-Khuza'i, the governor of 'Umar ibn al-Khattab in Makka. His kunya was Abu 'Abdullah. The name of al-Arqam was 'Abd Manaf. The kunya of Asad ibn 'Abdullah was Abu Jundub. Al-Arqam's children were: 'Ubaydullah by an *umm walad*; 'Uthman by an *umm walad*; Umayya and Maryam whose mother was Hind bint 'Abdullah ibn al-Harith of the Banu Asad ibn Khuzayma; and Safiyya by an *umm walad*. The children of al-Arqam numbered about twenty, all of whom were the children of 'Uthman ibn al-Arqam. Some of them went to Syria. As for the children of 'Ubaydullah ibn al-Arqam, they have died out and none of them are left.

Muhammad ibn 'Imran ibn Hind ibn 'Abdullah ibn 'Uthman ibn al-Arqam ibn Abi al-Arqam al-Makhzumi reported from his father from Yahya ibn 'Imran ibn 'Uthman ibn al-Arqam who heard his grandfather 'Uthman ibn al-Arqam say: "I am the son of the seventh person in Islam. My father was the seventh to become Muslim. His house in Makka was at Safa and it was the house in which the Prophet ﷺ was located at the beginning of Islam. Many people became Muslim in it. He said on Tuesday night in it: 'O Allah, make Islam mighty by the one of two men You most love: 'Umar ibn al-Khattab or 'Amr ibn Hisham.' 'Umar ibn al-Khattab came the following day in the morning and became Muslim in the house al-Arqam. They left it and said the *takbir* and performed *tawaf* of the House opening. The house of al-Arqam was called 'the House of Islam'. Al-Arqam gave it



as *sadaqa* to his son and I read the text of the *sadaqa* of al-Arqam of his house: 'In the Name of Allah, the All-Merciful, Most Merciful. This is what al-Arqam has decided regarding his property at Safa: it is sacred in its site in the Haram not to be sold or inherited.' Hisham ibn al-'As and a client of Hisham ibn 'As witnessed it."

He said, "This house continued to be *sadaqa* in which his children lived, traded and held until the time of Abu Ja'far (al-Mansur)."

Muhammad ibn 'Imran reported from his father from Yahya ibn 'Imran that 'Uthman ibn al-Arqam said, "I know the day on which it occurred to Abu Ja'far that he should run between Safa and Marwa in a hajj he performed. We were on the top of the house in a tent and he passed below us. If I had wished to take the hat he was wearing, I could have done so. He looked at us when he descended to the bottom of the valley so that he could climb to Safa. When Muhammad ibn 'Abdullah ibn Hasan rebelled in Madina, 'Abdullah ibn 'Uthman ibn al-Arqam was among those who followed him but did not go out with him. Abu Ja'far connected him to that and he wrote to his governor in Madina to imprison him and throw him in irons. Then he sent a man of the people of Kufa called Shihab ibn 'Abd Rabb and wrote to the governor of Madina to do to him what he commanded him to do. Shihab visited 'Abdullah ibn 'Uthman in prison and he was a very old man, about eighty, and he was upset about the irons and prison. He asked him, 'Would you like for me to deliver you from your current situation by selling me the house of al-Arqam? The Amir al-Mu'minin wants it. Perhaps if you sold it to him I could speak to him about you and he would pardon you.' He answered, 'It is *sadaqa*, but my right in it is his. My brothers and others are partners in it.' He said, 'You are in charge of yourself. Give us your right and you will be absolved.' So he testified to him that he gave him his right and he wrote a letter about it in which he bought it for seventeen thousand dinars. Then he pursued his brothers and tempted them with a lot of wealth and they sold it. It went to Abu Ja'far and to those he allotted it to. Then al-Mahdi made it over to Khayzuran, the mother of Musa and Harun, and she built it and it is known by her name. Then it went to Ja'far ibn Musa, the Amir al-Mu'minin, and then the companions of ash-Shatawi and al-'Adani lived in it. Then most of it was purchased by Ghassan ibn 'Abbad, one of the children of Musa ibn Ja'far."

As for the house of al-Arqam in Madina among the Banu Zurayq, it was a grant from the Prophet ﷺ.

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Sa'd ibn Ibrahim from Muhammad ibn Salih that 'Asim ibn 'Umar ibn Qatada said that the Messenger of Allah ﷺ made brotherhood between Arqam ibn Abi al-Arqam and Abu Talha Zayd ibn Sahl. He said that al-Arqam ibn Abi al-Arqam was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from 'Imran ibn Hind that his father said, "Al-Arqam ibn Abi al-Arqam was dying and he instructed that Sa'd ibn Abi Waqqas pray over him. Marwan ibn al-Hakam was Mu'awiya's governor in Madina. Sa'd was in his fortress in al-'Aqiq. Al-Arqam died and Sa'd was slow in coming. Marwan said, "Is the Companion of the Messenger of Allah ﷺ held back for an absent man?" He wanted to pray over him but 'Ubaydullah ibn al-Arqam refused to allow Marwan to do that. The Banu Makhzum stood with him and some words occurred between them. Then Sa'd came and prayed over him. That was in 55 AH in Madina. Al-Arqam died when he was about eighty."

### 53. Shammas ibn 'Uthman

Shammas ibn 'Uthman ibn ash-Sharid ibn Harmi ibn 'Amir ibn Makhzum. Shammas's name was 'Uthman. He was called Shammas because of his brightness. It was his usual name. His mother was Safiyya bint Rabi'a ibn 'Abd Shams ibn Abd Manaf ibn Qusayy whose mother was ad-Dayriyya bint Abi Qays ibn 'Abd Manaf ibn Zuhra ibn Kilab. Ad-Dayriyya was the mother of Abu Mulayka. Muhammad ibn Ishaq added Siwayd ibn Harmi to the lineage of Shammas. Hisham ibn al-Kalbi and Muhammad ibn 'Umar used to say ash-Sharif ibn Harmi but did not mention Suwayd.

Shammas had a son, 'Abdullah, whose mother was Umm Habib bint Sa'id ibn Yarbu' ibn 'Ankasha ibn 'Amir ibn Makhzum. Umm Habib was one of the first female Muhajirun. Shammas was one of those who emigrated to Abyssinia the second time according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. Musa ibn 'Uqba and Abu Ma'shar did not mention him.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman from 'Abd al-Malik ibn 'Ubayd that Sa'id ibn al-Musayyab said, "Shammas



ibn 'Uthman ibn ash-Sharid stayed among the Banu 'Amr ibn 'Awf with Mubashshir ibn 'Abd al-Mundhir until he was killed at Uhud."

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman from 'Abd al-Malik ibn 'Ubayd from Sa'id ibn al-Musayyab and 'Abd ar-Raman ibn Sa'id ibn Yarbu' that Shammas ibn 'Uthman was present at Badr and Uhud. The Messenger of Allah ﷺ used to say, "I do not find that Shammas ibn 'Uthman had any like except the Garden." He meant among those who fought for the Messenger of Allah ﷺ on that day, i.e. Uhud. The Messenger of Allah ﷺ did not look to his right or his left but that he saw Shammas in that direction defending him with his sword until the Messenger of Allah ﷺ fainted. He used himself as a shield for him until he was killed. He was carried to Madina while still alive and was brought into 'A'isha and Umm Salama said, "My nephew and you take him in to someone else?" The Messenger of Allah ﷺ said, "Take him to Umm Salama." He was carried to Umm Salama and died there, may Allah have mercy on him. The Messenger of Allah ﷺ commanded that he be taken back to Uhud and buried there in his clothes in which he died. He lingered for a day and a night, but did not taste anything. The Messenger of Allah ﷺ did not pray over him or wash him. On the day he was killed he was thirty-four. He had no descendants.

### From the allies of the Banu Makhzum

#### 54. 'Ammar ibn Yasir

'Ammar ibn Yasir ibn 'Amir ibn Malik ibn Kinana ibn Qays ibn al-Husayn ibn al-Wadhim ibn Tha'laba ibn Udad ibn Zayd ibn Yashjub ibn 'Arib ibn Zayd ibn Kahlan ibn Saba' ibn Yashjub ibn Ya'rib ibn Qahtan. The Banu Malik ibn Udud are part of Madhhij. Yasir ibn 'Amir and his brothers al-Harith and Malik came from Yemen to Makka looking for a brother of theirs. Al-Harith and Malik returned to Yemen and Yasir remained in Makka. He made an alliance with Abu Hudhayfa ibn al-Mughira ibn 'Abdullah ibn 'Umar ibn Makhzum. Abu Hudhayfa married him to Sumayya bint Khayyat. She bore him 'Ammar and Abu Hudhayfa freed him. Yasir and 'Ammar remained with Abu Hudhayfa until he died and Allah sent Islam. Yasir, Sumayya, 'Ammar and his brother 'Abdullah ibn Yasir became

Muslim. Yasir had another son older than 'Ammar and 'Abdullah called Hurth who was killed by the Banu ad-Dil in the *Jahiliyya*.

Al-Azraq was married to Sumayya after Yasir. He was a Greek slave belonging to al-Harith ibn Kalada ath-Thaqafi. He was one of those in the Battle of Ta'if who came out to the Prophet ﷺ with the slaves of the people of Ta'if, including the sons of Bakra. The Messenger of Allah ﷺ freed them and Sumayya bore al-Azraq Salama, the brother of 'Ammar. Then the sons of Salama, 'Umar and 'Uqba, the sons of al-Azraq claimed that al-Azraq ibn 'Amr ibn al-Harith ibn Abi Shamir were from Ghassan and that he was an ally of the Banu Umayya. They were nobles in Makka and al-Azraq and his sons married into the Banu Umayya and had children by them. The *kunya* of 'Ammar was Abu al-Yaqtan.

The Banu al-Azraq were in the beginning claimed to be from the Banu Taghlib and then from the Banu 'Ikabb. The proof of that is that Jubayr ibn Mut'im married one of their women, the daughter of al-Azraq, and she bore him a girl who married Sa'id ibn al-'As and bore him 'Abdullah ibn Sa'id. Al-Akhtal 'Abdullah ibn Sa'id praised in him in lengthy words, part of which is:

You combine Nawfal with the Banu 'Ikabb,  
the pasture of the tribes is the most profitable.

Then Khuza'a claimed that it was false and claimed that they were from Yemen and embellished that for them and said, "You do not wash the mention of the Greeks from you unless you claim that you are from Ghassan." They were ascribed to Ghassan after that.

Muhammad ibn 'Umar reported from 'Abdullah ibn Abi 'Ubayda ibn Muhammad ibn 'Ammar ibn Yasir that his father said, "'Ammar ibn Yasir said, 'I met Suhayb ibn Sinan at the door of the house of al-Arqam while the Messenger of Allah ﷺ was in it. I asked him, 'What do you want?' He said to me, 'What do you want?' I answered, 'I want to go to Muhammad and listen to what he says.' He said, 'That is what I want.' We entered and he presented Islam to us and we became Muslim. Then we spent the day until evening and went out concealing ourselves. 'Ammar and Suhayb became Muslim after about thirty men."

Muhammad ibn 'Umar reported from Mu'awiya ibn 'Abd ar-Rahman ibn Abi Muzawwad from Yazid ibn Ruman that 'Urwa ibn az-Zubayr said, "'Ammar ibn Yasir was one of the victims who were



tortured at Makka to make them recant." Muhammad ibn 'Umar said, "The victimised were people who had no tribes in Makka and no protection or strength. Quraysh used to torture them on the hot ground in the middle of the day to make them recant."

Muhammad ibn 'Umar reported from 'Uthman ibn Muhammad from 'Abd al-Hakim ibn Suhayb that 'Umar ibn al-Hakam said, "'Ammar ibn Yasar was tortured until he did not know what he was saying. Suhayb was tortured until he did not know what he saying. Abu Fukayha was tortured until he did not know what he saying, as were Bilal, 'Amir ibn Fuhayra and some of the Muslims. This *ayat* was revealed about them: *"those who made hijra for Allah's sake after being wronged."* (16:41)

Muhammad ibn 'Umar reported from 'Uthman ibn Muhammad ibn al-Harith ibn al-Fadl from Muhammad ibn Ka'b al-Qurazi from someone who saw 'Ammar ibn Yasar stripped wearing trousers. He said, "I saw a lot of scars on his back and asked, 'What is this?' He answered, 'It is from Quraysh torturing me in the hot sand of Makka.'"

Yahya ibn Hammad reported from Abu 'Awana from Abu Yalj that 'Amr ibn Maymun said, "The idolators burned 'Ammar ibn Yasar with fire. The Messenger of Allah ﷺ would pass by him and run his hand on his head, saying, 'Fire, be cool and peace for 'Ammar as you were for Ibrahim. The unjust party will kill you.'"

Muslim ibn Ibrahim and 'Amr ibn al-Haytham Abu Qatan reported from al-Qasim ibn al-Fadl from 'Amr ibn Murra al-Jamali from Salim ibn Abi al-Ja'd that 'Uthman ibn 'Affan said, "I came with the Messenger of Allah ﷺ holding my hand walking on the flat until we reached Abu 'Ammar, 'Ammar and his mother while they were being tortured. Yasar said, 'Time is like that.' The Prophet ﷺ said to me, 'Be patient. O Allah, forgive the family of Yasar! You have done it.'"

Al-Fadl ibn 'Anbasa reported from Shu'ba from Abu Bishr from Yusuf al-Makki that the Prophet ﷺ passed by 'Ammar, Abu 'Ammar and his mother while they were being tortured in the flat and said, "Good news, family of 'Ammar. You are promised the Garden."

Isma'il ibn Ibrahim reported from Ibn 'Awn from Muhammad that the Prophet ﷺ met 'Ammar who was weeping and began to stroke his eyes, saying, "The unbelievers took you and immersed you in water and you said such-and-such. If they do it again, say that to them."

'Abdullah ibn Ja'far ar-Raqqi reported from 'Ubaydullah ibn 'Amr from 'Abd al-Karim that Abu 'Ubayda ibn Muhammad ibn 'Ammar ibn Yasar said, "The idolators took 'Ammar ibn Yasar and did not leave him until he had maligned the Messenger of Allah ﷺ and spoke well of their gods. When he went to the Prophet ﷺ said, he asked, 'What has happened?' 'Evil, Messenger of Allah,' he answered, 'By Allah, I did not leave until I maligned you and mentioned their gods well.' He asked, 'How do you find your heart?' 'At peace with faith,' he replied. He said, 'If they repeat it, repeat.'"

'Abdullah ibn Ja'far ar-Raqqi reported from 'Ubaydullah ibn 'Amr from 'Abd al-Karim from Abu 'Ubayda ibn Muhammad ibn 'Ammar ibn Yasar about His words, *"someone forced to do it whose heart remains at rest in its faith."* (16:106) He said, "That was 'Ammar ibn Yasar."

He said that His words *"as for those whose breasts become dilated with unbelief"* (16:106) refer to 'Abdullah ibn Abi Sarh.

Waki' ibn al-Jarrah reported from Isra'il that Jabir ibn Hakam said that *"someone forced to do it whose heart remains at rest in its faith"* (16:106) was revealed about 'Ammar ibn Yasar.

Hajjaj ibn Muhammad reported from Ibn Jurayj that he heard 'Abdullah ibn 'Ubayd ibn 'Umayr say, "This was revealed about 'Ammar ibn Yasar who was being tortured for Allah: *'will not be tested.'* (29:2)"

Muhammad ibn Kunasa reported from al-Kalbi from Abu Salih from Ibn 'Abbas that His words *"him who spends the night hours in prayer"* (39:9) were revealed about 'Ammar ibn Yasar."

Muhammad ibn 'Ubayd at-Tanafisi and al-Fadl ibn Dukayn reported from al-Mas'udi that al-Qasim ibn 'Abd ar-Rahman said, "The first to build a mosque in which to pray was 'Ammar ibn Yasar."

Qabisa ibn 'Uqba reported from Sufyan that his father said, "The first to make a mosque in his house in which to pray was 'Ammar."

They said that 'Ammar ibn Yasar emigrated to Abyssinia in the second emigration.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman that his father said, "When 'Ammar ibn Yasar emigrated from Makka to Madina, he stayed with Mubashshir ibn 'Abd al-Mundhir.

Muhammad ibn 'Umar reported that 'Abdullah ibn Ja'far said that the Messenger of Allah ﷺ made brotherhood between 'Ammar ibn



Yasir and Hudhayfa ibn al-Yaman. 'Abdullah ibn Ja'far said, "Even if Hudhayfa was not present at Badr, he became Muslim early on."

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "The Messenger of Allah ﷺ allotted the place of a house for 'Ammar ibn Yasir."

They said that 'Ammar ibn Yasir was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Wahb ibn Jarir ibn Hazim and Musa ibn Isma'il reported from Jarir ibn Hazim who heard al-Hasan say that 'Ammar ibn Yasir said, "I fought men and jinn with the Messenger of Allah ﷺ." He was asked, "What is this? You fought men, but how did you fight jinn?" He answered, "We camped with the Messenger of Allah ﷺ and I took my water-skin and bucket to get water and the Messenger of Allah ﷺ said to me, 'Someone will come to him to stop you from the water.' When I was at the top of the well, a black man like a veteran was there and said, 'No, by Allah, you will not get water today from it, not a single bucket.' I seized him and he seized me and I threw him and then took a stone and broke his nose and face with it. Then I filled my water-skin and took it to the Messenger of Allah ﷺ. He asked, 'Did anyone come to you at the water?' I answered, 'A black man.' He said, 'What did you do?' I told him and he asked, 'Do you know who it was?' 'No,' I replied. He said, 'That was Shaytan who came to deny you the water.'"

'Abdullah ibn Numayr reported from al-Ajlal that 'Abdullah ibn Abi al-Hudhayl said, "When the Messenger of Allah ﷺ built his mosque, he appointed people to carry and the Prophet ﷺ came to carry with 'Ammar. 'Ammar began to recite in *raja*z:

We are the Muslims, We build mosques.

The Messenger of Allah ﷺ said, "and mosques." 'Ammar had been ill before that and some people said, "'Ammar will die today." The Messenger of Allah ﷺ heard them and shook his brick and said, "Woe to you! (not "Bother you!") Son of Sumayya, the unjust party will kill you!"

Ishaq ibn al-Azraq reported from 'Awf al-A'rabi from al-Hasan from his mother that Umm Salama said that she heard the Prophet ﷺ

say, "The unjust party will kill 'Ammar." Ibn 'Awf said, "I think that he said, 'His killer will be in the Fire.'"

Muhammad ibn 'Abdullah al-Ansari reported from Ibn 'Awn from al-Hasan from his mother that Umm Salma said, "The Messenger of Allah ﷺ handed them bricks on the Day of the Ditch until his chest was dusty, saying:

'O Allah, true life is the life of the Next World.  
forgive the Ansar and Muhajirun.'

"'Ammar came and he said 'Woe to you, son of 'Ammar. The unjust party will kill you.'"

'Affan ibn Muslim reported from Wuhayb from Dawud from Abu Nadra that Abu Sa'id al-Khudri said, "When the Prophet ﷺ began to build the mosque, we began to carry brick after brick and 'Ammar began to put two bricks at a time. I came and my companions told me that the Prophet began to wipe the earth from his head, saying, 'Woe to you, son of Sumayya. The unjust party will kill you.'"

Ishaq ibn Abi Abi Isra'il reported from an-Nadr ibn Shumayl from Shu'ba from Abu Maslama from Abu Nadra that Abu Sa'id al-Khudri said, "Someone who is better than me, Abu Qatada, reported to me that the Prophet ﷺ said to 'Ammar while he was wiping the earth from his head, 'Misfortune will be yours, son of Sumayya. An unjust party will kill you.'"

Abu Mu'awiya ad-Darir reported from al-A'mash from 'Abd ar-Rahman ibn Ziyad that 'Abdullah ibn al-Harith said, "I was travelling with Mu'awiya when he left Siffin and was between him and 'Amr ibn al-'As. He said that 'Abdullah ibn 'Amr said, "My father I heard the Messenger of Allah ﷺ say to 'Ammar, 'Woe to you, son of Sumayya. The unjust party will kill you.' 'Amr said to Mu'awiya, 'Do you hear what this one said?' Mu'awiya said, 'You continue to come to us with weakness which slips into your urine. Did we kill him? Those who brought him killed him.'"

Yazid ibn Harun reported from al-'Awwam ibn Hawshab that Aswad ibn Mas'ud related that Hanzala ibn Khuwaylid al-'Anazi said, "While we were with Mu'awiya, two men came to argue about the head of 'Ammar. Each of them said, 'I killed him.' 'Abdullah ibn 'Amr said, 'Let one of you cheer the other. I heard the Messenger of Allah ﷺ say, "The unjust party will kill him.'" Mu'awiya said, 'Will



you not spare us your madman, 'Amr. What are you doing with us?' He said, 'My father complained about me to the Messenger of Allah ﷺ and he said, 'Obey your father while he is alive and do not disobey him. I am with you but I did not fight.'"

Khalid ibn Makhlid reported from Ja'far ibn Muhammad who heard a man of the Ansar relate to his father that Hunayy, the client of 'Umar ibn al-Khattab, said, "I was the first with Mu'awiya against 'Ali. The companions of Mu'awiya used to say, 'No, by Allah, we will never fight 'Ammar. If we fight him, then we are as they say.' On the Day of Siffin, I went to look at those killed and 'Ammar ibn Yasir had been slain.' Hunayy said, 'I went to 'Amr ibn al-'As while he was on his chair and said, "Abu 'Abdullah!" He said, "What do you want?" I said, "Look to what I tell you." He said, "Tell me." I asked, "What have you heard of 'Ammar ibn Yasir?" He answered, 'The Messenger of Allah ﷺ said, "The unjust party will kill you."' I said, 'It is that, by Allah, and he is slain.' He said, 'This is false.' I said, 'My eye has seen that he is slain.' He said, 'Go and show me.' I went and stopped him over him. When he saw him, he grew pale and then he turned in a ravine and said, 'The one who brought him out killed him.'"

Waki' ibn al-Jarrah and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from Abu Qays al-Awdi that Hudhayl said, "When the Prophet ﷺ came and was told that a wall had fallen on 'Ammar and he had died, he said, "Ammar has not died.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn Nafi' from his father that Ibn 'Umar said, "I saw 'Ammar ibn Yasir on a stone in the battle of Yamama. He was looking down shouting, 'Company of Muslims! Are you fleeing from the Garden? I am 'Ammar ibn Yasir. Come to me!' I was looking at his ear which was cut and hanging down and he was still fighting fiercely."

Yazid ibn Harun reported from Shu'ba from Qays ibn Muslim that Tariq ibn Shihab said that a man of the Banu Tamim called 'Ammar, "O maimed!" 'Ammar said, "You have insulted the better of my ears." Shu'ba said, "It was struck off while he was with the Messenger of Allah ﷺ."

Sulayman Abu Dawud at-Tayalisi and Yahya ibn 'Abbad reported from Shu'ba from Qays ibn Muslim that Tariq ibn Shihab said, "The people of Basra attacked a water hole defended by a man from the family of 'Utarid at-Tamimi. The people of Kufa supported him under

'Ammar ibn Yasir. The man from the family of 'Utarid said to 'Ammar ibn Yasir, 'Mutilated one, do you want to share with us in our booty?' 'Ammar said, 'You abuse the better of my ears.'" Shu'ba said, "He meant that it was wounded when he was with the Prophet ﷺ." He said, "That incident was reported in writing to 'Umar and 'Umar wrote, 'The booty is for the one who was present at the battle.'"

Ibn Sa'd said that Shu'ba said, "We did not know that he was wounded at Yamama."

Waki' ibn al-Jarrah reported from Sufyan from Abu Ishaq that Haritha ibn Mudarri said, "The letter of 'Umar ibn al-Khattab was read to us: 'I have sent 'Ammar ibn Yasir to you as a governor and Ibn Mas'ud as a teacher and wazir. I have put Ibn Mas'ud in charge of your treasury. They are among the nobles of the Companions of Muhammad from the people of Badr. Listen to them and obey and imitate them. I have preferred you to myself with Ibn Umm 'Abd. I have sent 'Uthman ibn Hunayf in charge of the Sawad. I have provided them with a sheep a day. I give half of it and its stomach to 'Ammar and the other half is shared between these three.'"

Qabisa ibn 'Uqba reported from Sufyan from Abu Sinan from 'Abdullah ibn Abi al-Hudhayl that 'Umar provided 'Ammar, Ibn Mas'ud and 'Uthman ibn Hunayf with a sheep every day: half and its belly for 'Ammar, a quarter for 'Abdullah and a quarter for 'Uthman.

Al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from Mughira from Ibrahim that 'Ammar used to recite *Yasin* every Friday on the minbar.

Qabisa ibn 'Uqba reported from Sufyan from Abu Sinan from 'Abdullah ibn Abi al-Hudhayl, and al-Fadl ibn Dukayn from Sufyan from al-Ajlal that Ibn Abi al-Hudhayl said, "I saw 'Ammar ibn Yasir buy fodder for a dirham and he asked for a rope and it was refused and he dragged with him until he divided it in half and carried it on his back while he was the governor of Kufa."

Muslim ibn Ibrahim reported from Ghassan ibn Mudar from Sa'id ibn Yazid from Abu Nadra that Mutarrif said, "I went to visit a man in Kufa and there was a man sitting beside him and a tailor who was sewing either a blanket of sable or fox. I asked, 'Have you not seen what 'Ali did? He did this and he did that.' He said, 'Corrupt one! Do I not see you mentioning the Amir al-Mu'minin?' My companion



said, 'Easy, Abu al-Yaqzan. He is my guest.' So I recognised that it was 'Ammar.'

Yazid ibn Harun reported from Jarir in Hazim from Sa'id ibn Abi Maslama from Abu Nadra that Mutarrif said, "I saw 'Ammar ibn Yasir cut up a blanket of fox as a garment."

Musa ibn Isma'il reported from Wuhayb from Dawud that 'Amir said, "'Ammar was asked about a question and said, 'Has it happened yet?' They said, 'No.' He said, 'Leave it until it happens. Then we will take it on ourselves.'"

Al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from al-A'mash from Ibrahim at-Taymi that al-Harith ibn Suwayd said, "A man embellished something with lies about 'Ammar and took it to 'Umar. 'Ammar heard about that and said, 'O Allah, if he lies about me, expand for him in this world and make him walk to its ends.'"

'Affan ibn Muslim reported from Khalid ibn 'Abdullah from Dawud that 'Amir said, "'Umar said to 'Ammar, 'Does our dismissing you grieve you?' He said, 'If I said that, it grieved me when you appointed me and it grieved me when you dismissed me.'"

'Affan ibn Muslim and Muslim ibn Ibrahim reported from al-Aswad ibn Shayban that Abu Nawfal ibn Abi 'Aqrab said, "'Ammar ibn Yasir was one of those people who were mostly silent and had few words. He used to say, 'I seek refuge with Allah from trial. I seek refuge with Allah from trial.' Then there appeared to him afterwards a great trial."

Abu Dawud at-Tayalisi reported from Shu'ba that 'Amr ibn Murra informed him that he heard 'Abdullah ibn Salama say, "I saw 'Ammar ibn Yasir in the Battle of Siffin. He was an old dark man with a spear in his hand. He was shaking. He looked at 'Amr ibn al-'As with the banner. He said, 'This is the banner with which I fought alongside the Messenger of Allah ﷺ three times. This is the fourth. By Allah, if they hit us until they make us reach the palms of Hajar, I recognise that our best interests are based on the truth and they are based on falsehood.'"

Yahya ibn 'Abbad reported from Shu'ba from 'Amr ibn Murra that he heard 'Abdullah ibn Salama say, "I saw 'Ammar ibn Yasir in the Battle of Siffin: a tall dark old man with a spear in his hand. His hand was shaking. He was saying, 'By the One who has my soul in

His hand, if they were to strike us until they brought us to the palms of Hajar, I would recognise that our best interests are based on the truth and they are based on falsehood.' He had a banner in his hand and said, 'This is the banner with which I fought twice in front of the Messenger of Allah ﷺ. This is the third time.'"

Al-Fadl ibn Dukayn reported from Musa ibn Qays al-Hadrami from Salama ibn Kuhayl who said that 'Ammar ibn Yasir said in the Battle of Siffin, "The Garden is under the flashing swords. The thirsty will come to the commanded water. That day he will meet those who love Muhammad and his party. By Allah, I fought with this banner three times with the Messenger of Allah ﷺ and this time is not the most righteous or purest of them."

Waki' ibn al-Jarrah reported from Sufyan from Habib ibn Abi Thabit from Abu al-Bakhtari that 'Ammar said in the Day of Siffin, "Bring me a drink of milk. The Messenger of Allah ﷺ said to me, 'The last drink which you drink in this world will be milk.'" He was brought milk and drank it and he was killed.

Al-Fadl ibn Dukayn reported from Sufyan from Habib ibn Abi Thabit that Abu al-Bakhtari said, "On that day 'Ammar was brought milk and he laughed and said, 'The Messenger of Allah ﷺ said, "The last drink which you drink will be milk when you die.'"

Muhammad ibn 'Umar reported from Ya'qub ibn 'Abdullah al-Qummi from Ja'far ibn Abi al-Mughira from Sa'id ibn 'Abd ar-Rahman ibn Abza from his father from 'Ammar ibn Yasir said that he said while he was travelling to Siffin on the bank of the Siffin: "O Allah, if I knew that You would be pleased for me to throw myself from this mountain so that I would fall to my death, I would do it. If I knew that You would be pleased with me to kindle a great fire and for me to fall into it, I would do it. O Allah, if I knew that You would be pleased with me to throw myself in the water and drown, I would do it. I only fight desiring Your pleasure. I hope that You will not disappoint me. I desire Your pleasure."

Muhammad ibn 'Umar reported from someone who heard Salama ibn Kuhayl report from Abu Sadiq that Rabi'a ibn Najid heard 'Ammar ibn Yasir say at Siffin, "The Garden is under the sword. The thirsty will come to the water and the water what is come to. Today the lovers will meet Muhammad and his party. I fought with this ban-



ner three times beside the Messenger of Allah ﷺ, and this is the fourth time."

Muhammad ibn 'Umar reported from Hashim ibn 'Asim from al-Mundhir ibn Jahm that Abu Marwan al-Aslami said, "I was present with the people at Siffin. While we were standing, 'Ammar ibn Yasir came out when the sun was about to set. He was saying, 'Who is going to Allah? The thirsty will come to the water. The Garden is under the ends of the raised swords. Today I will meet the lovers. Today I will meet Muhammad and his party.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn Abi 'Ubayd from his father from Lu'lu'a, the female client, the mother of al-Hakam bint 'Ammar ibn Yasir. She said, "On the day 'Ammar was killed, Hashim ibn 'Utba was carrying the banner. The companions of 'Ali were killed on that day until 'Asr. Then 'Ammar came up behind Hashim to face him. The sun was about to set. 'Ammar had some watered down milk with him. It was the time of the obligation of breaking the fast at sunset. When the sun obliged it and he drank the milk, he said, 'I heard the Messenger of Allah ﷺ say, "The last of your provision in this world will be watered down milk."' Then he went forward and fought until he was killed. He was ninety-four on that day."

Muhammad ibn 'Umar reported from 'Abd al-Harith ibn al-Fudayl from his father from 'Umara ibn Khuzayma ibn Thabit that Khuzayma ibn Thabit was present at the Battle of the Camel and did not unsheathe his sword. He was present at Siffin and said, "I will not pray until 'Ammar is killed. See who has killed him. I heard the Messenger of Allah ﷺ say, 'The unjust party will kill him.'" When 'Ammar ibn Yasir was killed, Khuzayma said, "Misguidance is clear to me," and he went forward and fought until he was killed. The one who killed 'Ammar ibn Yasir was Abu Ghadiya al-Muzani. He stabbed him with a spear and he fell. That say he fought in a litter. When he was killed, he was ninety-four. When he fell, another man leaned over him and twisted his head. They began to argue about him, both of them saying that they had killed him. 'Amr ibn al-'As said, "By Allah, you are only arguing about the Fire." Mu'awiya heard him say that. When the two men left, Mu'awiya said to 'Amr ibn al-'As, "What do you think about the like of what you did? People exerted themselves before us and you tell them, 'You are

arguing about the Fire'?" 'Amr said, "By Allah, that is case. By Allah, you know it and I wished that I had died twenty years ago."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far that Ibn 'Awn said, "'Ammar was killed when he was ninety-one. He was older than the Messenger of Allah ﷺ. Three men advanced on him: 'Uqba ibn 'Amir al-Juhani, 'Amr ibn al-Harith al-Khawlani and Sharik ibn Salama al-Muradi. They all reached him while he was saying, 'By Allah, if they strike us until you drive us to the palms of Hajar, I know that I am on the truth and you are on the false.' They all attacked him and killed him."

'Affan ibn Muslim, Muslim ibn Ibrahim and Musa ibn Isma'il reported from Rabi'a ibn Kulthum ibn Jabr that his father said, "I was in the middle of the reeds with 'Abd al-A'la ibn 'Abdullah ibn 'Amir and I said, 'Permission. This is Abu Ghadiya al-Juhani.'" 'Abd al-A'la said, "Admit him." He entered in a short garment. He was a tall man as if he was not one of this nation. When he sat, he said, 'I gave allegiance to the Messenger of Allah ﷺ.' I asked, 'With your right hand?' 'Yes,' he answered, 'The Messenger of Allah ﷺ addressed us at 'Aqaba and said, "People! Your blood and property are sacred to you until you meet your Lord just as this day is sacred in this month in this land of yours. Have I not conveyed it?" We said, "Yes." He said, "O Allah, bear witness." Then he said, "Do not revert to being unbelievers after me, striking the necks of one another."' Then he added to that: 'we used to count 'Ammar among us as compassionate. While I was in the mosque of Quba' he was saying, "Is not this 'Uthman Na'thal?' I turned and did not find any to help against him until I killed him. I said, 'O Allah, if You wish, give me power over 'Ammar.'" In the Battle of Siffin I went forward to the front of the squadron and there was a man between the two rows. I saw an open place and stabbed him in the knee with a spear and he stumbled and his helmet fell off and I struck him and it was the head of 'Ammar.'" He said, "I did not see any man with clearer misguidance in my view than him. He heard from the Prophet ﷺ what he heard and then he killed 'Ammar.'" He said "Abu Ghadiya asked for water and was brought water in a glass and he refused to drink from it. He was brought water in a bowl and drank. A man standing at the head of the governor said in Nabatean, 'I seek refuge from a hand too cautious to drink from a glass but not cautious about killing 'Ammar.'"



'Affan ibn Muslim reported from Hammad ibn Salama from Abu Hafs and Kulthum ibn Jabr that Abu Ghadiya said that he heard 'Ammar ibn Yasir attack 'Uthman cursing him in Madina. He said, "I bid farewell to him by killing. I said, 'If Allah gives me power over you, I will do it.' In the Battle of Siffin 'Ammar was attacking the people and it was said, 'This is 'Ammar.' I saw a gap between the lungs and the thighs and I attacked him and stabbed him in the knee. He fell and I killed him. It was said, 'You have killed 'Ammar ibn Yasir.' 'Amr ibn al-'As was told and said, 'I heard the Messenger of Allah ﷺ say, "His killer and despoiler will be in the Fire.'" 'Amr ibn al-'As was told, 'It is you who fought him.' He said, 'He said, "His killer and despoiler."'"

Muhammad ibn 'Umar and others reported: When the fighting was intense at Siffin and they were almost consumed, Mu'awiya said, "This is the day on which the Arabs will annihilate themselves unless the nimbleness of a slave overtakes you," meaning 'Ammar ibn Yasir. He said that there was a fierce battle for three days and nights, the last of which was the Night of Howling. On the third day, 'Ammar said to Hashim ibn 'Utba ibn Abi Waqqas who held the banner on that day, "I will carry that, may my father and mother be your ransom!" Hashim said, "'Ammar, may Allah have mercy on you. You are a man for whom war is easy and I am pressing with the banner hoping to achieve what I want by that. If I am nimble, I am not safe from death." He continued on until he attacked and 'Ammar went forward in his squadron. Dhu al-Kila' leapt against them in his squadron and the two squadrons met, He attacked 'Ammar in his squadron and they fought and were both killed. The two squadrons tried to meet and 'Ammar was attacked by Hawa as-Saksaki and Abu al-Ghadiya al-Muzani and they killed him. Abu al-Ghadiya was asked, "How did you kill him?" He answered, "When he approached us in his squadron and we approached him, he called out, "Is there any who will come forth?" A man of Sakasik went out to him and they clashed with their swords and 'Ammar killed the Sakasiki. Then he called, "Who will come forth?" A man of Himyar went out to him and they clashed with their swords and 'Ammar killed the Himyari and the Himyari weakened him. He called, "Who will come forth?" So I went to him and we exchanged blows. His hand was weak and so I leaned another blow of it and he fell and I struck him with my

sword until he was still. The people called, 'You killed Abu al-Yaqzan! May Allah kill you!' I said, "Get away! By Allah, I do not care who you are! By Allah, I did not recognise him on that day!" Muhammad ibn al-Muntashir said to him, "Abu al-Ghadiya, great is your opponent on the Day of Rising." He laughed. Abu al-Ghadiya was a dark large bulky old man. 'Ali said when 'Ammar was killed, "A man from the Muslims did not think it terrible to kill Ibn Yasir. The painful affliction enters by one who is not guided. Allah had mercy on 'Ammar the day he became Muslim and may Allah have mercy on 'Ammar. When four Companions of the Messenger of Allah ﷺ are mentioned but that he is the fourth and not a five but he is the fifth. He was one of the early Companions of the Messenger of Allah ﷺ. The Garden is about to be obliged for 'Ammar in another land, not two. May 'Ammar enjoy the Garden! It is said that 'Ammar is with the truth and the truth is with him. 'Ammar goes with the truth wherever it is. The killer of 'Ammar is in the Fire."

Waki' ibn al-Jarrah reported from Isma'il ibn Abi Khalid from Yahya ibn 'Abis that 'Ammar said, "Bury me in my garments. I am a litigant."

Al-Fadl ibn Sukayn reported from Sharik from Abu Ishaq ash-Shaybani from Muthna al-'Abdi from some old men who saw 'Ammar saying, "Do not wash the blood from me nor scatter earth on me. I am a litigant."

'Abdullah ibn Numayr reported from Ash'ath ibn Sawwar from Abu Ishaq that 'Ali prayed over 'Ammar ibn Yasir and Hashim ibn 'Utba. 'Ammar was what was next to him and Hashim the imam in that. He said the *takbir* over them, one, five, six or seven times. Ash'ath was unsure of the number.

Muhammad ibn 'Umar reported from al-Hasan ibn 'Umara from Abu Ishaq from 'Asim ibn Damra that 'Ali prayed over 'Ammar without washing him.

'Ubaydullah ibn Musa reported from 'Abd al-'Aziz ibn Siyah that Habib ibn Abi Thabit said, "On the day he was killed, 'Ammar was killed with his intellect intact."

'Ubaydullah ibn Musa and al-Fadl ibn Dukayn reported from Sa'id ibn Aws al-'Absi that Bilal ibn Yahya al-'Absi said, "When Hudhayfa was dying – he lived after the murder of 'Uthman for forty nights – it was said to him, 'Abu 'Abdullah, this man has been killed



(meaning 'Uthman). What do you think?' He said, 'When you refuse, sit me up,' and they leaned him against the chest of one of them, and then he said, 'I heard the Messenger of Allah ﷺ say, "Abu al-Yaqzan is on the natural form. Abu al-Yaqzan is on the natural form. He will not leave it when he dies nor will senility make him forget."'"

Al-Fadl ibn Dukayn reported from 'Abd al-Jabbar ibn 'Abbas that Abu Ishaq said, "When 'Ammar was killed, Khuzayma ibn Thabit entered his tent and put on his weapons and threw water on himself and washed. Then he fought until he was killed."

Mu'adh ibn Mu'adh reported from Ibn 'Awn from al-Hasan who said that 'Amr ibn al-'As said, "I hope that when the Messenger of Allah ﷺ died, he died loving a man so that Allah will not make him enter the Fire." They said, "We saw that he loved you and used to appoint you." He said, "Allah knows best if he loved me or was merely friendly to me. But we saw that he had love for a certain man." They asked, "Who was that man?" He said, "'Ammar ibn Yasir." They said, "That is the one you killed in the Battle of Siffin." He said, "By Allah, we killed him."

Yazid ibn Harun and Musa ibn Isma'il reported from Jarir ibn Hazim that al-Hasan said, "It was said to 'Amr ibn al-'As, 'The Messenger of Allah ﷺ loved you and appointed you.' He said, 'By Allah, he did, but I do not know whether he loved me or was merely friendly to me. But I testify that there are two men whom the Messenger of Allah ﷺ loved when he died: 'Abdullah ibn Mas'ud and 'Ammar ibn Yasir.' They said, 'By that, you killed them in the Battle of Siffin.' He said, 'Yes, by Allah, we killed him.'"

Yazid ibn Harun reported from al-'Awwam ibn Hawshab from 'Amr ibn Murra from Abu Wa'il that Abu Maysara 'Amr ibn Shurahbil, one of the best of the companions of 'Abdullah, had a dream. He said, "I dreamt that I entered the Garden and there was a dome set up. I asked, 'Whose is this?' They answered, 'It is for Dhu al-Kila' and Hawshab.' They were among those killed with Mu'awiya. I asked, 'Where are 'Ammar and his people?' 'Before you,' they replied. I said, 'They killed one another.' The answer was: 'They met Allah and found him vast in forgiveness.' I asked, 'What did the people of the river do?' It was said, 'They met departure.'"

Qabisa ibn 'Uqba reported from Sufyan from al-'A'mash that Abu ad-Duha said, "Abu Maysara saw in a dream a green meadow in

which there were tents in which 'Ammar was and tents in which Dhu al-Kila' was. He said, "How can this be when they fought one another?" He was told, "They found a Lord vast in forgiveness."

Muhammad ibn 'Umar reported from 'Abdullah ibn Abi 'Ubayda ibn Muhammad ibn 'Ammar from his father that Lu'lu'a, the mother of al-Hakam bint 'Ammar, described 'Ammar to them. She said, "He was a restive tall dark man with bluish-black eyes and broad shoulders. He did not dye his white hair."

Muhammad ibn 'Umar said that what they agree on is that 'Ammar was killed on the side of 'Ali ibn Abi Talib at Siffin in Safar 37 AH at the age of ninety-three. He was buried there at Siffin.

#### 55. Mu'attib ibn 'Awf

Mu'attib ibn 'Awf ibn 'Amir ibn al-Fadl ibn 'Afif. He is the one called 'Ayhama ibn Kulayb ibn Hubshiyya ibn Salul ibn Ka'b ibn 'Amr ibn 'Amir of Khuza'a. That is the lineage given by Muhammad ibn Ishaq in his book. He is the one who is called Mu'attib ibn al-Hamra'. His kunya was Abu 'Awf, the ally of Banu Makhzun. He was one those who emigrated to Abyssinia in the second emigration according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. Musa ibn 'Uqba and Abu Ma'shar did not mention him among those who emigrated to Abyssinia.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman that his father said, "When Mu'attib ibn 'Awf emigrated from Makka to Madina, he stayed with Mubashshir ibn 'Abd al-Mundhir."

They said that the Messenger of Allah ﷺ made Mu'attab ibn al-Hamra' and Tha'laba ibn Hatib brothers. Mu'attib was present at Badr, Uhud, the Ditch and all battles with the Messenger of Allah ﷺ. He died in 57 AH when he was seventy-eight.

#### From the Banu 'Adi ibn Ka'b ibn Lu'ayy

#### 56. 'Umar ibn al-Khattab

'Umar ibn al-Khattab ibn Nufayl ibn 'Abd al-'Uzza ibn Rabah ibn 'Abdullah ibn Qurt ibn Razzah ibn 'Adi ibn Ka'b. His kunya was Abu Hafs. His mother was Hantama bint Hashim ibn al-Mughira ibn 'Abdullah ibn 'Umar ibn Makhzum. His children were: 'Abdullah,



'Abd ar-Rahman and Hafsa, whose mother was Zaynab bint Maz'un ibn Habib ibn Wahb ibn Hudhafa ibn Jumah; Zayd, who had no descendants, and Ruqayya, whose mother was Umm Kulthum bint 'Ali ibn Abi Talib ibn 'Abd al-Muttalib ibn Hashim, whose mother was Fatima the daughter of the Messenger of Allah ﷺ; Zayd the younger and 'Ubaydullah who was killed in the Battle of Siffin with Mu'awiya whose mother was Umm Kulthum bint Jarwal ibn Malik ibn al-Musayyab ibn Rabi'a ibn Asram ibn Dabis ibn Haram ibn Hubshayya ibn Salul ibn Ka'b ibn 'Amr of Khuza'a (when 'Umar became Muslim that brought about his divorce from Umm Kulthum bint Jarwal); 'Asim, whose mother was Jamila bint Thabit ibn Abi al-Aflah whose name was Qays ibn 'Isma ibn Malik ibn Ama ibn Dubay'a ibn Zayd of Aws of the Ansar; 'Abd ar-Rahman the middle, who is Abu al-Mujabbar, whose mother was Luhayya, an *umm walad*; 'Abd ar-Rahman the younger, whose mother was an *umm walad*; Fatima, whose mother was Umm Hakim bint al-Harith ibn Hisham ibn al-Mughira ibn 'Abdullah ibn 'Umar ibn Makhzum; Zaynab, his youngest, whose mother was Fukayka, a *umm walad*; and 'Iyad whose mother was 'Iyad whose mother was 'Atika bint Zayd ibn 'Amr ibn Nufayl.

Abu Bakr ibn 'Abdullah ibn Abi Uways al-Madani reported from Sulayman ibn Bilal from 'Ubaydullah ibn 'Umar that Nafi' said, "The Prophet ﷺ changed the name of Umm 'Asim ibn 'Umar. She was called 'Asiya (disobedient) and he said, 'No, you are Jamila (beautiful).'"

Muhammad ibn Sa'd said, "I asked Abu Bakr ibn Muhammad ibn Abi Murra al-Makki, a scholar of the affairs of Makka, about the home of 'Umar ibn al-Khattab in the *Jahiliyya* in Makka. He lived at the base of the mountain which is called today Jabal 'Umar. The name of the mountain in the *Jahiliyya* was al-'Aqir and it was named after 'Umar after that. That is where the houses of the Banu 'Adi ibn Ka'b are located."

Yazid ibn Harun, 'Affan ibn Muslim and 'Arim ibn al-Fadl reported from Hammad ibn Zayd from Yazid ibn Hazim that Sulayman ibn Yasar said, "'Umar ibn al-Khattab passed by Dajnan and said, 'I remember when I used to herd camels for al-Khattab here. By Allah, I know that he was a coarse harsh person. Then I became in charge of the community of Muhammad ﷺ.' Then he said as an example:

There is nothing in what you see except his smile.  
Allah remains and wealth and children perish."

Then he said to his camel, "Go."

Sa'id ibn 'Amir and 'Abd al-Wahhab ibn 'Ata' reported from Muhammad ibn 'Amr from Yahya ibn 'Abd ar-Rahman ibn Hatib that his father said: "We came with 'Umar ibn al-Khattab from Makka until we were at the ravine of Dajnan. The people stopped and Muhammad said, 'A place with a lot of trees and thicket.' He said 'I remember when I was in this place among the camels of al-Khattab. He was coarse and rough. Sometimes I gathered wood for them and sometimes I worked for them.'" Then he used the above verse as an example.

'Abd al-Malik ibn 'Umar Abu 'Amir al-'Aqadi reported from Kharija ibn 'Abdullah from Nafi' that Ibn 'Umar said that the Prophet ﷺ said, "O Allah, exalt Islam with the one of two men You most love: 'Umar ibn al-Khattab or Abu Jahl ibn Hashim." The one that He loved he most was 'Umar ibn al-Khattab.

'Affan ibn Muslim reported from Khalid ibn al-Harith from 'Abd ar-Rahman ibn Harmala that Sa'id ibn al-Musayyab said, "When the Messenger of Allah ﷺ saw 'Umar ibn al-Khattab or Abu Jahl ibn Hisham, he said, "O Allah, strengthen Your *deen* by the one You love most of them.' He strengthened his *deen* by 'Umar ibn al-Khattab."

Muhammad ibn 'Abdullah al-Ansari reported from Ash'ath ibn Sawwar from al-Hasan that the Prophet ﷺ said, "O Allah, exalt Your *deen* by 'Umar ibn al-Khattab."

Ishaq ibn Yusuf al-Azraq reported from al-Qasim ibn 'Uthman al-Basri that Anas ibn Malik said, "'Umar went out with his sword girded on and met a man of the Banu Zuhra who said, 'Where are you going, 'Umar?' He said, 'I am going to kill Muhammad.' He said, 'How will you be safe among the Banu Hashim and Banu Zuhra if you kill Muhammad?' He said, 'I only think you have changed and left the religion you were following.' He retorted, 'Shall I direct you to something extraordinary, 'Umar? Your sister and her husband have changed and left that which you are following.' 'Umar went grumbling until he reached them while a man of the Muhajirun called Khabbab was with them. When Khabbab heard 'Umar, he hid in the house. 'Umar came in and said, 'What is this which I just heard about you?' They were



reciting *Taha* and said, 'Only something we were talking about between us.' He said, 'Perhaps you have become heretics?' His brother-in-law said to him, 'Umar, what would you think if the truth is other than your religion?' 'Umar jumped on his brother-in-law and knocked him flat. His sister went to defend her husband and he struck her with his hand and her face bled. She said in anger, 'Umar, the truth is other than your religion! I testify that there is no god but Allah! And I testify that Muhammad is the Messenger of Allah!' When 'Umar despaired, he said, 'Give me this book which you have so that I can read it.' 'Umar could read. His sister said, 'You are impure and only the purified touch it.' So he got up and had a *ghusl* or performed *wudu*'. It is said that he performed *wudu*'. Then he took the book and read *Taha* until he reached. 'I am Allah. There is no god but Me, so worship Me and establish the prayer to remember Me.' (20:14). 'Umar said, 'Take me to Muhammad.' When Khabbab heard what 'Umar said, he emerged in the room and said, 'Good news, 'Umar! I hope that you will be the answer to the supplication of the Messenger of Allah ﷺ for you on Thursday night: "O Allah, strengthen Islam by 'Umar ibn al-Khattab or 'Amr ibn Hisham!"' The Messenger of Allah ﷺ was in the house which is at the bottom of Safa. 'Umar went to the house and Hamza, Talha and some of the Companions of the Messenger of Allah ﷺ were at the door. When Hamza saw the alarm of the people at 'Umar, he said, 'Yes, this is 'Umar. If Allah desires good for 'Umar he will become Muslim and follow the Prophet ﷺ. If he desires other than that, it will be easy for us to kill him.' The Prophet ﷺ was inside receiving Revelation. The Messenger of Allah ﷺ came out and went to 'Umar and took hold of his garment and sword holder. He said, 'Will you not stop, 'Umar, before Allah puts you in disgrace and punishment as happened to al-Walid ibn al-Mughira? O Allah, this is 'Umar ibn al-Khattab. O Allah, exalt Islam by 'Umar ibn al-Khattab!' 'Umar said, 'I testify that you are the Messenger of Allah.' He became Muslim and said, 'Go public, Messenger of Allah.'"

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba from Dawud ibn al-Husayn and Ma'mar that az-Zuhri said, "'Umar ibn al-Khattab became Muslim after the Messenger of Allah ﷺ entered the house of Arqam and after about forty among men and women had become Muslim. The Messenger of Allah ﷺ had said the day before, 'O Allah, support Islam with the one of two men You

love most: 'Umar ibn al-Khattab or 'Amr ibn Hisham.' When 'Umar became Muslim, Jibril descended and said, 'Muhammad, the people of heaven rejoice in the Islam of 'Umar.'"

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that Sa'id ibn al-Musayyab said, "'Umar became Muslim after forty men and ten women. It was only when 'Umar became Muslim that Islam was made public in Makka."

Muhammad ibn 'Umar reported from 'Ali ibn Muhammad from 'Ubaydullah ibn Salman al-Agharr from his father that Suhayb ibn Sinan said, "When 'Umar became Muslim, Islam was made public and the call was made openly. We sat around the House in circles and performed *tawaf* of the House and we demanded justice from those who had been harsh to us and returned some of what had been done."

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah that his father said, "I mentioned the account of 'Umar to him and he said that 'Abdullah ibn Tha'laba ibn Sughayr told him that 'Umar became Muslim after forty-five men and eleven women."

Muhammad ibn 'Umar reported from Usama ibn Zayd ibn Aslam from his father that his grandfather heard 'Umar ibn al-Khattab say, "I was born four years before the Great al-Fijar." He became Muslim in the sixth year of prophethood at the age of twenty-six. 'Abdullah ibn 'Umar said, "'Umar became Muslim when I was six years old."

'Abdullah ibn Numayr and Ya'la and Muhammad, the sons of 'Ubayd, reported from Isma'il ibn Abi Khalid that Qays ibn Hazim said that he heard 'Abdullah ibn Mas'ud say, "We have continued to be mighty since 'Umar became Muslim."

Muhammad ibn 'Ubayd said, "I remember when we were not able to pray at the house until 'Umar became Muslim. When 'Umar became Muslim, he fought them until they let us pray."

Ya'la and Muhammad the sons of 'Ubayd, 'Ubaydullah ibn Musa, al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi reported from Mis'ar from al-Qasim ibn 'Abd ar-Rahman that 'Abdullah ibn Mas'ud said, "'Umar's becoming Muslim was an opening, his Hijra was a victory and his emirate was a mercy. I remember when we could not pray at the House until Umar became Muslim. When 'Umar became Muslim, he fought them until they let us pray."

Ya'qub ibn Ibrahim ibn Sa'd reported from Sa'd from his father from Salih ibn Kaysan that Ibn Shihab said, "It reached us that the



People of the Book were the first to call 'Umar 'al-Faruq'. The Muslims took that from their words. It did not reach us that the Messenger of Allah ﷺ mentioned anything of that and it did not reach us that Ibn 'Umar said that although he mentioned the righteous qualities of 'Umar and praise for him. It reached us that 'Abdullah ibn 'Umar used to say that the Messenger of Allah ﷺ said, 'O Allah, support Your *deen* with 'Umar ibn al-Khattab!'"

Ahmad ibn Muhammad al-Azraqi al-Makki reported from 'Abd ar-Rahman ibn Hasan from Ayyub ibn Musa that the Allah ﷻ said, "Allah put the truth on the tongue of 'Umar and he is the Faruq by whom Allah distinguishes between the truth and falsehood."

Muhammad ibn 'Umar reported from Abu Hazra Ya'qub ibn Mujahid from Muhammad ibn Ibrahim that Abu 'Amr Dhakwan said, "I said to 'A'isha, 'Who called 'Umar 'Faruq'?' She answered, 'The Prophet ﷺ.'"

### The Hijra of 'Umar ibn al-Khattab and his brotherhood

Muhammad ibn 'Abdullah ibn Muslim reported from az-Zuhri from Salim from his father, Muhammad ibn 'Umar from 'Umar ibn Abi 'Atika, and 'Abdullah ibn Nafi' from Nafi' that Ibn 'Umar said, "When the Messenger of Allah ﷺ gave people permission to go to Madina, the Muslims began to leave gradually in company. 'Umar and 'Abdullah said, 'We asked Nafi', 'Walking or riding?' He said, 'All of that. The people with strength rode and went successively. Those who did not find a mount walked.'"

'Umar ibn al-Khattab said, "I, 'Ayyash ibn Abi Rabi'a, and Hisham ibn al-'As ibn Wa'il arranged to meet at the thorn-trees of Ida'a of Banu Ghifar." They would go out secretly. They said that if any of them failed to come to the meeting, those who were at Ida'a in the morning would leave. 'Umar said, "I went out with 'Ayyash ibn Abi Rabi'a. Hisham ibn al-'As was detained and tested with those who were tested. I and 'Ayyash went forth and when we reached al-'Aqiq, we turned to al-'Usba until we reached Quba' where we stayed with Rifa'a ibn 'Abd al-Mundhir. Two of his maternal brothers came to 'Ayyash ibn Abi Rabi'a: Abu Jahl and al-Harith, the sons of Hisham ibn al-Mughira. Their mother was Asma' bint Mukharraba of the Banu Tamim. The Prophet ﷺ was still in Makka and had not left.

So they travelled quickly and stopped with us in Quba'. They told 'Ayyash, 'Your mother has vowed not to be covered by shade nor to let oil touch her head until she sees you.' I said to 'Ayyash, 'By Allah, they will make you revert from your *deen*. Guard your *deen*.' 'Ayyash said 'I have wealth in Makka which I can use for strength and undo the vow of my mother.' He left with them. When they were at Dajnan, he descended from his camel and they descended with him and tied him up and brought him into Makka. They said, 'Do the like of this to your fools, people of Makka!' Then they imprisoned him."

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made Abu Bakr as-Siddiq and 'Umar ibn al-Khattab brothers."

Muhammad ibn 'Umar also reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that Muhammad ibn 'Amr said from 'Abdullah ibn Ja'far that Sa'd ibn Ibrahim said, "The Messenger of Allah ﷺ made brotherhood between 'Umar ibn al-Khattab and 'Uwaym ibn Sa'ida."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far that 'Abd al-Walid ibn Abi 'Awn said, "The Messenger of Allah ﷺ made brotherhood between 'Umar ibn al-Khattab and 'Itban ibn Malik." Muhammad ibn 'Umar said that it was 'Umar and Mu'adh ibn 'Afra'.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri from 'Ubaydullah ibn 'Abdullah ibn 'Utba that the house of 'Umar ibn al-Khattab in Madina was a plot from the Messenger of Allah ﷺ.

They said that 'Umar ibn al-Khattab was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He went out in a number of expeditions and was in command of some.

Muhammad ibn 'Umar reported from Usama ibn Zayd ibn Aslam from Abu Bakr ibn 'Abd ar-Rahman: "The Messenger of Allah ﷺ sent 'Umar ibn al-Khattab out on an expedition with thirty men against the rear of Hawazin at Turaba in Sha'ban 7 AH."

Rawh ibn 'Ubada reported from 'Awf from Maymun Abu 'Abdullah from 'Abdullah ibn Burayda that his father Burayda al-Aslami said, "When the Messenger of Allah ﷺ stopped in the presence of the people of Khaybar, the Messenger of Allah ﷺ gave the banner to 'Umar ibn al-Khattab.



Hisham Abu al-Walid at-Tayalisi and Sulayman ibn Harb reported from Shu'ba from 'Asim ibn 'Ubaydullah that he heard Salim ibn 'Abdullah report from his father that 'Umar asked for permission from the Prophet ﷺ to perform 'umra. He gave him permission and the Prophet ﷺ said to him, "Do not forget us in your supplication, brother." Sulayman said that Shu'ba said, "Then I met 'Asim later in Madina and he told me that it was: 'My brother, let us share in your righteous supplication.'" Abu al-Walid said, "That is how it is in my letter from Ibn 'Umar."

Sa'id ibn Muhammad ath-Thaqafi reported from al-Mughira ibn Ziyad al-Mawsuli that al-Walid ibn Hisham said, "'Umar ibn al-Khattab asked the Prophet ﷺ for permission to perform 'umra, saying, 'I want to walk.' He gave him permission. When he turned to go, he called after him and said, 'My brother, give me some of your supplication and do not forget me.'"

'Abdullah ibn Numayr reported from al-A'mash from Abu Ishaq from Abu 'Ubayda that 'Abdullah said, "Three cases show the greatest perspicacity in people: Abu Bakr regarding 'Umar, the companion of Musa when she said, 'Employ him.' and the companion of Yusuf."

### The appointment of 'Umar as caliph

Sa'id ibn 'Amir reported from Salih ibn Rustum from Ibn Abi Mulayka that 'A'isha said, "When my father was dying, some people entered where he was and said, 'Caliph of the Messenger of Allah, what will you say to your Lord when you will come to him tomorrow when you have appointed Ibn al-Khattab over us?' He said, 'Sit with me. By Allah, are you trying to frighten me? I will say that I appointed the best of them over them.'"

Muhammad ibn 'Umar reported from Usama ibn Zayd al-Laythi from Muhammad ibn Hamza ibn 'Amr from his father that Abu Bakr as-Siddiq died in the evening of Wednesday 22 Jumada al-Akhir 13 AH and 'Umar became caliph on the morning of the day Abu Bakr died.

Asbat ibn Muhammad reported from Ash'ath that al-Hasan said, "We think is that the first *khutba* which 'Umar made was the one in which he praised Allah and then said, 'I have been tested with you

and you with me. I have succeeded over you after my two companions. We ourselves will deal directly with those who are present with us. For what is absent from us, we will appoint people of strength and trust. If someone does good, we will increase him in good. If someone does evil, we will punish him, and may Allah forgive us and you."

Abu Mu'awiya ad-Darir reported from al-A'mash from Jami' ibn Shaddad that his father said, "The words which 'Umar spoke when he went up the minbar were: 'O Allah, I am strong, so make me more flexible. I am weak, so strengthen me. I am miserly, so make me generous.'"

Wahb ibn Jarir reported from Shu'ba from Jami' ibn Shaddad from that a relative said, "I heard 'Umar ibn al-Khattab say, 'When I say three things, say "Ameen" after them: "O Allah, I am weak, so strengthen me. O Allah, I am harsh, no make me flexible. O Allah, I am miserly, so make me generous.'"

'Affan ibn Muslim and Wahb ibn Jarir reported from Jarir ibn Hazim who heard Humayd ibn Hilal report from someone who was present at the death of Abu Bakr as-Siddiq: "When 'Umar ibn al-Khattab finished the burial, he shook the earth of his grave from his hand and then stood to speak where he was: 'Allah has tested you with me and me with you and made me continue among you after my two companions. By Allah, any of your business which is presented to me will not be dealt with by someone other than me. In the case of what is absent from me, it is a portion and trust. If they do good, I will be good to them, if they do evil, I will punish them.' A man said, 'He did not do more than that until he left this world.'"

'Affan ibn Muslim reported from Hammad ibn Salama from Yahya ibn Sa'id that al-Qasim ibn Muhammad said that 'Umar ibn al-Khattab said, "The one who is appointed to this business after me should know that those near and far will make a beeline to him. I will fight people for myself. If I knew that any one was stronger than me, I would have presented myself to have my head struck off rather than appoint him."

Isma'il ibn Ibrahim al-Asadi reported from Ayyub, Ibn 'Awn and Hisham and their accounts are put together, from Muhammad ibn Sirin that al-Ahnaf said, "We were sitting at the door of 'Umar when a girl passed. They said, 'The concubine of the Amir al-Mu'minin.' She retorted, 'She is not the concubine of the Amir al-Mu'minin nor



is she lawful for him! She is part of the property of Allah.' We said, 'What then is lawful to him from the property of Allah?' It is only shortly that a messenger came and summoned us. We went to him and he said, 'What did you say?' We answered, 'We did not say anything bad. A slave-girl passed by and we said, "This is the concubine of the Amir al-Mu'minin." She said, "She is not the concubine of the Amir al-Mu'minin nor is she lawful for him. She is part of the property of Allah." We asked, "What then is lawful to him of the wealth of Allah?"' He said, 'I will tell you what is lawful to me from it. Two robes are lawful to me: one in the summer and one in the winter, an animal on which to perform hajj and 'umra, and my food and the food of my family with the food of a middling man of Quraysh, neither rich nor poor. After that I am a man of the Muslims who gets what they get.'"

Waki' ibn al-Jarrah and Qabisa ibn 'Uqba reported from Sufyan from Abu Ishaq from Haritha ibn Mudarrib that 'Umar ibn al-Khattab said, "I put myself in respect to the property of Allah in the position of an orphan. If I am wealthy, I abstain. If I am poor, I consume in a correct manner." Waki' said, "If I am wealthy, I pay."

Ahmad ibn 'Abdullah ibn Yunus reported from Za'ida ibn Qudama from al-A'mash that Abu Wa'il said that 'Umar said, "I put the wealth of Allah in respect of me in the same position as the wealth of an orphan. If I am wealthy, I abstain and if I am poor, I consume reasonably."

'Arim ibn al-Fadl reported from Hammad ibn Salama from Hisham ibn 'Urwa from 'Urwa that 'Umar ibn al-Khattab said, "This property is not lawful to me except what I consume from my own property."

Muslim ibn Ibrahim reported from Sallam ibn Miskin from 'Imran that when 'Umar ibn al-Khattab was in need, he went to the keeper of the treasury and borrowed. Sometimes he was in difficulties and the treasurer would come to ask him to settle it and press him and 'Umar would argue with him. When his stipend came he settled it.

'Abd al-Malik ibn 'Amr Abu 'Amir reported from 'Isa ibn Hafs from a man of the Banu Salama from a son of al-Bara' ibn Ma'rur that 'Umar came out one day to the minbar when he was ill and honey was prescribed for him. There was a pot in the treasury. He said, "If you allow it to me, I will take it. Otherwise it is unlawful for me." They allowed it to him.

Anas ibn 'Iyad Abu Damra al-Laythi reported from Hisham from 'Urwa from his father from 'Asim ibn 'Umar: "'Umar sent Yarfa' to me and I went to him in his prayer place at *Fajr* or *Zuhr*. He said, 'By Allah, I did not think that this property was lawful to me before I was appointed to it except by its right. It was almost unlawful to me when I was appointed to it, and it became my trust. I spent on you for a month from the property of Allah. I will not give you more, but I will help you with the fruits of my wealth in al-Ghaba. Cut them and sell them and then bring a man from your merchants and stand beside him. When he buys something, share with him, spend and spend on your family.'"

'Arim ibn al-Fadl reported from Hammad ibn Salama from Humayd from al-Hasan that 'Umar ibn al-Khattab saw an emaciated girl staggering and asked, "Who is this girl?" 'Abdullah said, "This is one of your girls." He said, "Which of my girls is this?" He said, "My daughter." He said, "What has brought her to the state I see?" He said, "Your actions. You do not spend on her." He said, "By Allah, I do not make you endanger your children. Spend on your children, man."

Yazid ibn Harun and Abu Usama Hammad ibn Usama reported from Isma'il ibn Abi Khalid from Mus'ab ibn Sa'd who said that Hafsa bint 'Umar said to her father, "Amir al-Mu'minin, (or "my father"), Allah has expanded provision, opened lands to you and given you a lot of wealth. You should eat softer food than you do and wear better garments than you do." He said, "I will argue against you. Do you remember the hard life that the Messenger of Allah ﷺ endured?" He continued to mention it until he made her weep. Then he said, "I tell you, 'By Allah, if I am able to make her share in their harsh life, then I would give her their easy life with them." Yazid ibn Harun said, "He meant the Messenger of Allah and Abu Bakr."

Muslim ibn Ibrahim reported from Abu 'Aqil that al-Hasan said, "'Umar ibn al-Khattab refused anything but hardship and constriction for himself. Then Allah brought expansion and the Muslims came and visited Hafsa. They said, "'Umar refuses anything but hardship and constriction for himself when Allah has expanded provision. He should enjoy this booty as he wishes and he is in the lawful in respect of the community of Muslims. It is as if she was close to what they desired. When they left her, 'Umar visited her and she told him what the people had said. He said to her, 'Hafsa, daughter of 'Umar. You



have been faithful to your people and cheated your father. The right of my family is in regard to my person and my property. As for in my *deen* and trust, it is not.”

Yahya ibn Hammad and al-Fadl ibn ‘Anbasa reported from Abu ‘Awana from al-A‘mash from Ibrahim that ‘Umar ibn al-Khattab used to trade while he was a caliph. Yahya said in his account: “He prepared a caravan to Syria and sent for ‘Abd ar-Rahman ibn ‘Awf.” (Al-Fadl said, “He sent to one of the Companions of the Prophet ﷺ.”) He sent to ask him to lend him four thousand dirhams. ‘Abd ar-Rahman said to the messenger, “Tell him to take it from the treasury and then return it.” When the messenger returned, he told him what he said and that was hard on him. ‘Umar met him and said, “You say to take it from the treasury! If I die before you come, you will say that the Amir al-Mu‘minin took it. Leave it. Then I will be taken to task for it on the Day of Rising. No, I want to take it from a man who is eager and avaricious. If I die, he will take it from my estate (or property).”

‘Abdullah ibn Numayr reported from Isma‘il ibn Abi Khalid from Sa‘id ibn Abi Burda that Yasar ibn Numayr said, “‘Umar asked me, ‘How much did we spend on our hajj?’ I said, ‘Fifteen dinars.’”

Waki‘ ibn al-Jarrah reported from Sufyan from Yahya ibn Sa‘id from a shaykh of theirs that ‘Umar ibn al-Khattab went to Makka and did not set up a tent until he returned. He used a leather sheet for shade.

‘Arim ibn al-Fadl reported from Hammad ibn Zayd from Yahya ibn Sa‘id from ‘Abdullah ibn Rabi‘a, and al-Fadl ibn Dukayn and ‘Abd al-Wahhab ibn ‘Ata’ reported from ‘Abdullah al-‘Umari from ‘Abd ar-Rahman ibn al-Qasim that ‘Abdullah ibn ‘Amir ibn Rabi‘a said, “I accompanied ‘Umar ibn al-Khattab from Madina to Makka on hajj and then we returned without setting up a tent or having a building for shade. He put ox-hide or clothes on the trees and sought shade under that.”

Abu Usama Hammad ibn Usama reported from Jarir ibn Hazim who heard al-Hasan recount: “Abu Musa came in the delegation of the people of Basra to ‘Umar. He said, ‘We used to visit him every day and he had three [loaves of] breads. Sometimes we found him using oil as a condiment, sometimes we found ghee, sometimes yoghurt, and sometimes dried meat strips which were ground and then boiled. Sometimes we found fresh meat, but that was rare. One day he said to them, ‘People, by Allah, I see you excusing yourselves and

disliking my food. By Allah, if I wished, I could have the best food of you and the highest lifestyle. By Allah, I am not ignorant of *karakir*, camel humps, rump, *sanab* (raisin mustard condiment) and slices of roasted meat. But I heard Allah criticize people for something they did.’ He said, “*You dissipated the good things you had in your worldly life and enjoyed yourself in it.*” (46:20) Abu Musa spoke to us and said, ‘We should speak with the Amir al-Mu‘minin to allot us our sustenance from the treasury.’ By Allah, he continued until we spoke to him and he said, ‘Company of governors, are you not pleased for yourselves with what I am pleased for myself?’ We answered, ‘Amir al-Mu‘minin, Madina is a land with a harsh way of life and we do not see your food for supper and it is not eaten. We are in a land with cultivation and our governor has supper and his food is eaten.’ He scratched on the ground for awhile and then he raised his head and said, ‘Yes, I have allotted for you every day from the treasury two sheep and two *jaribs* of grain. In the morning, put one of the two sheep on one of the *jaribs* and you and your companions eat and then call for drink and drink. Let the one on your right drink, and then the one next to him. Then rise for your needs. In the evening, put the other sheep on the other *jarib* and let you and your companions eat. Then call for drink and drink. Satisfy people and their dependents in their houses. If you take people’s hospitality, their character will not be good and you will not satisfy those of them who are hungry. By Allah, furthermore I think that a district from which two sheep and two *jaribs* are taken every day will swiftly be destroyed.”

Isma‘il ibn Ibrahim al-Asadi reported from Yunus from Humayd ibn Hilal that Hafs ibn Abi al-‘As used to be present when ‘Umar ate but he did not eat. ‘Umar asked him, “What keeps you from our food?” He said, “Your food is coarse and rough, and I return to soft foods prepared for me which I eat.” He said, “Do you think that I am unable to command a sheep and have its hair taken from it and command flour and have it sieved in a cloth and then out in a cloth and commanded that it be baked into loaves of bread and to command that a *sa‘* of raisins be put in ghee and then water poured over it so that it become like gazelle blood?” He said, “I see you are knowledgeable about good living.” He said, “Yes, by the One who has my soul in His hand, were it not that my good actions are insufficient, I would share with you in soft livelihood.”



'Arim ibn al-Fadl reported from Hammad ibn Salama from Sa'id al-Jariri from Abu Nadra from ar-Rabi' ibn Ziyad al-Harithi that he came to 'Umar ibn al-Khattab and was surprised at his demeanour. He complained to 'Umar about the coarse food he was eating. Ar-Rabi' said, "Amir al-Mu'minin, the person most entitled to soft food, gentle mount and soft clothing is you." 'Umar raised a stalk he had with him and hit his head with it. He said, "By Allah, I do not think that you desire Allah by it and you only desire to be close to me by it. I reckon that is in you. Woe to you! Do you know what is my likeness and their likeness?" He said, "What is your likeness and their likeness?" He answered, "The likeness of some people who travel and give their provisions to one of them. They tell him, 'Spend for us.' Is it lawful for him to prefer himself to any of it?" "No, Amir al-Mu'minin," he answered. He said, "That is my likeness and theirs." Then 'Umar said, "I did not appoint governors over you to strike your skins, abuse your honour and take your wealth. I appointed them over you to teach you the Book of your Lord and the *Sunna* of your Prophet. If any governor commits a wrong against someone, he has no permission from me and he should present it to me so that I can take retaliation from him." 'Amr ibn al-'As said, "Amir al-Mu'minin, do you think that if a governor disciplines a man of his subjects you should then take retaliation from him?" 'Umar said, "Why would I not take retaliation from him when I saw the Messenger of Allah ﷺ take retaliation from himself?" 'Umar wrote to the generals of the armies, "Do not beat the Muslims so that you humiliate them. Do not deprive them so that you make them ungrateful. Do not roast them so that you test them. Do not make them live in thickets so that you lose them."

They said: "When the Messenger of Allah ﷺ died and Abu Bakr as-Siddiq succeeded him as caliph, he was called 'the caliph of the Messenger of Allah'. When Abu Bakr died and 'Umar ibn al-Khattab became caliph, 'Umar was called 'the caliph of the caliph of the Messenger of Allah'. The Muslims said, 'Whoever comes after 'Umar will be called the caliph of the caliph of the caliph of the Messenger of Allah. That is lengthy. Agree on a name by which successive caliphs can be called.' Some of the Companions of the Messenger of Allah ﷺ said, 'We are the believers and 'Umar is our amir. 'Umar should therefore be called the Amir al-Mu'minin.' He was the first to be called that."

'Umar was the first to write the date in the month of Rabi' al-Awwal 10 AH. He started it from the Hijra of the Prophet ﷺ from Makka to Madina. He was the first to collate the Qur'an in copies. He was the first to make a *sunna* of praying at night in Ramadan and people agreed to do that. He wrote that instruction to the towns. That was in the month of Ramadan and 14 AH. He appointed two reciters for people in Madina: one recited for the men and one led the women in prayer. He was the first to impose eighty lashes for wine. He was severe towards the people of doubt and suspicion and burned the house of Ruyashid ath-Thaqafi. It was a *hanut*. He exiled to Khaybar Rabi'a ibn Umayya ibn Khalaf who drank and he subsequently went to the territory of the Greeks and became an apostate. 'Umar was the first to institute a night patrol in his work in Madina and carried a short whip and disciplined people with it. Afterwards it was said that the whip of 'Umar was more feared than his sword.

'Umar was the first to start the conquests and they were the lands and provinces in which there was *kharaj* and spoils. He conquered all of Iraq, the Sawad, Jibal, Azerbaijan, the districts of Basra, the districts of Ahwaz, Faris and the districts of Syria except for Ajnadayn which had been conquered in the caliphate of Abu Bakr. He conquered the districts of Jazira, Mosul, Egypt and Alexandria. He was killed when his cavalry was at Rayy. They had conquered most of it. He was the first to survey the Sawad and the land of al-Jabal and impose *kharaj* on lands and the *jizya* on the people of the *dhimma* in the conquered lands. He imposed forty-eight dirhams on the wealthy, twenty-four on the middle class and twelve on the poor. He said, "One of their men will be destituted by a dirham in a month." So the *kharaj* of the Sawad and al-Jabal in the time of 'Umar reached 100,000,000 and 20,000,000 *uqiyas*, which is a dirham and a daniq and a half.

He was the first to found fortified towns: Kufa, Basra, al-Jazira, Syria, Egypt and Mosul and settle the Arabs in them. He had Kufa and Basra surveyed and laid out for the tribes. He was the first to put Qadis in the cities. He was the first to record *diwans* and write down people according to their tribes and allot them stipends from the booty. He distributed shares among the people and allotted to the people of Badr and gave them preference over others. He allotted to the Muslims according to their worth and precedence in Islam. He was the first to transport food in ships from Egypt by sea which was



then carried from the coast to Madina. When 'Umar appointed a governor of his over a city, he recorded his wealth and he took a share of the wealth of more than one of them whom he dismissed, including Sa'd ibn Abi Waqqas and Abu Hurayra. He would appoint one of the Companions of the Messenger of Allah ﷺ like 'Amr ibn al-'As, Mu'awiya ibn Abi Sufyan and al-Mughira ibn Shu'ba and leave those who were better, like 'Uthman, 'Ali, Talha, az-Zubayr, 'Abd ar-Rahman ibn 'Awf and their likes because of the ability of those men to govern and see to it. 'Umar oversaw them and they were in awe of him. He was asked, "Why do you not appoint the great Companions of the Messenger of Allah?" He answered. "I disliked to sully them with office."

'Umar took the house of ar-Raqiq (and some of them say, 'Daqiq') into which he put flour, *sawiq*, raisins and what is needed to help what those unable to continue their journey and guests who stayed with 'Umar. In the roads between Makka and Madina 'Umar put what would help those who travelled and provided water stops. 'Umar demolished the mosque of the Messenger of Allah ﷺ and added to it and incorporated the house of al-'Abbas ibn 'Abd al-Muttalib into it. He expanded it when there were a lot of people on Madina. He expelled the Jews from the Hijaz and exiled them from the Arabian Peninsula to Syria. He expelled the people of Najran and settled them in the region of Kufa. 'Umar went to al-Jabiyya in Safar 16 AH and stayed there for twenty nights in which he shortened the prayer. He was present at the conquest of Jerusalem and distributed the booty al-Jabiyya. After that he went in Jumada al-Ula 17 AH making for Syria and he reached Sargh where he was told that the plague had broken out in Syria and he returned from Sargh. Abu 'Ubayda asked him, "Do you flee from the decree of Allah?" He answered, "No, to the decree of Allah."

In his caliphate the 'Amwas plague broke out in 18 AH. This year was the beginning of the Year of Ash in which people were afflicted by drought, famine and hunger for nine months. 'Umar appointed 'Abd ar-Rahman ibn 'Awf to lead the hajj in the year he became caliph, 13 AH. He led the people in hajj that year and then 'Umar ibn al-Khattab continued to lead the people in hajj every year of his caliphate. He led them in the hajj for ten years. He performed hajj with the wives of the Prophet ﷺ in the last hajj he performed with the

people in 23 AH. 'Umar performed 'umra three times: once in Rajab 17 AH, once in Rajab 21 and again in Rajab 22, which was the last he performed. He stayed close to the House.

Muhammad ibn 'Abdullah al-Ansari reported from al-Ash'ath from al-Hasan that 'Umar ibn al-Khattab cultivated cities: Madina, Basra, Kufa, Bahrayn, Misr, Syria and al-Jazira.

'Affan ibn Muslim reported from Hammad ibn Salama from Yunus from al-Hasan that 'Umar ibn al-Khattab said, "A simple way of putting things right with people is to replace one governor with another."

'Affan ibn Muslim reported from Hammad ibn Salama from 'Ali ibn Zayd that 'Abdullah ibn Ibrahim said, "The first of those who put pebbles in the mosque of the Messenger of Allah ﷺ was 'Umar ibn al-Khattab. When the people raised their heads from prostration, they shook their hands. 'Umar commanded that pebbles be brought from al-'Aqiq and spread in the mosque of the Messenger of Allah ﷺ."

'Affan ibn Muslim reported from Hammad ibn Zayd from Ayyub that Muhammad ibn Sirin said, "'Umar ibn al-Khattab said, 'I will depose Khalid ibn al-Walid and al-Muthanna (Muthanna of the Banu Shayban) so that both of them will know that it is Allah who gives victory to His slaves and it was not them who achieved victory.'"

'Affan ibn Muslim reported from Hammad ibn Salama from Kathir Abu Muhammad from 'Abd ar-Rahman ibn 'Ajlan that 'Umar ibn al-Khattab passed by some people who were shooting and one of them said, "You did bad." 'Umar said, "An evil grammatical error is worse than a bad shot."

Sulayman ibn Harb reported from Jarir ibn Hazim from Ya'la ibn Hakim from Nafi' that 'Umar said, "Allah will not question me ever about the Muslims embarking on the sea."

Muhammad ibn 'Umar reported from Hisham ibn Sa'd that Zayd ibn Aslam said, "'Umar ibn al-Khattab wrote to 'Amr ibn al-'As to ask him about travelling on the sea.' He said, "Amr wrote to him: 'Worms on branches. If the branch breaks, the worm is destroyed.' 'Umar disliked to embark them on the sea." Hisham said and Sa'id ibn Abi Hilal said, "'Umar did not travel by sea."

'Amr ibn 'Asim al-Kilabi reported from Dawud ibn Abi al-Furat that 'Abdullah ibn Burayda al-Aslami said, "One night while 'Umar ibn al-Khattab doing the night patrol, a woman said:



Is there a way to wine so that I can drink it  
or is there a way to be with Nasr ibn Hajjaj?

In the morning, he asked about him. He was one of the Banu Sulaym. He sent for him and he came to him. He was someone with the most beautiful hair and the handsomest face. 'Umar ordered him to shave his hair and he did so. His forehead showed and it increased his handsomeness. 'Umar commanded him to put on a turban and he did it. He was increased in handsomeness. 'Umar said, "No, by the One who has my soul in His hand, you will not be in the same land where I am." He commanded for him what would set him up and sent him to Basra."

'Amr ibn 'Asim al-Kilabi reported from Dawud ibn Abi al-Furat that 'Abdullah ibn Burayda al-Aslami said: "'Umar ibn al-Khattab went out to patrol at night and there were some women talking. They said, 'Which of the people of Madina is the most handsome?' One of them said, 'Abu Dhi'b.' In the morning, he asked about him and found that he was one of the Banu Sulaym. When 'Umar looked at him when he was one of the handsomest of people. 'Umar said to him, "You, by Allah, are their wolf (*dhi'b*)" two or three times. By the One who has my soul in His hand, do not be with me in the same land." He said, 'If you must make me go, then send with me where my cousin has gone,' i.e. Nasr ibn Hajjaj as-Sukami. He commanded for him what would put him right and moved him to Basra."

Isma'il ibn Ibrahim al-Asadi reported from Ibn 'Awn from Muhammad that Burayd went to 'Umar and he emptied his quiver and began the page. He took it and read it. It contains verses mentioning the prowess of Ja'da of Sulaym with women. He said, 'Summon Ja'da of Sulaym to me.' They summoned him and gave him a hundred lashes while he was tied up and forbade him to visit a woman whose husband was absent."

'Amr ibn 'Asim reported from 'Asim ibn al-'Abbas al-Asadi who heard Sa'id ibn al-Musayyab say, "'Umar ibn al-Khattab liked to pray during the night."

'Amr ibn 'Asim reported from Abu Hilal that Muhammad ibn Sirin said, "'Umar ibn al-Khattab suffered from forgetfulness in the prayer and appointed a man behind him to instruct him. When he indicated he should prostrate or stand, he did so."

Al-Mu'alla ibn Asad reported from Wuhayb ibn Khalid from Yahya ibn Sa'id from Salim ibn 'Abdullah that 'Umar ibn al-Khattab used to place his hand on the rump of the camel and say, "I fear that I will be asked about what occurs to you."

Khalid ibn Mukhallad al-Bajali reported from 'Abdullah ibn 'Umar that az-Zuhri said, "'Umar ibn al-Khattab said in the year in which he was stabbed, 'O people! I will speak some words to you. Whoever remembers them should speak them wherever his mount takes him. Whoever does not remember them, I forbid by Allah that a man say that I said something which I did not say.'"

Qabisa ibn 'Uqba reported from Sufyan from Ma'mar that az-Zuhri said, "'Umar ibn al-Khattab wanted to write down the *sunan* and did the *Istikhara* prayer for a month and then decided in the morning. He said, 'I remembered that some people wrote a book and turned to it and left the Book of Allah.'"

Muhammad ibn Mus'ab al-Qurqasani reported from Abu Bakr ibn 'Abdullah ibn Abi Maryam from Rashid ibn Sa'd that 'Umar ibn al-Khattab was brought wealth and began to divide it between people. They crowded him and Sa'd ibn Abi Waqqas went to push the people until he reached it and 'Umar used the whip on him. He said, 'You advanced not fearing the power of Allah in the earth and I wanted to teach you that the power of Allah does not fear you."

'Abdullah ibn Ja'far ar-Raqqi reported from 'Ubaydullah ibn 'Amr from 'Abd al-Karim from 'Ikrima that a cupper used to clip 'Umar ibn al-Khattab's hair. 'Umar was a man who inspired awe. 'Umar cleared his throat and the cupper broke *wudu* and 'Umar paid him forty dirhams. The cupper was Sa'id ibn al-Haylam.

Isma'il ibn 'Abdullah ibn Abi Uways reported from his father from Yahya ibn Sa'id from Sa'id ibn al-Musayyab that 'Umar ibn al-Khattab said about his office, "Whoever is appointed to authority after me should know that people near and far will make for him. By Allah, I only fight people for myself."

Mutarraf ibn 'Abdullah reported from 'Abd al-'Aziz ibn Abi Hazim from Ma'mar ibn Muhammad from his father Muhammad ibn Zayd that 'Ali, 'Uthman, Talha, 'Abd ar-Rahman ibn 'Awf and Sa'd met. The boldest of them towards 'Umar was 'Abd ar-Rahman ibn 'Awf. They said, "'Abd ar-Rahman, could you speak for the people to the Amir al-Mu'minin: 'A man comes seeking need and you deny



him for a time speaking to you about some need until he goes back without having his need settled.” He visited him and said to him, “Amir al-Mu’minin, be gentle to people. Someone comes and you deny him for a time speaking to you about his need until he goes back without speaking to you.” He said, “Abd ar-Rahman, I ask you by Allah, did ‘Ali, ‘Uthman, Talha, az-Zubayr and Sa’d tell you to do that?” He replied, “O Allah, yes.” He said, “Abd ar-Rahman, by Allah, I was lenient to people until I feared Allah in my leniency. Then I was harsh to them until I feared Allah in my harshness. So where is the way out?” ‘Abd ar-Rahman got up in tears dragging his cloak and saying while gesturing with his hand, “Bother to the lot of them after you! Bother to the lot of them after you!”

Sa’id ibn Mansur reported from Sufyan from ‘Asim ibn Kulayb from his father that Ibn ‘Abbas said: “Whenever ‘Umar ibn al-Khattab prayed sat for the people and someone had a need, he looked into it. He also prayed prayers after which he did not sit. I went to the door and said, ‘Yarfa’!’ Yarfa’ came out to us and I asked, ‘Is the Amir al-Mu’minin ill?’ ‘No,’ he answered. While we were like that ‘Uthman came and Yarfa’ went in and then came out to us again and said, ‘Get up, Ibn ‘Affan. Get up. Ibn ‘Abbas.’ We went in to ‘Umar. In front of him were heaps of wealth and on every heap was a shoulder-blade. He said, ‘I looked and did not find in Madina with a larger tribe than you. Take this wealth and distribute it to the people. If there is something left over, return it.’ ‘Uthman knelt and then I knelt and said, ‘If there is a shortfall, will you return it to us?’ He said, ‘The behaviour of the one who is coarse.’ (Sufyan said, ‘He meant a stone of a mountain.’) Is this not with Allah since Muhammad ﷺ and his Companions used to eat dried meat strips?” I said, ‘Yes, if it had been opened to him, he would not have done what you did.’ He asked, ‘What would he have done?’ I answered, ‘He would have eaten and fed us.’ He said, ‘I saw him sobbing until his ribs showed.’ He said, ‘I wished that I would leave it with what is adequate: nothing for me or against me.’”

Yazid ibn Harun reported from Yahya ibn Sa’id that Sa’id ibn al-Musayyab said: “A camel from the property was injured (Yahya said from the booty) and ‘Umar slaughtered it and sent some of it to the wives of the Prophet ﷺ and then prepared what remained of it and invited the Muslims to it. Among them on that day were al-‘Abbas ibn

‘Abd al-Muttalib. Al-‘Abbas said, ‘Amir al-Mu’minin, if you did this for us every day, we could eat with you and talk.’ ‘Umar said ‘I will not repeat the like of it. My two companions have gone (meaning the Prophet ﷺ and Abu Bakr), and they acted and travelled a path. If I go on other than their path I would be following other than their path.’”

‘Abdullah ibn Muslim ibn Qa’nab al-Harithi reported from Malik ibn Anas from Zayd ibn Aslam from his father that ‘Umar ibn al-Khattab went out and sat on the minbar and people jumped at him until the people of al-‘Aliya heard it. They came down and he taught them so that there did not remain any aspect but that he taught them it. Then his family came and he said, ‘You heard what I forbade and if I learn that any of you have done anything which I have forbade but that I will double the punishment for him,’ or words to that effect.”

Muhammad ibn ‘Umar reported from Ma’mar from az-Zuhri from Salim ibn ‘Abdullah that his father said, “When ‘Umar wanted to forbid people anything he went to his family and said, ‘If I learn that any of you have done anything which I have forbade I will double the punishment for him.’”

Muhammad ibn ‘Umar reported from Abu Bakr ibn ‘Abdullah ibn Abi Sabra from Isma’il ibn Abi Hakim that ‘Urwa said, “When two litigants came to ‘Umar, he used to kneel and say, ‘O Allah, help me against them. Each of them wants some of my *deen*.’”

Isma’il ibn Yusuf al-Azraq, Muhammad ibn ‘Abdullah al-Ansari and Hawdha ibn Khalifa reported from Ibn ‘Awn from Muhammad ibn Sirin that ‘Umar ibn al-Khattab said, “There does not remain anything of the *Jahiliyya* in me except that I do not concern myself which people I marry and marry to.”

‘Arim ibn al-Fadl reported from al-Qasim ibn al-Fadl from Mu’awiya ibn Qurra that al-Hakam ibn Abi al-‘As ath-Thaqafi said: “I was sitting with ‘Umar ibn al-Khattab when a man came to him and greeted him. ‘Umar said to him, ‘Is there kinship between you and the people of Najran?’ The man said, ‘No.’ ‘Umar said, ‘Yes.’ The man said, ‘No.’ ‘Umar said, ‘Yes, by Allah. I adjure you by Allah that every Muslim man knows that there is kinship between this man and the people of Najran as is said.’ A man of the people said, ‘There is kinship between him and the people of Najran by this direction.’ ‘Umar said to him, ‘Ha! We follow tracks!’”



Ya'la ibn 'Ubaydullah reported from Sufyan from Abu Nahik that Ziyad ibn Hudayr said: "I saw that 'Umar fasted the most and most frequently used the siwak."

Ya'la ibn 'Ubayd reported from Mis'ar ibn Kidam from Habib ibn Abi Thabit from Yahya ibn Abi Ja'da that 'Umar ibn al-Khattab said, "Had it not been that I travel in the Cause of Allah, put my brow for Allah in the earth or sit with people who pluck good words as good fruit is plucked, I would wish that I had already met Allah."

Muhammad ibn 'Umar al-Aslami reported from 'Umar ibn Sulayman ibn Abi Hathma that his father said, "Ash-Shifa' bint 'Abdullah said, 'I saw boys walking at a medium pace and speaking slowly.' She asked, 'What is this?' They said, 'Religious practices.' She said, 'By Allah, when 'Umar spoke, he was heard; when he walked, he went quickly; and when he hit, he hurt. He is the one with the true practices.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Umm Bakr bint al-Miswar that his father al-Miswar ibn Makhrama said, "We used to stay close to 'Umar ibn al-Khattab to learn scrupulousness from him."

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Yahya ibn Sa'id that 'Umar ibn al-Khattab said, "I am not concerned with two people who litigate in my presence about which of them will be right."

'Affan ibn Muslim reported from Wuhayb ibn Khalid from Khalid ibn al-Hadhdha' from Abu Qilaba from Anas ibn Malik that the Prophet ﷺ said, "'Umar is the strongest of my community in Allah's command."

Ishaq ibn Yusuf al-Azraq reported from Muhammad ibn Qays al-Asadi from al-'Ala' ibn Abi 'A'isha that 'Umar ibn al-Khattab called for a barber and he shaved him with a razor. i.e. his body. People looked at him and he said, "People, this is not the *sunna*. But the depilatory is a blessing and I disliked it."

Hajjaj ibn Muhammad reported from Abu Hilal ar-Rasibi that Qatada said, "The caliphs did not use depilatory: Abu Bakr, 'Umar or 'Uthman."

'Abd al-Wahhab ibn 'Ata al-'Ijli reported from Sa'id ibn Abi 'Urwa that he heard 'Umar ibn 'Abd al-'Aziz say, "I saw the Prophet ﷺ in a dream and Abu Bakr was on his right and 'Umar on his left

and he said to me, "'Umar, you have been given some authority over people, so follow the course of these two men.'"

Yazid ibn Harun reported from 'Abdullah ibn 'Abdullah ibn Abu Uways al-Madini from az-Zuhri that Salim said, "'Umar ibn al-Khattab and 'Abdullah ibn 'Umar did not have piety recognized in this until they spoke or acted." He said, "I said, 'Abu Bakr, what do you mean by that?' He answered, 'They were not soft nor did they feign weakness.'"

Ma'n ibn 'Isa and 'Abdullah ibn Maslama ibn Qa'nab reported from Malik ibn Anas from Qatan ibn Wahb ibn 'Uwaymir ibn al-Ajda', and Ma'n said, "'Umar ibn al-Khattab used to walk on part of the road to Makka." 'Abdullah ibn Maslama reported from Qatan ibn Wahb from his uncle that he was with 'Umar ibn al-Khattab on a journey and when he was close to ar-Rawha'." Ma'n and 'Abdullah ibn Maslama said in their account that he heard the voice of a shepherd on a mountain and he turned to it and when he was close to him, he shouted, "Shepherd!" The herdsman answered him: "Shepherd of them!" 'Umar said, "I passed by a place which was greener than where you are. Every shepherd is responsible for his flock." Then he turned back.

'Abd al-Hamid ibn 'Abd ar-Rahman al-Himmani reported from an-Nu'man ibn Thabit from Musa ibn Talha that Ibn al-Hawtikiyya said, "'Umar was asked about something and said, 'Were it not that I disliked increasing or adding to a *hadith*, I would have related it to you.'"

Ma'n ibn 'Isa and Rawh ibn 'Ubada reported from Malik ibn Anas from Ishaq ibn 'Abdullah ibn Abi Talha that Anas ibn Malik said, "I heard 'Umar ibn al-Khattab one day and I went out with him until he entered a garden and I heard him say, while there was a wall between me and him and he was inside the garden: "'Umar ibn al-Khattab, the Amir al-Mu'minin is excellent, by Allah, the Banu al-Khattab will fear Allah or He will punish you.'"

Isma'il ibn 'Abdullah ibn Abi Uways reported from his father from Yahya ibn Sa'id from Sa'id ibn al-Musayyab that 'Umar ibn al-Khattab used to say, "People will continue to go straight as long as their imams and guides go straight."

'Abdullah ibn Idris reported from Hisham ibn Hassan that al-Hasan said that 'Umar ibn al-Khattab said, "The flock is entrusted to the imam to Allah. When the imam lets them graze, they graze."



Isma'il ibn 'Abdullah ibn Abi Uways reported from his father from 'Asim ibn Muhammad ibn Zayd ibn Aslam from Aslam my father that 'Abdullah ibn 'Umar said, "Aslam, report to me about 'Umar." He said, "I told him some of his business and 'Abdullah said, 'I did not see anyone at all after the Messenger of Allah ﷺ from the time he died who was more serious and generous until he died than 'Umar.'"

Al-Fadl ibn Dukayn reported from Mindal ibn 'Ali that 'Asim said that he heard Abu 'Uthman an-Nahdi say, "By the One would could have made the shaft speak if He wished, if 'Umar ibn al-Khattab had been a balance, it would not deviate by a hair."

Ahmad ibn Muhammad ibn al-Walid al-Azraqi al-Makki reported from Abu 'Umayr al-Harith ibn 'Umayr from a man that 'Umar ibn al-Khattab ascended the minbar and people gathered. He praised Allah and then said, 'O people, I see myself not having anything that people measure except that I have maternal aunts from the Banu Makhzum. I used to make water sweet for them and they would give me handfuls of raisins.' Then he descended from the minbar and he was asked, 'What do you mean by this, Amir al-Mu'minin?' He said, 'I felt something in myself and I wanted let it go.'"

'Ali ibn 'Abdullah ibn Ja'far that Sufyan ibn 'Uyayna said, "'Umar ibn al-Khattab said, 'The person I love the most is the one who mentions my faults to me.'"

'Arim ibn al-Fadl reported from Hammad ibn Salama from Humayd from Anas ibn Malik that al-Hurmuzan saw 'Umar ibn al-Khattab lying down in the mosque of the Messenger of Allah ﷺ and said, "This, by Allah, is the good king!"

Khalid ibn Mukhallad al-Bajali reported from 'Abdullah ibn 'Umar from Zayd ibn Aslam that his father said, "I saw 'Umar ibn al-Khattab take the ear of the horse and put his other hand on the other ear and then leap onto the back of the horse."

Yazid ibn Harun reported from 'Abd al-Malik ibn Abi Sulayman that 'Ata' said, "'Umar ibn al-Khattab commanded his governors to come to him at the 'Id. When they gathered he said, 'People! I did not send governors over you to beat your flesh nor take your property, I sent them to come between you and to divide your booty between you. Whoever has experienced other than that should stand up.' No one stood up except one man. He said, 'Amir al-Mu'minin, your governor

beat me a hundred lashes.' 'Why did he beat you?' he asked. 'Stand and take retaliation from him.' 'Amr ibn al-'As stood and said, 'Amir al-Mu'minin, if you do this, it will be frequent for you and will become a *sunna* for those after you.' He said, "Will I not take retaliation when I saw the Messenger of Allah take retaliation from himself?" He said, 'Leave us and we will satisfy him.' He said 'Then satisfy him.' He ransomed him with two hundred dinars: two dinars a lash."

Yazid ibn Harun transmitted from al-Jariri from Abu Nadra that Abu Sa'id, the client of Abu Usayd, said, "'Umar ibn al-Khattab patrolled the mosque at night after 'Isha'. He did not see anyone in it whom did not expel except for a man standing in prayer. He passed by some of the Companions of the Prophet ﷺ including Ubayy ibn Ka'b and asked, 'Who are these?' Ubayy said, 'Some of your family, Amir al-Mu'minin.' He asked, 'What has kept you behind after the prayer?' He said, 'We sat to remember Allah.' He sat with them and said to the closest of them to him: 'Go on.' He called on them to recite man by man until he reached me and I was beside him. He said, 'Go on.' I was faltered and began to tremble and shuddered until he felt the touch of that in me.' He said, 'You should say, "O Allah, forgive us. O Allah, have mercy on us.'" Then 'Umar spoke and he provoked the most tears and weeping among the people. Then he said, 'Now, split up.'"

Yazid ibn Harun reported from Faraj ibn Fadala from Muhammad ibn al-Walid az-Zubaydi that az-Zuhri said, "'Umar ibn al-Khattab used to sit cross-legged and would lie on his back and cross one foot over the other."

Yazid ibn Harun reported from Faraj ibn Fadala from Muhammad ibn al-Walid from az-Zuhri that 'Umar ibn al-Khattab said, "When one of you have been sitting for a long time in the mosque, he should lie on his side. It is better not to tire his companions."

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub and Hisham from Muhammad ibn Sirin that 'Umar was killed when he had not yet collected the Qur'an.

Muhammad ibn 'Umar reported from 'A'idh ibn Yahya from Abu al-Huwayrith from Jubayr ibn al-Huwayrith ibn Nuqayd that 'Umar ibn al-Khattab consulted the Muslims about forming the registers (*diwans*). 'Ali ibn Abi Talib said to him, "Distribute every year the wealth which comes to you and do not keep anything back."



'Uthman ibn 'Affan said, "I think that a lot of wealth will be expanded to the people and they will not count it so it will not be known from whom it was taken and from whose it was not taken. I fear that the matter will spread." Al-Walid ibn Hisham ibn al-Mughira said to him, "Amir al-Mu'minin, I went to Syria and saw their kings made registers and armies, so make a register (*diwan*) and armies." He accepted his suggestion and summoned 'Aqil ibn Abi Talib, Makrama ibn Nawfal and Jubayr ibn Mut'im who were the genealogists of Quraysh. He said, "Write down the people according to their homes." They began with the Banu Hashim and then Abu Bakr and his people, then 'Umar and his people, according to the caliphate. When 'Umar looked at it, he said, "By Allah, I wanted this, but begin with the relatives of the Prophet ﷺ in order of closeness until you put 'Umar where Allah put 'Umar."

Muhammad ibn 'Umar reported from Usama ibn Zayd ibn Aslam from his father that his grandfather said, "I saw 'Umar ibn al-Khattab when the book was presented to him. The Banu Taym were put after the Banu Hashim and the Banu 'Adi after the Banu Taym. I heard him say, 'Put 'Umar where Allah put 'Umar. Begin with the closest relatives to the Prophet ﷺ in order.' So the Banu 'Adi went to 'Umar and said, 'You are the caliph of the Messenger of Allah ﷺ (or the caliph of Abu Bakr and Abu Bakr was the caliph of the Messenger of Allah ﷺ). You should put yourself where those people put you.' He said, 'Bravo! Bravo, Banu 'Adi! You want to eat on my back so that I leave my good deeds for you! No, by Allah, not until the call reaches you, even if I the inventory is closed on you (i.e. if I write you among the last of people). My two companions traveled a path and if I differ from them, I will differ. By Allah, we have not got any excellence in this world nor do we hope for the Next World for the reward of Allah according to what we did except by Muhammad ﷺ. He and his people are the noblest of the Arabs and then it is according to the closeness of their relation. The Arabs are noble by the Messenger of Allah ﷺ. Some of us are connected to many ancestors and there is nothing between us and him in lineage. Then we do not part until Adam except for a few ancestors in that. By Allah, if the non-Arabs come with actions and we come without actions, they are more entitled to Muhammad than us on the Day of Rising. A man should not look at

kinship but should act for what is with Allah. If his actions falls short, his lineage will not speed him."

Muhammad ibn 'Umar reported from Usama ibn Zayd ibn Aslam from Yahya ibn 'Abdullah ibn Malik from his father from his grandfather, Muhammad ibn 'Umar from Sulayman ibn Dawud ibn al-Husayn from his father from 'Ikrima from Ibn 'Abbas, Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from 'Uthman ibn Muhammad al-Akhnasi, and Muhammad ibn 'Umar from Musa ibn Muhammad ibn Ibrahim from his father, (and some reported what others did) that when 'Umar ibn al-Khattab agreed to compile the *diwans* in Muharram 20 AH, he began with the Banu Hashim and then the next closest relatives to the Messenger of Allah ﷺ and then the next closest. When people were equal in kinship to the Messenger of Allah ﷺ, he put ahead the people who became Muslim early on until he reached the Ansar. They asked, "With whom do we begin?" He said, "Begin with the clan of Mu'adh al-Ashhali, then the closest to Sa'd ibn Mu'adh in order." 'Umar thought about making an equal distribution between the people. 'Umar was asked about that. He said: "I will not make those who fought the Messenger of Allah ﷺ like those who fought with him." So he began with those who were present at Badr of the Muhajirun and the Ansar. He allotted each of them 5000 dirhams a year, their allies and clients being the same as them. He allotted each who had Islam like that of the people of Badr among the emigrant to Abyssinia and those who were present at Uhud 4000 dirhams a year. He allotted the sons of the people of Badr 2000 each, except for Hasan and Husayn. He connected them to the share of their father due to kinship with the Messenger of Allah ﷺ. He allotted each of them 15,000 dirhams. He allotted al-'Abbas ibn 'Abd al-Muttalib 5000 dirhams because of his kinship with the Messenger of Allah ﷺ.

Some of them related that he allotted him 7000 dirhams. The rest say that he did not prefer any of the people of Badr except for the wives of the Prophet ﷺ. He allotted each wife 12,000 dirhams: Juwayriya bint al-Harith and Safiyya bint Huyayy among them. This is agreed upon. He allotted those who emigrated before the Conquest 3000 per man, and 2000 per man for those who became Muslim at the Conquest. He allotted the young lads of the Muhajirun and Ansar the same as those who became Muslim at the Conquest. He allotted



'Umar ibn Salama 4000 dirhams. Muhammad ibn 'Abdullah ibn Jahsh asked, 'Why did 'Umar prefer others to us when our fathers emigrated and were martyred?' 'Umar said, "I preferred him by his position in respect of the Prophet ﷺ. Let the one who seeks to blame a mother like Umm Salama come and I will blame him." He allotted Usama ibn Zayd 4000 dirhams. 'Abdullah ibn 'Umar said, "You allotted me 3000 and you allotted Usama 4000. I was present at what Usama was not present." 'Umar said, "I gave him more because the Messenger of Allah ﷺ loved him more than you and the Messenger of Allah ﷺ loved his father more than your father."

Then he allotted the people according to their positions and recitation of the Qur'an and *jihad*. Then the rest of the people comprised one category. He added to them those Muslims who came to them in Madina in giving twenty-five dinars to each man. He allotted to those who were freed with them. To the people of Yemen, Qays in Iraq and Syria he allotted to each man 2000 down to 1000 to 900 to 500 to 300. He did not give any of them less than 300. He said, "If there is a lot of wealth, I will allot each of them 4000 dirhams: 1000 for the journey, 1000 for the weapons, 1000 for the family left behind and 1000 for his horse and mule." He allotted to the women of the Muhajirun: he allotted Safiyya bint 'Abd al-Muttalib 6000 dirhams, Asma' bint 'Umays 1000, Umm Kulthum ibn 'Uqba 1000 and the mother of 'Abdullah ibn Mas'ud 1000. It is related that he allotted the women Muhajirun 3000 each. 'Umar commanded that the dependents of the people of al-'Awali be written down. He used to send food to them. Then 'Uthman gave them more food and clothing. 'Umar used to give a woman after childbirth one hundred dirhams and when the child flourished, he sent them two hundred dirhams, and when he became adult, he sent more. When he was brought a foundling, he allotted him 100 dirhams and allotted him provision for his guardian every month to care for him. He moved his residence from year to year. He told people to be good to them and undertake their suckling and provision from the treasury.

Muhammad ibn 'Umar reported from Hizam ibn Hisham al-Ka'bi that his father said, "I saw 'Umar ibn al-Khattab carry the *diwan* of Khuza'a until he stopped at Qudayd. It was brought to him at Qudayd and no woman, virgin or non-virgin, was absent from him.

He gave it to them in their hands and then went and stopped at 'Usfan and did the like of that until he died.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra that Muhammad ibn Zayd said, "The *diwan* of Himyar was on its own in the time of 'Umar."

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar al-'Umari from Jahm ibn Abi Jahm that Khalid ibn 'Urfuta al-'Udhri came to 'Umar and he asked about those behind him. He said, "Amir al-Mu'minin, I left behind me those who asked Allah to increase your life among them. No one attended al-Qadisiyya except that his stipend is two thousand or fifteen hundred, and there was no child born that that he gets one hundred and two *jaribs* every month, male or female. When a boy comes of age, he gets five or six hundred. When this is given to people of a house among them, some eat the food and some do not. What do you think of it? It is spent on what is appropriate and what is not appropriate." 'Umar said, "Allah is the One who is asked for help. It is their due which is given and I am ready to convey it to them from them by taking it, so do not praise me for it. If it had been the property of al-Khattab, you would not have been given it, but I know that there is excellence in it and I must not keep it from them. If only the stipend of one of those had been used to purchase sheep which are put in their Sawad and then the second stipend used to purchase cattle and put them in it! Woe to you, Khalid ibn 'Urfuta. I fear for you that governors will come after me who do not prepare the stipend in their time as money. If any of them remain or any of his children remain, they will have something which they believe on which they can rely. My advice to you while you are sitting with me is the same as my advice to the one who is at the furthest frontier of the Muslims. That is for what Allah has imposed me of their business. The Messenger of Allah ﷺ said, 'Whoever dies cheating his flock will not experience the scent of the Garden.'"

Muhammad ibn 'Umar reported from Muhammad ibn 'Amr as-Sumay' from al-Hasan: "'Umar wrote to Hudhayfa to give people their stipends and provision. He wrote back to him, 'We have done it, but much still remains.' 'Umar wrote telling him to give them what Allah has given of booty. It is for 'Umar or the family of 'Umar, divide it among them."



Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far az-Zuhri and 'Abd al-Malik ibn Sulayman from Isma'il ibn Muhammad ibn Sa'd that as-Sa'ib ibn Yazid said, "I heard 'Umar ibn al-Khattab say, 'By the One, and there is no god but Him' three times. 'There is no one but that he has a right in this wealth which I give or deny and no one is more entitled to it than anyone else except an owned slave. I am like one of them in respect of it, but we have our stages from the Book of Allah and our division from the Messenger of Allah ﷺ. So one person endures affliction for Islam. Another man had precedence in becoming Muslim. Another man has his wealth in Islam. One man has his need. By Allah, if I continue, the shepherd in the mountains of San'a' will receive his share of this wealth where he is.'" Isma'il ibn Muhammad said, "I mentioned that to my father and he recognized the words."

Muhammad ibn 'Umar reported from Usama ibn Zayd al-Laythi from Muhammad ibn al-Munkadir that Malik ibn Aws ibn al-Hadathan said that he heard 'Umar ibn al-Khattab say, "There is no Muslim on the earth who does not own his neck (as a freeman) except that he has a right to this booty which I give him or deny him. If I live, I will give the shepherd in Yemen his right before his face is red (i.e. by seeking him)."

Yazid ibn Harun reported from Muhammad ibn 'Amr from Abu Salama from Abu Hurayra came to 'Umar from Bahrayn. Abu Hurayra said, "I met him in the 'Isha' prayer and greeted him. He asked me about the people and said, 'What are you saying?' I said, 'I have brought 500,000 dirhams.' He repeated, 'What are you saying?' I said, '100,000, 100,000, 100,000, 100,000, 100,000.' He said, 'You are dozing off. Go back to your family and go to sleep. Come to me in the morning.'" Abu Hurayra said, "I went to him and he asked, 'What did you bring?' I answered, '500,000 dirhams.' 'Umar said, 'Is it good?' I answered, 'Yes. I only know that.' He said to the people, 'Much wealth has come to you. If you wish, you have a certain number, or if you wish, we will measure it for you.' A man said to him, 'Amir al-Mu'minin, I saw that the non-Arabs had a *diwan* on the basis of which people were given stipends.' So he formed a *diwan* and allotted the first Muhajirun five thousand each and the Ansar four thousand each and the wives of the Prophet ﷺ twelve thousand."

Muhammad ibn 'Umar reported from Yazid ibn Khusayfa from 'Abdullah ibn Rafi' that Baraza bint Rafi' said, "When the stipend came, 'Umar sent to Zaynab bint Jahsh what was hers. When it came to her, she said, 'May Allah forgive 'Umar! Is not another of my sisters better able to divide this than me?' They said, 'This is all for you.' She said, 'Glory be to Allah! She concealed herself from him with a cloth and said, 'Pour it out and put a cloth over it.' Then she said to me, 'Put your hand in and take a handful and give it to the Banu so-and-so and the Banu so-and-so for relatives and their orphans.' She divided it until there remained a small amount under the cloth. Baraza bint Rafi' said to her: 'May Allah forgive you, Umm al-Mu'mimin. By Allah, we have a right in this.' She said, 'You have what is under the cloth.' We removed the cloth and found 85 dirhams. Then she raised her hands to heaven and said, 'O Allah, do not let the stipend of 'Umar reach me this year!' She died."

Yazid ibn Harun reported from Abu 'Aqil Yahya ibn al-Mutawakkil from 'Abdullah ibn Nafi' from his father that Ibn 'Umar said, "I came in a group of merchants and they stopped at their prayer place. 'Umar said to 'Abd ar-Rahman ibn 'Awf, 'Can you guard them in the night against theft?' They spent the night with guarding them and praying what Allah had written for them. 'Umar heard the crying of a child and turned towards her and said to the mother, 'Fear Allah and be good to your child.' Then he returned to his place. At the end of the night, he heard it crying again and went to the mother and said, 'Bother you! I think you are a bad mother! Why do I see that your child has not settled since nightfall?' She answered, 'Slave of Allah. You have been annoying me since nightfall. I am trying to wean him and he refuses.' He asked, 'Why?' She replied, 'Because 'Umar does not allot except to weaned children.' He asked, 'How old is he?' She said, 'So many months.' He said, 'Woe to you! Do not hasten him.' He prayed *Fajr* and people could not make out his recitation due to his weeping. When he said the *taslim*, he said, 'Evil is 'Umar! How many Muslim children has he killed!' Then he commanded: 'Do not hasten your children to wean. We will allot every child in Islam: He wrote that to all areas: 'we allot to every child born in Islam.'"

Qabisa ibn 'Uqba reported from Sufyan from Ja'far ibn Muhammad that his father said, "'Umar consulted them about who to begin with the stipend. They said, 'Begin with yourself.' He said,



"Begin with closest relatives of the Messenger of Allah ﷺ before his people.

Abdullah ibn Numayr reported from Hisham ibn Sa'd from Zayd ibn Aslam that his father said that he heard 'Umar ibn al-Khattab say, "By Allah, if I live until the next year, I will join the last of the people to the first and make them like one man."

Ma'n ibn 'Isa reported from Malik ibn Anas from Zayd ibn Aslam that his father heard 'Umar ibn al-Khattab say, "If I live until next year, I will join the lowest of the people to the highest."

'Ubaydullah ibn Musa reported from Isra'il from Abu Ishaq from Haritha ibn Mudarrib that 'Umar said, "If I live until there is a lot of wealth, I will make the stipend of the Muslim man 3000: 1000 for his horses and arms, 1000 for his maintenance and 1000 as maintenance for his family.

'Arim ibn al-Fadl reported from Hammad ibn Zayd that 'Amr said, "'Umar ibn al-Khattab once divided ten each between the people of Makka and he gave it to a man and was told, 'Amir al-Mu'minin, he is a slave.' He said, 'Return him, return him' Then he said, 'Leave him.'"

Ya'la ibn 'Ubayd reported from Harun al-Barbari from 'Abdullah ibn 'Ubayd ibn 'Umar that 'Umar said, "I hope to measure this wealth by the *sa'*."

Ma'n ibn 'Isa reported from Malik ibn Anas from Yahya ibn Sa'id that 'Umar ibn al-Khattab used to provide forty thousand camels in a single year. He had a man to Syria ride on a camel and two men to Iraq on a camel. A man of the people of Iraq came and said, 'Give me and Suhaym a mount.'" 'Umar said, "I ask you by Allah, is Suhaym a skin?" "Yes," he said."

'Abdullah ibn Numayr reported from Hisham from 'Urwa from his father that 'A'isha said, "'Umar ibn al-Khattab used to send us our shares, even from the heads and hooves."

Ya'la ibn 'Ubayd reported from Harun al-Barbari from 'Abdullah ibn 'Ubayd ibn 'Umayr that 'Umar ibn al-Khattab said, "I will give them more from the extra wealth to count it for them. My helpers will measure it for them. My helpers will scoop it without reckoning."

Sulayman ibn Harb reported from Abu Hilal that al-Hasan said, "'Umar ibn al-Khattab wrote to Abu Musa, 'I know a day of the year in which there will not remain a single dirham in the treasury so that

it is swept so that Allah knows that I have given it to every one with a right his right.'" Al-Hasan said, "He took the best of it and left the impure until Allah joined him to his two companions."

'Amr ibn 'Asim al-Kilabi reported from Sulayman ibn al-Mughira from Humayd ibn Hilal that Zuhayr ibn Hayyan, who used to study with Ibn 'Abbas and listen to him, said, that Ibn 'Abbas said, "'Umar ibn al-Khattab called me. I went to him and in front him were some ox skins on which was gold were spread in heaps. (Zuhayr said, 'Do you know what heaps are?' 'No,' I answered. He said, 'Nuggets.') He said, 'Come and divide this between your people. Allah knows best where this was hidden from His Prophet ﷺ and from Abu Bakr. I give it for good or I give it for evil. I busy myself with it and divide it and separate it.' I heard weeping and it was the sound of 'Umar weeping and saying, 'No, by the One Who has my soul in His hand, He did not hold this back from His Prophet ﷺ and Abu Bakr desiring evil for them and give it to 'Umar desiring good for him.'"

Yazid ibn Harun reported from Hammad ibn Zayd from Hisham ibn Hassan from Muhammad ibn Sirin that a son-in-law of 'Umar ibn al-Khattab came to 'Umar and suggested that he give to him from the treasury and 'Umar chided him. He said, "You wanted that Allah give a false ownership." After that, he gave him some of his own money: 10,000 dirhams.

Khalid ibn Mukhallad reported from 'Abdullah ibn 'Umar from Sa'id ibn Zayd that Salim Abu 'Abdullah said: 'Umar ibn al-Khattab allotted to people so that he did not leave any of the people without allotting to him until some remained with no tribes or clients and he allotted to them between two hundred and fifty and three hundred.

Ahmad ibn 'Abdullah ibn Yunus reported from 'Abdullah ibn al-Mubarak from Yunus from az-Zuhri from Sa'id ibn al-Musayyab that 'Umar ibn al-Khattab allotted to the people of Badr among the Muhajirun of Quraysh, the Arabs and the clients five thousand and to the Ansar and their clients four thousand.

Al-Hasan ibn Musa reported from Zuhayr from Abu Ishaq from Mus'ab ibn Sa'd that 'Umar was the first to allot stipends. He allotted the people of Badr and the Muhajirun and Ansar six thousand each. He allotted to the wives of the Prophet ﷺ and preferred 'A'isha to them. He allotted her twelve thousand and the rest ten thousand except for Juwariya and Safiyya whom he allotted six thousand. He



allotted to the first Muhajirun women: Asma' bint 'Umayy, Asma' bint Abi Bakr, and Umm 'Abd, the mother of 'Abdullah ibn Mas'ud, one thousand each.

Al-Hasan ibn Musa reported from Zuhayr from Abu Ishaq that it is related from Haritha ibn Mudarrib that 'Umar said, "If I live, I will make the stipend of the Muslims three thousand."

Qabisa ibn 'Uqba reported from Sufyan from al-Aswad ibn Qays from a shaykh of theirs that 'Umar ibn al-Khattab said, "If I live, I will make the stipend of the lowest of the people two thousand."

Qabisa ibn 'Uqba reported from Harun al-Barbari from 'Abdullah ibn 'Ubayd ibn 'Umar that 'Umar ibn al-Khattab said, "By Allah, I will increase people as wealth increases so that I will count for them. If my helpers are many I will scoop for them without reckoning. It is their own wealth which they take."

Ishaq ibn Mansur reported from Zuhayr from Abu Ishaq from Haritha ibn Mudarrib that 'Umar commanded a bag of food and kneaded it and then made bread and then *tharid* broth. Then he summoned three men to him and they ate from it. Then he did the like of that in the evening. He said, "It is enough for a man to have two *jaribs* a month. Provide people with two *jaribs* a month." A man, woman and slave got two bags each every month.

Muhammad ibn 'Umar reported from 'Asim ibn 'Abdullah ibn As'ad al-Juhani from 'Imran ibn Suwayd from Ibn al-Musayyab that 'Umar said, "If I hear about any governor of mine who wrongs someone and then do not change it, then I have wronged him."

Muhammad ibn 'Umar reported from 'Asim ibn 'Umar from Muhammad ibn 'Amr from Yahya ibn 'Abd ar-Rahman ibn Hatib from his father that 'Umar said, "If a camel dies from lack of care on the bank of the Euphrates, I fear that Allah will question me about it."

Muhammad ibn 'Umar reported from 'Ikrima ibn 'Abdullah ibn Farrukh from Abu Wajza that his father said, "'Umar ibn al-Khattab made a *hima* of an-Naqi' for the horses of the Muslims and a *hima* at Rabadha and ash-Sharaf for the *zakat* camels. He devoted thirty thousand camels in the Way of Allah every year."

Muhammad ibn 'Umar reported from Yazid ibn Firas that Yazid ibn Sharik al-Fazari said: "I hobbled thirty thousand camels and third hundred horses for 'Umar ibn al-Khattab every year in the Way of Allah. The horses grazed at an-Naqi'."

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah az-Zuhri from az-Zuhri that as-Sa'ib ibn Yazid said, "I saw horses with 'Umar ibn al-Khattab which had marked on their rumps: 'Held in the Way of Allah.'"

Muhammad ibn 'Umar reported from 'Ikrima ibn 'Abdullah ibn Farrukh that as-Sa'ib ibn Yazid said, "One year I saw 'Umar ibn al-Khattab mending the gear on which camels were ridden in the Way of Allah: pack saddles and saddle frames. When he mounted a man on a camel, he put that with it."

Muhammad ibn 'Umar reported from Kathir ibn 'Abdullah al-Muzani from his father from his grandfather that the people of the road asked the permission of 'Umar ibn al-Khattab to build between Makka and Madina and he gave them permission. He said, "The traveller is more entitled to water and shade."

Muhammad ibn 'Umar reported from Ibn Abi Sabra from Kharija ibn 'Abdullah ibn Ka'b from his father that 'Umar ibn al-Khattab alternated between fighters and forbade that dependents be taken to the frontiers.

Muhammad ibn 'Umar reported from Qays ibn ar-Rabi' from 'Ata' ibn as-Sa'ib from Zadan from Salman that 'Umar asked him, "Are we a kingdom or a caliphate?" Salman replied to him, "If you collect from the land of the Muslims a dirham or more or less and then spend it wrongfully, you are a king and not a caliph." 'Umar wept.

Muhammad ibn 'Umar reported from 'Abdullah ibn al-Harith from his father from Sufyan ibn Abi al-'Awja' that 'Umar ibn al-Khattab said, "By Allah, I do not know whether I am a caliph or a king. If I am a king, this is something terrible." Someone said, "Amir al-Mu'minin, there a difference between them." "What is it?" he asked. He said, "A caliph only takes a right and only puts it where it is due. You, by the praise of Allah, are like that. A king wrongs people and takes from this one and gives to that one." 'Umar was silent.

Muhammad ibn 'Umar reported from Isma'il ibn Ibrahim ibn 'Uqba from Muhammad ibn 'Uqba from Salim from Ibn 'Umar that 'Umar commanded his governors and wrote down their property, including Sa'd ibn Abi Waqqas. 'Umar took half of their property and gave them half.



Muhammad ibn 'Umar reported from Sufyan ibn 'Uyayna from Mutarrif from ash-Sha'bi that when 'Umar appointed a governor, he wrote down his property.

Muhammad ibn 'Umar reported from 'Uthman ibn 'Abdullah ibn Ziyad, the client of Mus'ab ibn az-Zubayr, from Ayyub ibn Abi Umama ibn Sahl ibn Hunayf that his father said, "'Umar remained for a time not consuming any of the wealth until he had extreme need for that. He sent to the Companions of the Messenger of Allah ﷺ to consult them. He said, 'I have occupied myself with this business. What is proper for me?' 'Uthman ibn 'Affan said, 'Eat and feed.' Sa'id ibn Zayd ibn 'Amr ibn Nufayl said that. He asked 'Ali, 'What do you say about that?' He said, 'Lunch and supper.' So 'Umar took that."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from 'Abd al-Wahid ibn Abi 'Awn from Muhammad ibn al-Munkadir from Sa'id ibn al-Musayyab that 'Umar consulted the companions of the Prophet ﷺ and said, "By Allah, I will encircle you with the collar of the dove. What is proper for me of this wealth?" 'Ali said, "Lunch and supper." He said, "You have spoken the truth."

Muhammad ibn 'Umar reported from 'Abdullah ibn Nafi' from his father that Ibn 'Umar said, "'Umar used to feed himself and his family and have a robe in the summer and sometimes his waist-wrapper was tattered so that he patched it and did not change it until the time came. There was no year in which there was a lot of wealth but that his clothing in it was worse the previous year. Hafsa spoke to him about that and he said, 'I am clothed from the wealth of the Muslims and this will satisfy me.'"

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said: "'Umar ibn al-Khattab used to take as expenses every day two dirhams for him and his family. He spent 180 dirhams on his hajj."

Muhammad ibn 'Umar reported from 'Umar ibn Salih from Salih, the client of at-Tawma, that Ibn az-Zubayr said, "'Umar spent 180 dirhams and said, 'We have been extravagant with this money.'"

Muhammad ibn 'Umar reported from 'Ali ibn Muhammad from his father from Ibn 'Umar that 'Umar spent sixteen dinars on his hajj. He said, "'Abdullah ibn 'Umar, we have been extravagant with this money." He said, "This is like the first about spending twelve dirhams for a dinar."

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri from 'Urwa that 'A'isha said "When 'Umar was appointed, he and his family ate from the wealth and did business with his own wealth."

Muhammad ibn 'Umar reported from 'Abdullah ibn Sulayman from 'Abdullah ibn Waqid that Ibn 'Umar said, "Abu Musa al-Ash'ari gave 'Umar's wife, 'Atika bint Zayd ibn 'Amr ibn Nawfal, a carpet which I saw was a cubit by a span. 'Umar visited her and saw it. He asked, 'Where did you get this from?' She answered, 'Abu Musa al-Ash'ari gave it to me.' 'Umar took it and hit her on the head with it until her head shook. He said, 'Bring me Abu Musa al-Ash'ari and tire him!' He was brought and troubled and said, 'Do not be hasty, Amir al-Mu'minin.' 'Umar said, 'What made you give something to my wives?' Then 'Umar took it and hit his head with it and said, 'Take it! We have no need of it!'"

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar and 'Abdullah ibn Zayd from Zayd ibn Aslam that his father said, "'Umar said to me, 'Aslam, stay at the door. Do not accept anything from anyone.' One day he saw me wearing a new garment. He asked, 'Where did you get this?' I said, 'Ubaydullah ibn 'Umar gave it to me.' He said, 'As for 'Ubaydullah ibn 'Umar, take it from him. But do not take anything from anyone else.'"

Aslam said, "Az-Zubayr came while I was at the door and asked to enter. I said, 'The Amir al-Mu'minin is busy at the moment.' He raised his hand and hit me a blow below my ear which made me yelp.' I went in to 'Umar and he asked, 'What is wrong?' I said, 'Az-Zubayr hit me.' I told him the story. 'Umar began to say, 'By Allah, I will see az-Zubayr!' He said, 'Admit him.' So I admitted him to 'Umar. 'Umar asked, 'Why did you hit this boy!' Az-Zubayr said, 'He claimed that he would stop us from entering to see you.' 'Umar said, 'Did he turn you away from my door?' 'No,' he answered. 'Umar said, 'He told you to wait a bit because the Amir al-Mu'minin is busy. Did you not excuse me? By Allah, wild beasts make a beast bleed and eat it.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar from Zayd ibn Aslam that his father said, "Bilal came to ask permission to see 'Umar and I said, 'He is asleep.' He asked, 'Aslam, how do you find 'Umar?' I answered, 'The best of people, although when he gets



angry, it is terrible.' Bilal said, 'If I am with him when he gets angry, I recite the Qur'an to him until his anger goes.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Awn ibn Malik ad-Dar from his father that his grandfather said, "'Umar yelled at me one day and raised his whip over me. I said, 'I remind you by Allah.' He threw it away and said, 'You have reminded me of something terrible.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn Nafi' from his father that Ibn 'Umar said, "I did not see 'Umar angry at all when Allah was mentioned with him, or he was alarmed, or a man recited an *ayat* of the Qur'an in his presence but that he stopped what he wanted to do."

Muhammad ibn 'Umar reported from Hizam ibn Hisham that his father said, "When people came from hajj in 18 AH, great hardship afflicted people. The land suffered a drought and livestock died and the people were hungry until they people were seen preparing dry rope, digging up the holes of jerboas and rats to get them."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from 'Abd al-Majid ibn Suhayl ibn 'Awf ibn al-Harith that his father said, "That year was called the Year of Ashes because all the earth became black and resembled ashes. That lasted nine months."

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar from Nafi' from Ibn 'Umar that 'Umar ibn al-Khattab wrote to 'Amr ibn al-'As in the Year of the Ashes: "In the Name of Allah, the All-Merciful, Most Merciful, from the slave of Allah, 'Umar, the Amir al-Mu'minin, to the rebel son of the rebel (al-'As). Peace be upon you. Will I see myself perishing along with those before me while you and those before you live? Succour! Succour! Succour!" 'Amr ibn al-'As wrote back to him: "In the Name of Allah, the All-Merciful, Most Merciful. To the slave of Allah. There is no god but Him! Succour has come to you. It will not be long. I will send caravans to you, the first of which will be with you and while the last is with me.' When the first of the food arrived, 'Umar ibn al-Khattab said to az-Zubayr ibn al-'Awwam, 'Meet the caravan and direct it to the people of the desert and divide it between them. By Allah, perhaps you will not get anything better than it after being a Companion of the Messenger of Allah ﷺ.' Az-Zubayr refused and made excuses. One of the Companions of the Prophet ﷺ came and 'Umar said, 'But

this one will not refuse.' 'Umar spoke to him and he did it and went out. 'Umar told him, 'Direct any food you find to the people of the desert. As for cloths, make them into blankets they can wear. Slaughter camels for them whose meat they can eat and whose fat they can carry. Do not wait for them to say, "We are awaiting life by it." Take the flour, prepare it and keep watch until the command of Allah brings them relief.' 'Umar prepared food and a caller called, 'Whoever wants to come to eat should do so. Whoever wants to take what is enough for him and his family should do so.'"

Muhammad ibn 'Umar reported from Ishaq ibn Yahya that Musa ibn Talha said, "'Umar wrote to 'Amr ibn al-'As that he should send food on camels and by sea, 'Amr sent it by camels and I met the camels at the mouth of Syria and sent them right and left to be slaughtered. They gave them flour to eat and clothes to wear and he sent a man to the coast for the food which 'Amr had sent by sea from Egypt and it was carried to feed the people of Tihama."

Muhammad ibn 'Umar reported from Hizam ibn Hisham from that father said, "I saw the messengers of 'Umar going between Makka and Madina giving out the food which was brought. The food was sent by Yazid ibn Abi Sufyan from Syria." Ibn Sa'd said, "This is an error. Yazid ibn Abi Sufyan had died then. He wrote to Mu'awiya and he sent to him those he met at the mouth of Syria to do with it the same as the messengers of 'Umar did. They feed the people flour and slaughtered for them and clothed them in mantles. Sa'd ibn Abi Waqqas sent to him the like of that from Iraq. He sent to him those who set them at the mouths of Iraq and they began to slaughter and feed them flour and clothe them in mantles until Allah removed that from the Muslims."

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Awn al-Maliki from his father from his grandfather that he wrote to 'Amr ibn al-'As commanding him to send him food. 'Amr sent it by land and sea. He wrote to Mu'awiya, "When my letter reaches you, send us food which is proper for those with us. They are destroyed unless Allah shows mercy to them." Then he sent a similar message to Sa'd. 'Umar fed people broth and bread seasoned with oil and it was quickly boiled in pots and animals were slaughtered between the days put into the broth. 'Umar used to eat with the people as they ate.



Muhammad ibn 'Umar reported from 'Abdullah ibn Zayd ibn Aslam from his father that his grandmother said, "'Umar used to fast all the time. In the time of Ashes, in the evening he was brought bread which was seasoned with oil until they slaughtered a camel one day and he fed it to the people. They scooped out for him the best of it and it was brought to him. It was a piece of the hump and the liver. He said, 'Where is this from?' He said, 'Amir al-Mu'mimin, it is from the animal which we slaughtered today.' He said, 'Bravo! Bravo! I would be an evil ruler if I eat the best of it and feed people its bones. Remove this bowl and bring us other food.' He was brought bread and oil. He began to break it with his hand and soak that bread. Then he said, 'Woe to you, Yarfa! Take this bowl which you brought to the people of a house in Shamgh. I have not been to them for three days and I think that they have nothing. Put it before them.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn Nafi' from his father that Ibn 'Umar said, "'Umar ibn al-Khattab did something in the time of Ashes which he did not normally do. He prayed 'Isha' with the people and then went out until he entered his house and continued to pray until the end of the night. Then he came out and went to the holes and went around them and I heard him in the night at dawn, saying, 'O Allah, do not make this the destruction of the community of Muhammad occur at my hands!'"

Muhammad ibn 'Umar reported that 'Abdullah ibn Yazid al-Hudhali said, "I heard as-Sa'ib ibn Yazid say, 'Umar ibn al-Khattab rode a camel the Year of Ashes and there was barley in his dung and 'Umar saw it. He said, 'The Muslims die of emaciation and this animal eats barley! No, by Allah, I will not ride it until the people revive.'"

Muhammad ibn 'Umar and Isma'il ibn Abi Uways reported from Sulayman ibn Bilal from Yahya ibn Sa'id from Muhammad ibn Yahya ibn Habban, and Sulayman ibn Harb reported from Hammad ibn Zayyd from Yahya ibn Sa'id from Muhammad ibn Yahya ibn Habban. He said, "'Umar ibn al-Khattab was brought bread mixed with ghee in the Year of Ashes. He invited a desert man and began to eat with him. The bedouin began to follow the morsel with fat to the side of the plate. 'Umar said to him, 'It is as if you lack fat.' He said, 'Yes! I have not eaten ghee or oil or seen anyone eat it for ages.' 'Umar swore that he would not taste meat or ghee until the people were revived as they had been."

Muhammad ibn 'Umar reported from Ma'mar from Ibn Tawus that his father said, "'Umar ibn al-Khattab did not eat ghee or fat until the people were revived."

'Abdullah ibn Numayr reported from 'Ubaydullah from Thabit al-Bunani that Anas ibn Malik said, "The belly of 'Umar ibn al-Khattab rumbled. He used to eat oil in the Year of the Ashes. He denied himself fat. He poked his belly with his finger and said, 'Rumble! Your rumbling is all you have from me until the people are revived.'"

Sa'd ibn Mansur reported from Sufyan from 'Abd al-Malik ibn 'Umayr from 'Abd ar-Rahman ibn Abu Bakr that his father said, "I heard 'Umar ibn al-Khattab say, 'O stomach, you will continue with oil as long as fat is sold by *uqiyas*.'"

Yazid ibn Harun reported from Muhammad ibn Mutarrif from Zayd ibn Aslam that his father said, "People experienced a year of famine in which the price of fat rose. 'Umar used to eat it. When there was little of it, he said, 'I will not eat it until the people eat it.' He used to eat oil. He said, 'Aslam, break its heat for me with fire.' I used to cook it for him and he would eat it and his stomach would growl and he would say, 'Rumble. By Allah, you will not eat it until the people eat it.'"

Al-Fadl ibn Dukayn reported from 'Umar ibn 'Abd ar-Rahman ibn Usayd ibn 'Abd ar-Rahman ibn Zayd ibn 'Umar ibn al-Khattab from Zayd ibn Aslam from his father that 'Umar ibn al-Khattab denied himself meat in the Year of Ashes until people ate it. 'Ubaydullah ibn 'Umar had an animal and put it in the oven and its smell reached 'Umar. He said, "I did not think that any of my family would be so bold to me!" He was with a group of his companions. He said, 'Go and look.' I found it in the oven. 'Ubaydullah said, 'Conceal me. My Allah conceal you!' He said, 'He knew when he sent me that I would not lie to him. So he brought it and then put it in front of him and apologised to him that it was with his knowledge. 'Ubaydullah said, 'It was for my son. I bought it and I nibbled the meat.'"

Muhammad ibn 'Umar reported from Usama ibn Zayd from Nafi', the client of az-Zubayr, who heard Abu Hurayra say, "May Allah have mercy on Ibn Hantama. I saw him in the Year of the Ashes carrying on his back two *jaribs* and a skin of oil in his hand. He and Aslam were alternating. When he saw me, he asked, 'Where are you coming from, Abu Hurayra?' I said, 'Near.' I took its end and we carried it to Sirar. At Sirm there were about twenty houses of



Muharib. 'Umar asked, 'Which is the oldest of you?' They said, 'Al-Jahd.' They brought out to us the skin of a roasted carrion which they had been eating and crushed bones which they scattered. I saw 'Umar throw off his cloak and then wrap it around his waist. He continued to cook for them until they were full. He sent Aslam to Madina and he brought camels and had them ride them until he put them at the open space and then clothed them. He used to go to them and to others until Allah removed that."

Muhammad ibn 'Umar reported from Hizam ibn Hisham that his father said, "I saw 'Umar ibn al-Khattab in the Year of Ashes pass by a woman who was preparing gruel. He said, 'That is not how you prepare gruel.' Then he took the mixing spoon and said, 'This is how,' and showed her."

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from his uncle that Hisham ibn Khalid said, "I heard 'Umar ibn al-Khattab say, 'None of you should sprinkle flour until he heats the water and then he sprinkles it bit by bit and stirs it with a spoon. It is more delicious and more likely it will not lump.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn Yazid that 'Iyad ibn Khalifa said, "I saw that 'Umar in the Year of Ashes had a black colour when he was normally white. We asked, 'What does this come from?' He answered, 'An Arab man used to eat fat and milk. When the people suffered drought, he deprived himself of that until the people were revived. He ate oil and that changed his colour. He was often hungry.'"

Muhammad ibn 'Umar reported from Usama ibn Zayd ibn Aslam from his father that his grandfather said, "We used to say, 'If Allah had not removed the drought in the Year of Ashes, we thought that 'Umar would die out of worry at the plight of the Muslims.'"

Muhammad ibn 'Umar reported from Yazid ibn Firas ad-Dili that his father said, "'Umar ibn al-Khattab used to slaughter twenty camels every day for his table from those which had been sent from Egypt by 'Amr ibn al-'As."

Muhammad ibn 'Umar reported from al-Jahhaf ibn 'Abd ar-Rahman from 'Isa ibn 'Abdullah ibn Malik ad-Dar from his father that his grandfather said, "When 'Umar wrote to 'Amr ibn al-'As to send food by land and sea, he sent twenty ships with flour and fat. By land he sent a thousand camels carrying flour. He sent three thousand

camels to Mu'awiya with flour. He sent him three thousand mantles. 'Amr ibn al-'As sent five thousand long shirts and he also sent two thousand camels with flour to Kufa."

Muhammad ibn 'Umar reported from al-Jahhaf ibn 'Abd ar-Rahman from 'Isa ibn Ma'mar: "In the Year of Ashes, 'Umar ibn al-Khattab looked at a melon in the hand of one of his children and said, 'Bad! Bad! Son of the Amir al-Mu'minin! You eat fruit when the mother of Muhammad is gaunt?' The child fled outside and wept. 'Umar was silent after he asked about that and they said, 'He bought it for a handful of date pits.'"

Muhammad ibn 'Umar reported from Muhammad ibn al-Hijazi from an old woman of Juhayna who met 'Umar ibn al-Khattab while she was a girl. She said, "I heard my father say that he heard 'Umar ibn al-Khattab say when he was feeding people in the time of Ashes, 'We find what we can to feed people. If we are unable, we make the people of every house feed their number from those who do not have anything until Allah brings life.'"

Muhammad ibn 'Ubayd reported from 'Ubaydullah ibn 'Umar from Nafi' from Ibn 'Umar that 'Umar said, "If I do not find wealth to suffice the people, I will make every house take the same number as their inhabitants and share with them half of their bellies until Allah brings life. They will not die from half their bellies being full.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Umm Bakr bint al-Miswar ibn Makhrama that his father said that he heard 'Umar ibn al-Khattab say after Allah removed the drought in the Year of Ashes, "If Allah had not removed it, I would make every house also feed the like of their number."

Muhammad ibn 'Umar related from Hisham ibn Sa'd from Zayd ibn Aslam that his father said, "In the Year of Ashes, the Arabs came from every direction to Madina. 'Umar ibn al-Khattab commanded men to stand over them and divide their food and condiments between them. That was Yazid ibn Ukt an-Namr, al-Miswar ibn Makhrama, 'Abd ar-Rahman ibn 'Abd al-Qari, and 'Abdullah ibn 'Utba ibn Mas'ud. In the evening, they met with 'Umar and told him all that they had been doing. Each man of them was in charge of a region of Madina. The desert Arabs settled in what was between Ra's ath-Thaniyya to Ratij to the Banu Haritha to the Banu al-Ashhal to al-Baqi' to the Banu Qurayza, including a group in the region of the



Banu Salama surrounding Madina. I heard 'Umar say one night when the people were eating with him, 'Count the number eating with us.' They counted them the next night and found seven thousand men. He said, 'Count the dependents of those who do not come, the sick, and the children.' They counted and found that there were forty thousand. Some nights passed and the numbers increased and he ordered that they be counted and found that ten thousand ate with him and there were fifty thousand others. They remained until Allah released rain from the sky. When it rained, I saw that 'Umar entrusted people every day from that group in their region who took them out to the desert and gave them food and transport to their desert. I saw 'Umar take them out himself." Aslam added, "Death cut a swathe through them. I saw that two-thirds of them died and only a third remained. The pots of 'Umar were seen to by workers at dawn who worked until morning and then they would feed the sick and make gruel. 'Umar ordered oil and it was boiled in great pots on the fire to remove its heat. Then *tharid* was made with bread and then flavoured with oil. The Arabs become hot from oil. 'Umar did not eat in the house in any of his sons nor the house of any of his wives in the Time of Ashes, but he ate with the people until Allah revived the people."

Muhammad ibn 'Umar reported from 'Uthman ibn 'Abdullah ibn Ziyad from 'Imran ibn Bashir that Malik ibn Aws ibn al-Hadathan of the Banu Nasr said, "In the Year of Ashes, my people came to 'Umar, a hundred houses, and stopped at the open area. 'Umar used to feed people who came to him. If someone did not come, he would send flour, dates and condiments to his house. He used to send to his people what was proper for them month by month. He would care for their sick and provide shrouds for those of them who died. I saw death occurring among them until they ate dregs. 'Umar used to go to them himself and pray over them. I saw him pray over ten at one time. When the rain came, he said, 'Bring out to the village what you were used to prepare in the desert. 'Umar put the weak among them until they returned to their land."

Ishaq ibn Yusuf al-Azraq and al-Fadl ibn Dukayn reported from Zakariyya ibn Abi Za'ida from ash-Sha'bi that 'Abdullah ibn 'Umar said, "I saw 'Umar ibn al-Khattab making his mouth water and I asked him, 'What are you doing?' He said, 'I tasted grilled locust."

Muhammad ibn 'Ubaydullah reported from 'Ubaydullah ibn 'Umar from Nafi' from Ibn 'Umar that locusts were mentioned to 'Umar at ar-Rabadha. He said, "I wish that we had a basket or two of them and we could eat it."

Ma'n ibn 'Isa reported from Malik ibn Anas from Ishaq ibn 'Abdullah ibn Abi Talha that Anas ibn Malik said, "I saw 'Umar ibn al-Khattab when he was the Amir al-Mu'minin given a *sa'* of dates. He ate them, even the husks."

Al-Fadl ibn Dukayn reported from Sufyan ibn 'Uyayna from 'Asim ibn 'Ubaydullah ibn 'Asim that 'Umar used to wipe his hands on his sandals. He said, "The handkerchiefs of the family of 'Umar are their sandals."

Sa'id ibn Mansur reported from 'Abd al-'Aziz ibn Muhammad ibn Muhammad ibn Yusuf that as-Sa'ib ibn Yazid said, "Sometimes I had supper with 'Umar ibn al-Khattab and found that he was eating bread and meat. Then he wiped his hand on his foot and said, 'This is the handkerchief of 'Umar and his family.'"

'Affan ibn Muslim reported from Hammad ibn Salama and Wuhayb ibn Khalid from Humayd ibn Anas: "The food which 'Umar must loved was the thick part of the broth and the drink he loved best was *nabidh*."

'Affan ibn Muslim and Muslim ibn Ibrahim reported from Ja'far ibn Sulayman from Malik ibn Dinar that al-Hasan said: "'Umar ibn al-Khattab did not use hair oil until he was killed except ghee, grease or cooked oil."

Sa'id ibn Muhammad ath-Thaqafi reported from al-Ahwas ibn Hakim that his father said, "'Umar was brought meat on which was ghee and he refused to eat it. He said, 'Each of them is a condiment.'"

Al-Walid ibn al-Agharr al-Makki reported from 'Abd al-Hamid ibn Sulayman that Abu Hazim said, "'Umar ibn al-Khattab visited his daughter Hafsa and she offered him cold broth and bread and poured oil in the broth. He exclaimed, 'Two condiments in one vessel! I will not taste it until I meet Allah!'"

Yazid ibn Harun reported from Hisham from al-Hasan that 'Umar visited a man who asked him for water as he was thirsty. He brought him honey. He asked, "What is this?" He replied, "Honey." He said, "By Allah, it will not be in that for which I am reckoned on the Day of Rising!"



Abu Mu'awiya ad-Darir and 'Abdullah ibn Numayr reported from al-A'mash from Shaqiq that Yasir ibn Numayr said, "By Allah, I did not sieve flour for 'Umar at all but that I disobeyed him."

Muhammad ibn 'Umar reported from Ma'mar ibn Rashid from az-Zuhri from as-Sa'ib ibn Yazid that his father said, "I saw 'Umar ibn al-Khattab praying in the night in the mosque of the Messenger of Allah ﷺ in the Time of Ashes. He was saying, 'O Allah, do not destroy us with drought! Remove the affliction from us!' He repeated this."

Al-Fadl ibn Dukayn reported from Zuhayr from Abu 'Asim al-Ghatafani that Yasir ibn Numayr said, "I did not sieve flour for 'Umar but that I disobeyed him."

Muhammad ibn 'Umar reported from Yazid ibn Firas ad-Dili that as-Sa'ib ibn Yazid said, "I saw 'Umar ibn al-Khattab wearing a waist-wrapper with sixteen patches in the Year of Ashes and his cloak was five and a span. He was saying, 'O Allah, do not make the destruction of the community of Muhammad lie at my feet.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn Yazid that 'Abdullah ibn Sa'ida said, "I saw that when 'Umar prayed *Maghrib*, he called, 'People, ask forgiveness of your Lord. Then repent to Him and ask Him for some of his bounty. Ask for rain as a mercy not a punishment.' He continued like that until Allah gave relief in that."

Muhammad ibn 'Umar reported that 'Abdullah ibn Yazid said that someone who was present with 'Umar ibn al-Khattab in the Year of Ash said that he was saying, "O people, pray to Allah to remove the drought from us!" He was going around with a whip on his shoulder.

Muhammad ibn 'Umar reported from ath-Thawri from Mutarrif from ash-Sha'bi that 'Umar went out to pray for rain. He stood on the minbar and recited these *ayats*: "Ask forgiveness of your Lord. He is Endlessly Forgiving." (71:10) He said, "Ask your Lord for forgiveness and then repent to Him." (11:3) Then he descended and said, "Amir al-Mu'minin, what prevents you from asking for rain?" He answered, "I asked for rain at the setting stars by which the rain descends."

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar ibn Hafs from Abu Wajza as-Sa'di that his father said, "I saw 'Umar take us out to the place of prayer to pray for rain. Most of his supplication was asking for forgiveness until I said, 'He will not add to it.' Then he prayed and made supplication to Allah and said, 'O Allah, give us rain.'"

Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Wahb from Sulayman ibn 'Abdullah ibn 'Uwaymir al-Salami from 'Abdullah ibn Niyar al-Aslami that his father said, "When 'Umar gathered for the rain prayer and went out with the people, he wrote to his governors to come out on a certain day and pray to their Lord and ask him to remove this famine from them. On that day he brought out the mantle of the Messenger of Allah ﷺ. When he had made a lot of supplication, which was only asking for forgiveness until he was close to leaving, he raised his hands and began to entreat in supplication, and he changed the position of his cloak and put the right on the left and then the left on the right and then raised his hands and began to entreat in supplication. 'Umar wept for a long time until he was damp."

Muhammad ibn 'Umar reported from Khalid ibn Ilyas from Yahya ibn 'Abd ar-Rahman ibn Hatib from his father that 'Umar led the people in prayer in the Year of Ash two *rak'ats* before the *khutba* and said the *takbir* in it five and seven times.

Muhammad ibn 'Umar reported from "Abdullah ibn Ja'far from Ibn Abi 'Awn that 'Umar ibn al-Khattab said to al-'Abbas ibn 'Abd al-Muttalib, "Abu al-Fadl, how many stars remain for us?" He said, "Al-'Awwa'." He said, "How many of them remain?" He answered, "Eight days." 'Umar said, "Perhaps Allah will put good in it." 'Umar said to al-'Abbas, "Tomorrow, tomorrow, Allah willing." When 'Umar made intense supplication, he took the hand of al-'Abbas and raised it and said, "O Allah, we intercede with You by the uncle of Your Prophet to remove the drought from us and to give us rain!" They continued until they were given rain and then it rained for days. When they had rain and were somewhat revived, the desert Arabs left Madina. He said, "Go to your lands."

Muhammad ibn 'Umar reported from Usama ibn Zayd from Maymun ibn Maysara that as-Sa'ib ibn Yazid said, "I looked at 'Umar ibn al-Khattab on a day in the Ash making strenuous humble entreaty to Allah, wearing a cloak which did not reach his knees. He raised his voice in asking for forgiveness with his eyes streaming with tears down his cheeks. Al-'Abbas ibn 'Abd al-Muttalib was standing to his right. He prayed one day while facing the *qibla*, raising his hands to heaven and crying out to his Lord. He made supplication and the people made supplication along with him. Then he took the hand of al-'Abbas and said, 'O Allah we intercede to You with the uncle of Your



Messenger.' Al-'Abbas remained standing at his side, answering, and al-'Abbas was making supplication while weeping."

Muhammad ibn 'Umar reported from 'Abdullah ibn Muhammad ibn 'Umar ibn Hatib from Yahya ibn 'Abd ar-Rahman ibn Hatib that his father said, "I saw 'Umar take the hand of al-'Abbas and stand with him and said, 'We seek intercession with You with the uncle of Your Messenger.'"

Muhammad ibn 'Umar reported from Nafi' ibn Thabit from Abu al-Awsad that Sulayman ibn Yasar said, "'Umar ibn al-Khattab spoke to the people in the Time of Ashes: 'I was tested with you and you were tested with me. I do not know there is anger towards me rather than you or towards you rather than me, or my aunt and uncle. So hasten to pray to Allah to put our hearts right and to show mercy to us and to remove the drought from us.' 'Umar was seen on that day standing with his hands supplicating to Allah. The people made supplication, and he wept and the people wept afterwards, and then he descended."

Muhammad ibn 'Umar reported from Hisham ibn Sa'd from Zayd ibn Aslam from his father who heard 'Umar say, "O people, I fear that the anger has enveloped all of us, so ask your Lord for help, and abstain and repent to Him and do good."

Muhammad ibn 'Umar reported from Hisham ibn Sa'd from Zayd ibn Aslam that his father said, "We were in the ashes not seeing a cloud when 'Umar asked the people to pray for rain. After some days we began to see the tufts of clouds. 'Umar began to say the *takbir* aloud whenever he entered or went out and the people said the *takbir* until we saw at a black cloud rising from the sea and then it went to the left and there was life by Allah's permission."

Muhammad ibn 'Umar reported from 'Abdullah ibn Muhammad ibn 'Umar from Abu Wajza as-Sa'di that his father said, "The Arabs knew the day in which 'Umar asked for rain and some dust remained of them. They went out to pray for rain as if they were lean eagles coming out of their eyries entreating Allah."

Muhammad ibn 'Umar reported from Sa'id ibn 'Ata' ibn Abi Marwan from his father that his grandfather said, "I saw 'Umar ibn al-Khattab when rain occurred in the Year of Ashes and the Arabs went out saying, "Go out, go out! Return to your lands."

Muhammad ibn 'Umar reported from Khalid ibn Ilyas from Yahya ibn 'Abd ar-Rahman ibn Hatib that 'Umar delayed collecting the *zakat*

in the Year of Ashes and did not send collectors. The next year when Allah relieved the drought, he commanded them to go out and take the camel-hobbles and divide the camels and bring some to him.

Muhammad ibn 'Umar reported from Talha ibn Muhammad from Hawshab ibn Bishr al-Fazari that his father said, "I remember the Year of Ashes when the drought destroyed our property and a lot of remained which had no males. 'Umar did not send collectors that year. When some came, he sent them and they took their hobbled camels and divided them and brought him some. Among the entire Banu Fazara there were only found sixty shares and thirty were divided and thirty sent to him. 'Umar used to send collectors and commanded them to go to the people where they were."

Muhammad ibn 'Umar reported from Sufyan ibn 'Uyayna from Ibn Abi Nujayh from Kardam that 'Umar sent a *zakat* collector in the Year of the Ashes and said, 'Give to those whom the drought has left only a single sheep and shepherd but do not give to those whom the drought has two sheep and two shepherds."

Muhammad ibn 'Umar reported from al-Hakam ibn as-Salt who heard Yazid ibn Sharik al-Fazari say. "In the time of 'Umar ibn al-Khattab I herded livestock. I asked, 'Who was sent to you?' He said, "Maslama ibn Mukhallad. He used to take *zakat* from our rich and give it to our poor."

Qabisa ibn 'Uqba reported from Sufyan from 'Ubaydullah ibn Musa from Isra'il from Yahya ibn 'Abbad, 'Arim ibn al-Fadl from Hammad ibn Zayd, and Hisham Abu al-Walid at-Tayalisi from Abu 'Awana, who all reported from 'Asim ibn Abi an-Nujud that Zirr ibn Hubaysh said, "I saw 'Umar ibn al-Khattab go out to the people of Madina. He was a dark tall man ambidextrous, bald, wrapped in a Qatari cloak of his. He walked bare-foot, looking down at people as if he was riding a camel, saying, 'Slaves of Allah, emigrate and do not shun one another. Fear Allah regarding rabbits which one of you clips with a staff and or throws a stone at and then says that it can be eaten. Slaughtering for you is achieved with blades, spears and arrows."

Yahya ibn 'Abbad reported from Hammad ibn Zayd that 'Asim was asked about his words, "Emigrate and do not shun one another." He said, "Be true emigrants. Do not try to resemble the Muhajirun when you are not one of them."



Muhammad ibn 'Umar said that this report is not known. 'Umar was dark only when he saw him in the Year of Ashes. His skin had changed when he ate oil.

Muhammad ibn 'Umar reported from 'Abdullah ibn Yazid al-Hudhali that 'Iyad ibn Khalifa said, "I saw 'Umar in the year of Ashes and he was black. He had been white and was asked the reason for that. He said, "He was an Arab and used to eat ghee and milk. When the people suffered famine he denied it and ate oil until he was colour changed and he often went hungry."

Muhammad ibn 'Umar reported from 'Umar ibn 'Imran ibn 'Abdullah ibn 'Abd ar-Rahman ibn Abi Bakr from 'Asim ibn 'Ubaydullah that 'Abdullah ibn 'Amir ibn Rabi'a said, "I saw that 'Umar was a very white man, inclined to redishness, tall, bald."

Muhammad ibn 'Umar reported from Shu'ayb ibn Talha from his father that al-Qasim ibn Muhammad said that he heard Ibn 'Umar describe 'Umar and said that he was a white man inclined to redness, tall, bald, grey-haired.

Muhammad ibn 'Umar reported from Musa ibn 'Imran ibn 'Abdullah ibn 'Abd ar-Rahman ibn Abi Bakr from 'Asim ibn 'Ubaydullah that Salim ibn 'Abdullah said that he heard Ibn 'Umar say, "The darkness came to us from my maternal uncles." The mother of 'Abdullah ibn 'Umar was Zaynab bint Maz'un ibn Habib ibn Wahb ibn Hudhafa ibn Jumah. He said, "The maternal uncle has the greatest influence. Desire came to me from my maternal uncles, and they are two qualities which were not found in my father. My father was white and did not marry women for lust, only out of the desire for children."

Muhammad ibn 'Umar reported from Hizam ibn Hisham that his father said, "I did not see 'Umar with a people ever but that I saw that he was taller than them."

Muhammad ibn 'Umar reported from Ibn Jurayj from 'Amr ibn Dinar that 'Ubayd ibn 'Umayr said, "Umar was left-handed."

Sulayman ibn Harb related from Abu Hilal who heard Abu at-Tayyah relate in the gathering of al-Hasan: "A man met a shepherd and asked him, 'Are you are that ambidextrous one has become Muslim?' meaning 'Umar. He asked, 'The one who wrestles in the 'Ukaz market?' 'Yes,' he answered. He said, 'By Allah, he will either fill them with good or fill them with evil.'"

Sulayman Abu Dawud at-Tayalisi reported from Shu'ba from Simak ibn Harb from Bishr ibn Quhayf that Muhammad ibn Sa'd said, "Someone other than Abu Dawud Maslama ibn Quhayf said, "I saw that 'Umar was a stout man."

Sulayman Abu Dawud at-Tayalisi reported from Shu'ba from Simal ibn Harb that Hilal said, "I saw that 'Umar was a chunky man, like one of the men of the Banu Sados."

'Uthman ibn 'Umar reported from Simak I think from a man of his people called Hilal ibn 'Abdullah: "'Umar walked quickly. He was dark man like one of the men of the Banu Sados. There was speed in his feet."

'Abd al-Wahhab ibn 'Ata' al-'Ijli reported from Ibn Jurayj from 'Uthman ibn Abi Sulayman that Nafi' ibn Jubayr ibn Mut'im said, "'Umar was bald and became very bald."

Muhammad ibn 'Umar reported from Malik ibn Anas from Zayd ibn Aslam from 'Amir ibn 'Abdullah ibn az-Zubayr that Aslam said, "I saw that when 'Umar was angry, he took this," and pointed at his moustache, "moved it to his mouth and blew into it."

Ma'n ibn 'Isa reported from Malik ibn Anas from Zayd ibn Aslam from 'Amir ibn 'Abdullah ibn az-Zubayr from his father that a man of the desert came to 'Umar ibn al-Khattab and said, "Amir al-Mu'minin, our land was fought over in the *Jahiliyya*. We became Muslim on it and then you make it a *hima* against us?" 'Umar began to blow and twist his moustache.

Ya'la ibn 'Ubayd reported from Sufyan from 'Abdullah ibn Musa from Isra'il both from Abu Ishaq from Abu 'Ubayda from 'Ubaydullah that 'Abdullah said, "'Umar rode a horse and his thigh was uncovered. The people of Najran saw a black mole on his thigh and said, "This is the one we find in our book will expel us from our land."

Yahya ibn Sa'id al-Umawi reported from al-A'mash from 'Adi ibn Thabit al-Ansari that Abu Mas'ud al-Ansari said, "We were sitting in our gathering when a man came galloping on a horse until he was about to trample us. We were alarmed at that and stood up. It was 'Umar ibn al-Khattab. We asked, 'Who is after you, Amir al-Mu'minin?' He said, 'What do you dislike? I felt energetic and I took a horse and made it gallop.'"

'Abdullah ibn Numayr reported from 'Ubaydullah ibn 'Umar from Khalid ibn Mukhallid al-Bajali from 'Abdullah ibn 'Umar, all



from Humayd at-Tawil that Anas ibn Malik said, "Umar used to comb his hair with henna."

Muhammad ibn 'Umar reported from Khalid ibn Abi Bakr that 'Umar used to dye his beard yellow and comb his hair with henna.

Ma'n ibn 'Isa reported from Malik ibn Anas from Ishaq ibn 'Abdullah ibn Abi Talha that Anas ibn Malik said, "I saw 'Umar ibn al-Khattab while he was the Amir al-Mu'minin with three felt patches between his shoulders, one on top of the other."

Khalid ibn Mukhallid reported 'Abdullah ibn 'Umar from Ishaq ibn 'Abdullah ibn Abi Talha that Anas ibn Malik said, "I saw 'Umar ibn al-Khattab stone the Jamra al-'Aqaba wearing a waist-wrapper patched with fur and he was the ruler on that day."

Shabbaba ibn Sawwar reported from Sulayman ibn al-Mughira from Thabit al-Bunani that Anas ibn Malik said, "There were three patches between the shoulders of 'Umar ibn al-Khattab."

'Affan ibn Muslim reported from Sulayman ibn al-Mughira from Thabit al-Bunani that Anas ibn Malik said, "I saw 'Umar ibn al-Khattab wearing a shirt with four patches between his shoulders."

Muhammad ibn 'Abdullah al-Asadi reported from Sufyan ath-Thawri from Sa'id al-Jariri that Abu 'Uthman said that someone told him that he saw 'Umar stone the *jamra* wearing a Qatari waist-wrapper with leather patches.

Asbat ibn Muhammad reported from Khalid ibn Abi Karima from Abu Mihsan at-Ta'i: "Umar ibn al-Khattab was seen praying with a waist-wrapper with leather patches. He was the Amir al-Mu'minin."

'Arim ibn al-Fadl reported from Hammad ibn Salama from Ali ibn Zayd that Abu 'Uthman an-Nahdi said, "I saw the waist-wrapper of 'Umar ibn al-Khattab patched with a piece of leather."

'Arim ibn al-Fadl reported from Hammad ibn Salama from 'Ali ibn Zayd that Anas ibn Malik said, "I saw the shirt of 'Umar ibn al-Khattab patched between his shoulders."

'Affan ibn Muslim reported from Mahdi ibn Maymun from Sa'id al-Jariri that Abu 'Uthman an-Nahdi said, "I saw 'Umar ibn al-Khattab doing *tawaf* of the House wearing a waist-wrapper with twelve patches, one of which was red leather."

Hisham Abu al-Walid at-Tayalisi reported from Abu 'Awana from Abu Bishr from 'Ata' that 'Ubayd ibn 'Umayr said, "I saw 'Umar stoning the *jamra* wearing a waist-wrapper patched where he sat."

'Umar ibn Hafs reported from Malik ibn Dinar from al-Hasan that 'Umar ibn al-Khattab was wearing a waist-wrapper with twelve leather patches, one on top of the other, while he was the Amir al-Mu'minin."

Waki' ibn al-Jarrah reported from al-A'mash from Ibrahim at-Taymi that 'Amr ibn Maymun said, "I saw 'Umar ibn al-Khattab wearing a yellow waist-wrapper on the day he was wounded."

Sufyan ibn 'Uyayna reported from Isma'il ibn Abi Khalid from Abu al-Ashhab that the Prophet ﷺ saw 'Umar wearing a long shirt. He asked, "Is your shirt new or old?" He said, "No, it is old." He said, "Wear a new one, live praiseworthy, die a martyr and Allah will give you delight in this world and the Next World."

'Abdullah ibn Idris reported from Abu al-Ashyab from a man of Muzayna that the Messenger of Allah ﷺ saw 'Umar wearing a garment and he asked, "Is your garment new or washed?" He said, "Messenger of Allah, washed." He said, "Umar, wear new, live praiseworthy, die a martyr and Allah will give you delight in this world and the Next."

Waki' ibn al-Jarrah reported from Abu Sa'd al-Baqqal Sa'id ibn al-Marzaban that 'Amr ibn Maymun said, "Umar ibn al-Khattab led us in the prayer in a rough garment."

Muhammad ibn 'Ubayd reported from al-A'mash from Ibrahim at-Taymi that 'Amr ibn Maymun said, "I saw that when 'Umar had been stabbed he was wearing a yellow mantle which he put on his wound, saying, 'The command of Allah is decreed and determined.'"

Muslim ibn Ibrahim reported from Sallam ibn Miskin from 'Abd al-'Aziz ibn Abi Jamila al-Ansari who said, "Umar ibn al-Khattab was late for the *Jumu'a* prayer. He came out, went up the minbar, and apologised to people, saying, 'This shirt of mine detained me. It is the only shirt I have.' He had a Sunbali shirt sewn for whose sleeves did not go beyond his hands."

Malik ibn Isma'il Abu Ghassan an-Nahdi reported from 'Umar ibn Ziyad al-Hilali from al-Aswad ibn Qays from Sa'id ibn 'Amr ibn Sa'd ibn al-'As who said that Yanaq ibn Salman, one of the *dihqans* of a certain town said, "Umar ibn al-Khattab passed by me and he threw his shirt to me and said, 'Wash this with soap.' I went to the Qataris and cut a shirt from each of them and then took it him. I said, 'Wear this. It is more beautiful and softer.' He asked, 'Is this from your property?' I said, 'From my property.' He asked, 'Did you have



it sewn by any of the *dhimmis*?' I said, 'No, only its tailor.' He said, 'Give me my shirt.' He wore it and it was green from potash."

Muhammad ibn 'Umar reported from Usama ibn Zayd from his father that his grandfather said, "I saw 'Umar when he was caliph wearing a waist-wrapper patched in four places, on top of one another. I do not know of him having another waist-wrapper."

Muhammad ibn 'Umar reported from Abu Isma'il Hatim ibn Isma'il from 'Ubaydullah ibn al-Walid from al-'Awwam ibn Juwayriya that Anas ibn Malik said, "I saw 'Umar wearing a waist-wrapper with fourteen patches, some of which were leather, without a shirt or cloak, with a turban and a whip, going around in the market of Madina."

Muhammad ibn 'Umar reported from Muhammad ibn 'Umar from Hizam ibn Hisham that his father said, "I saw 'Umar wearing a waist-wrapper above his navel."

Sulayman ibn Dawud Abu Dawud at-Tayalisi reported from Shu'ba that 'Amir ibn 'Ubayda al-Bahili said, "I asked Anas about rough silk and he said, 'By Allah, I wish that He had not created it. None of the Companions of the Prophet ﷺ wore it except for 'Umar and Ibn 'Umar.'"

Ma'n ibn 'Isa and Abu Bakr ibn 'Abdullah ibn Uways reported from Sulayman ibn Bilal from Ja'far ibn Muhammad from his father that 'Umar ibn al-Khattab wore a ring on his left hand.

Al-Fadl ibn Dukayn reported from 'Amr ibn 'Abdullah ibn Muhajir Abu al-Hasan from 'Amr ibn Maymun from 'Umar ibn al-Khattab that he used to say in his supplication which he used: "O Allah, make me die with the righteous and do not leave me among the evil! Protect me from the punishment of the Fire and join me to the good."

Muhammad ibn Isma'il ibn Abi Fudayk reported from Hisham ibn Sa'd from Zayd ibn Aslam from his father that Hafsa, the wife of the Prophet ﷺ, heard her father say, "O Allah, provide me with being killed in Your path and dying in the land of Your Prophet!" She said, "I asked, 'How is that?' He replied, 'Allah brings His command however He wishes.'"

Ma'n ibn 'Isa reported from Malik ibn Anas from Zayd ibn Aslam that 'Umar ibn al-Khattab used to say in his supplication: "O Allah, I ask you for martyrdom in Your Way and dying in the land of Your Messenger!"

'Abdullah ibn Ja'far ar-Raqqi reported from 'Ubaydullah ibn 'Amr from 'Abd al-Malik ibn 'Umayr from Abu Burda that his father said, "'Awf ibn Malik dreamt that the people had gathered on one plain. There was a man three cubits above the people. I asked, 'Who is this?' The answer was: 'Umar ibn al-Khattab.' I said, 'What puts him over them?' 'He had three qualities,' was the reply. 'He did not fear the criticism of any critic for the sake of Allah. He was a martyr who asked for martyrdom. He was a caliph who was appointed.' 'Awf went to Abu Bakr and told him and he sent to 'Umar to give him the good news. Abu Bakr said, 'Recount your dream.' When he said 'a caliph appointed', 'Umar chided him and made him be silent.' When 'Umar was appointed, he went to Syria. While he was speaking, he saw 'Awf ibn Malik and called him. He climbed the minbar with him and said, 'Recount your dream.' He recounted it. He said, 'I do not fear the criticism of a critic for the sake of Allah. I hope that Allah would put me among them. As for a caliph appointed, I was appointed and I ask Allah to help me in what He put me in charge of. As for a martyr who asked for martyrdom, I will have martyrdom while I am among you in the Arabian peninsula. Did I not raid the people around me?' He said, 'Near, near. Allah will bring it, Allah willing.'"

Ma'n ibn 'Isa reported from Malik ibn Anas from 'Abdullah ibn Dinar from Sa'd al-Jari, the freedman of 'Umar ibn al-Khattab, that 'Umar ibn al-Khattab summoned Umm Kulthum bint 'Ali ibn Abi Talib who was married to him, and found her weeping. He asked, "What is making you weep?" She answered, "Amir al-Mu'minin, this Jew (meaning Ka'b al-Ahbar) says that you are at one of the doors of Hell." 'Umar said, "What Allah wills! By Allah, I hope that my Lord created me fortunate." Then he summoned Ka'b. When Ka'b came, he said, "Amir al-Mu'minin, do not be hasty towards me. By the One Who has my soul in His hand, Dhu al-Hijja will not pass before you enter the Garden." 'Umar asked, "What is this? Once in the Garden and once in the Fire?" He said, "Amir al-Mu'minin, by the One Who has my soul in His hand, we find you in the Book of Allah at one of the gates of Hell stopping people from falling into it. When you die, they will continue to enter it until the Day of Rising."

'Arim ibn al-Fadl reported from Hammad ibn Salama from Thabit al-Bunani from Anas ibn Malik that Abu Musa al-Ash'ari said, "I dreamt that I took many paths and they vanished until only one path



remained. I traveled on it until I reached a mountain where the Messenger of Allah ﷺ was at the top. Abu Bakr was beside him and he was pointing at 'Umar, indicating that he should come. I said, 'We belong to Allah and to Him we return. By Allah, the Amir al-Mu'minin has died.' I said, 'Did you write this to 'Umar?' He answered, 'I would not announce his death to him.'"

Hisham ibn 'Abd al-Malik Abu al-Walid at-Tayalisi reported from Abu 'Awana and 'Abdullah ibn Ja'far ar-Raqqi from 'Ubaydullah ibn 'Amr, all from 'Abd al-Malik ibn 'Umayr from Rib'iyy ibn Hirash that Hudhayfa said: "I was standing with 'Umar ibn al-Khattab at 'Arafat and my camel was beside his, my knee touching his. We were looking at the sun setting and we poured on. When he saw the *takbir* of the people and their supplication and what they were doing, he liked that and said, 'Hudhayfa, how long do you think this will last for people?' I said, "There is a door to trial. When the door is broken (or opened), it will emerge.' He was alarmed and asked, 'What is that door and what is the breaking or opening of that door?' I answered, 'A man will die or be killed.' He said, 'Hudhayfa, who do you think your people will put in command after me.' I replied, 'I think that people will entrust their command to 'Uthman ibn 'Affan.'"

Al-Fadl ibn Dukayn reported from Ibrahim ibn Isma'il ibn Mujamma' al-Ansari from Ibn Shihab that Muhammad ibn Jubayr reported that Jubayr ibn Mut'im said, "While 'Umar was standing on the mountains of 'Arafa, he heard a man shouting: "Caliph! Caliph!" Another man heard him and they were shouting at one another.' He said, 'What are you doing? Allah has released your jaws!' He turned to the man and shouted at him and I said, 'Do not abuse the man.'" Jubayr ibn Mut'im said, "The following day I was standing with 'Umar at 'Aqaba at the stoning when a random pebble came and cut 'Umar's head which bled. I heard a man from the mountain saying, 'By the Lord of the Ka'ba, are you aware that 'Umar will never stand in this place after this year?' It was the same man who had shouted the day before. That was hard for me.'"

Ibn Shihab said that Ibrahim ibn 'Abd ar-Rahman ibn Abi Rabi'a reported that the slave-girl of Umm Kulthum bint Abi Bakr reported that 'A'isha said, "In the last hajj which 'Umar performed with the Mothers of the Believers, when we left 'Arafa and passed by al-

Muhassab I heard a man on his camel, saying, 'Where is 'Umar, the Amir al-Mu'minin?' I heard his singer saying:

Peace be upon the leader  
and may the hand of Allah bless that torn skin.  
Who will run or ride the wings of the ostrich  
to reach what I sent ahead yesterday?  
You performed deeds and then you left disasters  
in their sleeves which were not yet opened.

That rider continued to move and I did not know who it was. We said that it was one of the jinn. 'Umar came from that hajj and was stabbed and died."

Muhammad ibn 'Umar reported the like of this from Ma'mar and Muhammad ibn 'Ubaydullah from az-Zuhri from Muhammad ibn Jubayr ibn Mut'im from his father. He said, "The one who said at 'Arafa, 'O caliph! May Allah fight you! 'Umar will stand ever again in this place after this year.' The one who said at the *jamra*, "By Allah, are you aware that the Amir al-Mu'minin will be killed' was a man of Lihb, a sub-tribe of Azd. He was a diviner.

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi az-Zinad from Musa ibn 'Uqba that 'A'isha said, "Who composed these verses: 'May Allah repay a leader...?' They said, "Muzarrad ibn Dirar." She said, "I met Muzarrad later and he swore by Allah that he was not on hajj that year."

Yazid ibn Harun reported from Yahya ibn Sa'id from Sa'id ibn al-Musayyab that when 'Umar came from Mina, he made his camel kneel at al-Abtah. He made a heap on the flat and put the ends of his garment on it and then laid on his back. He raised his hands to heaven and said, "O Allah, my age is great, my strength is weak and my flock has spread. Take me to you with constriction or excess." When he reached Madina, he addressed the people and said, "O people, I have imposed obligations on you and made *sunnas* for you are left on what is clear," and then he clapped his right hand on his left, "unless you are mislead by people right and left. Then beware lest you are destroyed by the verse of stoning and someone says, 'We do not find two *hadds* in the Book of Allah.' I saw the Messenger of Allah ﷺ stone and we stoned after him. By Allah, if it had not been that people would say, "Umar has innovated in the Book of Allah,' I would



have written it in the copy of the Qur'an. We recited it: '*the old man and woman: if they fornicate, stone them.*'" Sa'id said, "Dhu al-Hijja had not ended before he was stabbed."

'Amr ibn 'Asim reported that Abu al-Ashhab heard al-Hasan say that 'Umar ibn al-Khattab said, "O Allah, my age is great and my stones are brittle. I fear the dispersal of my flock. Take me to you not powerless or criticised."

Muhammad ibn Isma'il ibn Abi Fudayk al-Madini reported from Hisham ibn Sa'd from Sa'id ibn Abi Hilal that he heard that 'Umar ibn al-Khattab address the people on *Jumu'a* and praised Allah as is proper and then said, "O people, I have had a dream which I think indicates that my term is near. I saw a red cock peck me twice. I recounted it to Asma' bint 'Umays and she told me that a Persian man would kill me."

'Amr ibn 'Asim al-Kilabi reported from Hammam ibn Yahya and 'Amr ibn al-Haytham Abu Qatan from Hisham ibn Abi 'Abdullah ad-Dastuwa'i and Shabbaba ibn Sawwar al-Farazi from Shu'ba ibn al-Hajjaj, all from Qatada from Salim ibn Abi al-Ja'd from Ma'dan ibn Abi Talha al-Ya'mari that 'Umar ibn al-Khattab addressed the people on *Jumu'a* and mentioned the Prophet of Allah and Abu Bakr and said, "I dreamt of a cock pecking me and I only think that it is the nearness of the end of my life. People asked me to appoint a successor. Allah will not let His *deen* or His caliphate perish. By the One who sent His Prophet ﷺ, if the business is quick for me, the caliphate will be decided among a council of this group of six men with whom the Messenger of Allah ﷺ was pleased when he died. I know that people will attack this business after me. I have struck them with this hand of mine for Islam. If they do it, they are the enemies of Allah, unbelievers and misguiders. Then I do not leave anything more important to me than the *kalala* (the law of inheritance for someone who dies without heirs) and I did not find anything from the Messenger of Allah ﷺ to consult regarding the *kalala*. I was not harsh in anything as I was harsh about the *kalala* until he poked his finger in his stomach and said, "Umar, the *ayat* at the end of *an-Nisa'* is enough for you. If I live, I will judge according its judgement which judges the one who reads the Qur'an and the one who does not read the Qur'an." Then he said, "O Allah, I testify to you against the governors of the cities. I sent them to teach people their *deen* and the

*sunna* of their Prophet, to be just to them and distribute their booty between them and to refer to me that which is unclear to them in their business. Then, people, you consume from the two plants which I only think are foul: onions and garlic. I saw that when the Messenger of Allah ﷺ smelled them on a man in the mosque, he ordered someone to take him by the hand and remove him from the mosque to al-Baqi'. Whoever eats them, must kill them first by cooking."

Yazid ibn Harun, 'Abd al-Malik ibn 'Amr, Abu 'Amir al-'Aqadi and Hisham Abu al-Walid at-Tayalisi reported from Shu'ba ibn al-Hajjaj that Abu Hamza said that he heard a man of the Banu Tamim called Juwayriya ibn Qudama say, "I performed hajj in the year that 'Umar died. He went to Madina and addressed them, saying: 'I dreamt that a cock pecked me.' It was only the next *Jumu'a* that he was stabbed. The Companions of the Messenger of Allah ﷺ came in to him and the last of those to enter and he had tied up his wound. We asked him for final instructions. He said, 'No one but you has asked for me for final instructions. I instruct you to hold to the Book of Allah. You will never be misguided as long as you follow it. I commend the Muhajirun to you. People increase and decrease. I commend the Ansar to you. They are the ravines of Islam in which refuge is sought. I commend the desert Arabs to you. They are your root and mainstay.'" Shu'ba said, "Then he related it to me again and added in it: 'its root and mainstay and your brothers and the enemy of your enemy. I commend people of the *dhimma* to you. They are the *dhimma* of your Prophet and the provision of your dependents. Leave me.'"

Muhammad ibn al-Fadl ibn Ghazwan ad-Dabbi reported from Husayn ibn 'Abd ar-Rahman that 'Amr ibn Maymun said, "I came and found 'Umar standing with Hudhayfa and 'Uthman ibn Hunayf. He was saying, 'You fear that you will impose on the land that which it cannot bear.' 'Uthman said, 'If I wished, I could double my land.' Hudhayfa said, 'I imposed on the land what it can bear and there is not much excess in it.' He began to say, 'Look at what you have if you impose on the land what it cannot bear.' Then he said, 'By Allah, If Allah spares me, I will call the widows of the people of Iraq so that they will not need anyone after me.' He said, 'What comes on it only flourishes until I am struck down.' When he entered the mosque, he stood in the rows and said, 'Make them straight.' When they were straight, he went forward and said the *takbir*. When he said the *takbir*,



he was stabbed. I heard him say, 'The dog has killed me,' or 'The dog has eaten me'. I do not know which he said. The barbarian dashed off with a knife with two ends in his hand. He did not pass by a man to the right or the left without stabbing him. He struck thirteen of the Muslims, nine of whom died. When one of the Muslim men saw that, he threw his burnous over him to catch him. When he thought that he was captured, he killed himself. Only Ibn 'Abbas was between me and 'Umar when he was stabbed. He took the hand of 'Abd ar-Rahman ibn 'Awf and put him forward. They prayed the *Fajr* prayer quickly.

'Parts of the mosque did not know what was happening. They left and the first to come to 'Umar was Ibn 'Abbas. 'Umar said, 'See who has killed me.' Ibn 'Abbas went out and was gone for a time and then came to him and said, 'The slave of al-Mughira ibn Shu'ba, the artisan.' He was a carpenter. He said, 'Why is wrong with him? May Allah fight him! By Allah, I commanded what was proper for him.' Then he said, 'Praise be to Allah who did not make my death occur at the hand of someone who claims to be Muslim.' Then he said to Ibn 'Abbas. 'You and your father wanted to have a lot of barbarians in Madina.' Ibn 'Abbas said, 'Whatever you wish we will do.' He said, 'After you have spoken your words, prayed your prayer and performed your rites.' The people said to him, 'Do not worry.' He called for nabidh and drank it and it came out of his wound. Then he called for milk and drank it and it came out of his wound. When he thought that it was fatal, he said, "'Abdullah ibn 'Umar, see what my debts are.' He calculated and found that they amounted to 86,000 dirhams. He said, "Abdullah, if the wealth of the family of 'Umar will satisfy it, then pay it for me from their property, If their property will not cover it, then ask for it from the Banu 'Adi ibn Ka'b. If their property will not cover it, then ask Quraysh for it. Do not go to anyone else.' Then he said, "Abdullah, go to 'A'isha, the Umm al-Mu'minin, and tell her that 'Umar greets her. Do not say the Amir al-Mu'minin. I am not a ruler today. Ask if she will give permission for me to be buried with my two companions.' Ibn 'Umar went and found her sitting weeping. He greeted her and then said, "Umar ibn al-Khattab asks for permission to be buried with his two companions.' She said, 'By Allah, I wanted it for himself but I will prefer him to myself regarding it.' When he returned, it was said, 'This is 'Abdullah ibn 'Umar.' 'Umar said, 'Raise me up, So a man supported him against him. He

asked, 'What do you have?' He answered, 'She has given you permission.' 'Umar said, "There is nothing more important to me than that resting place. 'Abdullah ibn 'Umar, look and see that when I die, carry me on my bier and then stop me at the door. Say: "'Umar ibn al-Khattab asks for permission." If she gives me permission, admit me. If she does not, then bury me in the graves of the Muslims.' When he was carried there, it is as if the Muslims had never experienced an affliction before that day. She gave him permission and he was buried where Allah had honoured him with the Prophet ﷺ and Abu Bakr. They said to him when he was dying, 'Appoint someone.' He said, 'I do not find anyone more entitled to this business than this group with whom the Messenger of Allah ﷺ was pleased when he died. Whichever of them becomes caliph, he is the caliph after me.' He named 'Ali, 'Uthman, Talha, az-Zubayr, 'Abd ar-Rahman and Sa'd. If it is given to Sa'd, it is that. Whichever of them is appointed, he should be asked for help. I did not dismiss him due to lack of power or treachery.' He added, "Abdullah should be with them and they can consult him, but he has no part in assuming authority.'

"When they gathered, 'Abd ar-Rahman said, 'Give your command to three of you.' Az-Zubayr gave his authority to 'Ali, Talha gave his to 'Uthman and Sa'd gave his to 'Abd ar-Rahman. So the three of them consulted together when the matter was given to them. 'Abd ar-Rahman asked, 'Which of you will surrender the matter to me? You have my promise by Allah that I will not fail to choose the best and most excellent of you for the Muslims.' Two shaykhs were silent: 'Ali and 'Uthman. 'Abd ar-Rahman said, 'Appoint me to do it and I will not accept it. By Allah, I will not fail to choose the best and most excellent of you for the Muslims.' They said, 'Yes.' So he went aside with 'Ali and said, 'You have kinship to the Messenger of Allah ﷺ and early priority in Islam. By Allah, if you are appointed, will you be just and if 'Uthman is appointed, listen and obey?' 'Yes,' he answered. Then he went aside with 'Uthman and said the same thing to him. 'Uthman said, 'Yes.' He said, 'Stretch out your hand, 'Uthman.' 'Ali and the people gave him allegiance."

Then 'Umar said, "I command the caliph after me to have *taqwa* of Allah and to preserve the right of the Muhajirun and Ansar and acknowledge their sanctity. I order him to treat the people of the garrisons well. They are the support of Islam and the exasperation of the



enemy. The tax-collectors should accept from those of them who do good and overlook those who do evil. I order him to treat the desert Arabs well. They are the root of Islam and the mainstay of Islam. He should take in kind from their wealth and give it to their poor. I order him to observe the *dhimma* of Allah and *dhimma* of His Messenger to fulfil their treaty and only impose on them what they can bear and to fight those beyond them."

Mu'awiya ibn 'Amr al-Azdi, al-Hasan ibn Musa al-Ashyab and Ahmad ibn 'Abdullah ibn Yunus reported from Zuhayr ibn Mu'awiya Abu Khaythama from Abu Ishaq that 'Amr ibn Maymun said, "I saw 'Umar when he was stabbed. Abu Lu'lu'a came to him while he was straightening the rows and stabbed him and also stabbed twelve men with him. He was the thirteenth. I saw 'Umar stretch out his hand and say, 'Catch the dog who killed me.' The people were in turmoil. A man came from behind the man and seized him. Seven or six of them died. 'Umar was carried to his home. A doctor came and asked, 'What is your favourite drink?' 'Nabidh,' he replied. He called for *nabidh*. He drank it and it came out of one of the stab wounds. They said, 'This is pus: blood pus.' He called for milk and he drank some of it and it came out as well. He said, 'Make what final instructions you will. By Allah, I do not think you will see the evening.' Ka'b came to him and said, 'Did I not tell you that you would only die a martyr and you were saying, "How, when I am in the Arabian peninsula?"' A man said, 'The prayer, slaves of Allah! The sun is about to rise.' They pushed one another until they put 'Abd ar-Rahman ibn 'Awf forward. He recited the shortest two *suras* in the Qur'an: *al-Asr* and *al-Kawthar*. 'Umar said, "Abdullah, bring me the shoulder-blade on which I wrote down the business of the grandmother yesterday."

"He said, 'If Allah had willed for this command to be carried out, it would have been completed.' 'Abdullah said, 'We will spare you this business, Amir al-Mu'minin.' 'No,' he said, He took it and erased it with his hand. He summoned six people: 'Uthman, 'Ali, Sa'd ibn Abi Waqqas, 'Abd ar-Rahman ibn 'Awf, Talha ibn 'Ubaydullah and az-Zubayr ibn al-'Awwam. He called 'Uthman first and said, "Uthman, if your companions acknowledge you this year, then fear Allah and do not put the Banu Abi Mu'ayt on the necks of people.' Then he called 'Ali and instructed him. Then he commanded Suhayb to lead the people in prayer."

'Ubaydullah ibn Musa reported from Isra'il ibn Yunus from Abu Ishaq that 'Amr ibn Maymun said, "I was present with 'Umar on the day he was stabbed. Only awe of him had kept me from being in the row in front. He was an awe-inspiring man. I was in the row behind him. 'Umar did not say the *takbir* until he had faced the front row. If he saw a man advancing or retreating from the row, he hit him with his whip. That is what kept me from it. 'Umar turned and Abu Lu'lu'a, the slave of al-Mughira ibn Shu'ba, accosted him and quickly said something to 'Umar and then stabbed him three times. I heard 'Umar say, stretching out his hand, 'Look out for the dog! It has killed me!' The people erupted and thirteen men were wounded. A man behind him grabbed him and clasped him to him. 'Umar was carried and the people surged against one another until someone said, 'The prayer, slaves of Allah! The sun has risen.' They pushed 'Abd ar-Rahman ibn 'Awf forward and he led them with the shortest two *suras* in the Qur'an: *an-Nasr* and *al-Kawthar*. 'Umar was carried and the people went in to see him. He said, "Abdullah ibn 'Abbas, go out and call among the people: "O people, the Amir al-Mu'minin says, 'Is there a council from you on this?'" They said, 'We seek refuge with Allah. We do not know and are not informed.' He said, 'Call a doctor for me.' A doctor was called and asked, 'What drink do you like best?' 'Nabidh,' he replied, He was given *nabidh* to drink and it came out of one of his wounds. The people said, 'This is pus. Let him drink milk.' He drank milk and the doctor said, 'I do not think that you will live until the evening. If you would do something, then do it.'

"He said, "Abdullah ibn 'Umar, hand me the shoulder-blade. If Allah had wished to carry out what is on it, He would have carried out.' Ibn 'Umar said, 'I will spare you erasing it.' He said, 'No, by Allah, no one but me will erase it.' 'Umar erased it with his hand. It contained the obligation of the *hadd*. Then he said, 'Summon for me 'Ali, 'Uthman, Talha, az-Zubayr, 'Abd ar-Rahman ibn 'Awf and Sa'd.' He did not speak to any of them except 'Ali and 'Uthman. He said, "Ali, perhaps those people will acknowledge your kinship with the Prophet ﷺ, being his son-in-law and what Allah has given you of understanding and knowledge. If you are appointed to this matter, fear Allah regarding it.' Then he summoned 'Uthman and said, "Uthman, perhaps those people will acknowledge that you are the son-in-law of the Messenger of Allah ﷺ, your age and your honour. If



you are appointed to this business, fear Allah and do not impose the Banu Abu Mu'ayt on the necks of the people.'

"Then he said, "Call Suhayb for me," He was called and he said, 'Lead the people in prayer for three days. Leave those people in the house. When they agree on a man and someone opposes them, strike off his head.' When they left 'Umar, 'Umar said, 'If they appoint the bald man, he will travel with them on the Path.' Ibn 'Umar said to him, 'What will stop you, Amir al-Mu'minin.' He answered, 'I dislike to bear it both alive and dead.' Then Ka'b visited him and said, 'The truth is from your Lord, do not be among the doubters. I told you that you would be a martyr and you said, "How will I be a martyr when I am in the Arabian peninsula?"'"

'Abdullah ibn Bakr as-Sahmi reported from Hatim ibn Abi Saghira from Simak that when 'Umar ibn al-Khattab was dying, he said, "If I appoint, it is *sunna*. If I do not appoint, it is *sunna*. The Messenger of Allah ﷺ died and did not appoint. Abu Bakr died and appointed." 'Ali said, "By Allah, I know that you would not put it on an equal footing with a *sunna* of the Messenger of Allah ﷺ." That is when 'Umar made it a council between 'Uthman ibn 'Affan, 'Ali ibn Abi Talib, az-Zubayr, Talha, 'Abd ar-Rahman ibn 'Awf and Sa'd ibn Abi Waqqas. He said to the Ansar, "Put them in a house for three days. If they do not go straight, then go in and strike off their heads."

'Affan ibn Muslim reported from Abu 'Awana from Husayn ibn 'Imran from an old man from 'Abd ar-Rahman ibn Abza that 'Umar said, "Authority is for the people of Badr until none remains, then about the people of Uhud and such-and-such. There is nothing in it for a *taliq* (one who became Muslim at the Conquest of Makka) nor no child of a *taliq* nor one who became Muslim at the Conquest."

'Affan ibn Muslim reported from Hammad ibn Salama from 'Ali ibn Zayd ibn Jud'an from Abu Rafi' that 'Umar ibn al-Khattab was leaning on Ibn 'Abbas while Ibn 'Umar and Sa'id ibn Zayd were with him. He said, "Know that I did not say anything about the *kalala* and I did not appoint anyone after me. Any of the Arab captives who is an adult at my death is free from the property of Allah." Sa'id ibn Zayd ibn 'Amr said, "You should indicate a man of the Muslims: the people trust you." 'Umar said, "I detected evil eagerness among my companions. I am appointing this business to those six people with whom the Messenger of Allah ﷺ was pleased when

he died." Then he said, "If one of two men were alive and I gave this command to him, I would be secure: Salim, the client of Abu Hudhayfa and Abu 'Ubayda ibn al-Jarrah."

Waki' ibn al-Jarrah reported from al-A'mash that Ibrahim said that 'Umar said, "Who will I appoint? If only Abu 'Ubayda ibn al-Jarrah had been still alive." A man said to him, "Amir al-Mu'minin, where do you stand in relation to 'Abdullah ibn 'Umar?" He said, "May Allah fight you! By Allah, you do not desire Allah by this! Appoint a man who does not properly divorce his wife!"

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from 'Abdullah ibn Abi Mulayka that Ibn 'Umar said to 'Umar ibn al-Khattab, "You should appoint someone." He asked, "Who?" He said, "Strive. You do not have a Lord for whom you strive for them. Do you think that if you sent to the regions of your land, you would not want to have someone appointed in his place so that he returns to the earth?" "Yes," he answered. He said, "Do you think that if you sent for the shepherd of your flock you would not want to appoint a man until he returns?" Hammad said, "I heard a man relate that Ayyub said, "He said, 'If I were to appoint someone, I would appoint someone better than me. If I leave it, one better than me is left.' When he said this, I thought that he would not appoint anyone."

Qabisa ibn 'Uqba reported from Harun al-Barbari that 'Abdullah ibn 'Ubayd said, "Some people said to 'Umar ibn al-Khattab, 'Will you not instruct us? Will you not command us?' He said, "What will I take? It has been clear to me."

Shihab ibn 'Abbad al-'Abdi reported from Ibrahim ibn Humayd from Ibn Abi Khalid that Jubayr ibn Mut'im was told that 'Umar said to 'Ali, "If you undertake any of the command of the Muslims, do not impose the Banu 'Abd al-Muttalib on the necks of the people."

Ya'qub ibn Ibrahim ibn Sa'd az-Zuhri reported from his son from Salih ibn Kaysan that Ibn Shihab reported from Salim ibn 'Abdullah that 'Abdullah ibn 'Umar said, "The group entered where 'Umar was before 'Abd ar-Rahman ibn 'Awf, 'Uthman, 'Ali, az-Zubayr and Sa'd came to him. He looked at them and said, 'I have looked to you regarding the command of the people. I do not find with the people any schism unless it is about you. If there is division, it is about you. The command goes to six: to 'Abd ar-Rahman, 'Uthman, 'Ali, az-Zubayr, Talha and Sa'd.' Talha was absent in his property at as-Sara.



'Then your people will put in command one of you three ('Abd ar-Rahman, 'Uthman and 'Ali). If you have anything of the command of the people, 'Abd ar-Rahman, do not impose your relatives on the necks of people. If you, 'Uthman, have anything of the command over the people, do not impose the Banu Abi Mu'ayt on the necks of the people. If you, 'Ali, have anything of the command of the people, do not impose the Banu Hashim on the necks of the people.' Then he said, 'Go, consult one another, and put one of you in command.'"

'Abdullah ibn 'Umar said, "They rose to consult and 'Uthman called me once or twice to admit me into the business. No, by Allah, I would not want to be in it, knowing that what my father said would be in their business! By Allah, I did not see him move his lips at all but that it was the truth. When 'Uthman pressed me a lot, I said to him, 'Do you not understand? Do you make commands when the Amir al-Mu'minin is alive?' By Allah, it is as if I had woken up from a sleep, 'Umar said, 'Do not be hasty. If something happens to me, Suhayb should lead you in the prayer for three days. Then reach an agreement. If any of you take command without than the council of the Muslims, strike off his head.'"

Ibn Shihab said that Salim said, "I asked 'Abdullah, 'Did he start with 'Abd ar-Rahman before 'Ali?' He answered, 'Yes, by Allah.'"

Waki' ibn al-Jarrah reported from Abu Ma'shar from our shaykhs that 'Umar said, "This is a matter which will only be put right by hardness which is not tyranny and by gentleness which has no weakness in it."

Ya'qub ibn Ibrahim ibn Sa'd az-Zuhri reported from his father from Salih ibn Kaysan that Ibn Shihab said, "'Umar did not give permission for a captive who had reached puberty to enter Madina until al-Mughira ibn Shu'ba wrote when he was in charge of Kufa mentioning to him a slave of his who was a craftsman. He asked him for permission to let him enter Madina and said, 'He has many forms of work which are beneficial for people. He is an blacksmith, engraver, and carpenter.' So 'Umar wrote to him to give him permission to send him to Madina. Al-Mughira imposed on him the payment a hundred dirhams a month. He went to 'Umar to complain of the harshness of the imposition and 'Umar asked him, 'What work do you do well?' He mentioned the forms of work in which he did well. 'Umar told him, 'Your imposition is not excessive for your type of work.' He left

in anger grumbling threats. After some days, the slave passed by 'Umar and he called to him, 'I have been told that you say, "If I wish I could make a millstone which will grind grain by the wind?"' The slave turned in anger, frowning at 'Umar. There was a group with 'Umar. He said, 'I will make you a millstone about which the people will talk.' When the slave turned away, 'Umar turned to the group who were with him and said to them, 'The slave has threatened me.'"

Some days later Abu Lu'lu'a wrapped up a dagger with two heads and a haft in the middle and hid in one of the corners of the mosque in the darkness before dawn. He remained there until 'Umar came out to awaken the people for the *Fajr* prayer. 'Umar did that and then when 'Umar was close to him, he leapt at him and stabbed him three times. One blow was under the navel and pierced his side: it was the fatal blow. Then he withdrew towards the people of the mosque and stabbed those next to him until he had stabbed another eleven men. Then he committed suicide with his dagger. When 'Umar felt the loss of blood and the people rushed to him, he said, 'Tell 'Abd ar-Rahman ibn 'Awf to lead the people in prayer.' Then blood loss overcame him until he fainted. Ibn 'Abbas said, 'I carried 'Umar with a group to his house. Then 'Abd ar-Rahman led the people in prayer. The people did not recognize the voice of 'Abd ar-Rahman.'"

Ibn 'Abbas said, "I remained with 'Umar and he remained unconscious until morning broke. When it was light, he regained consciousness and looked at out faces. He asked, 'Have the people prayed?' I said, 'Yes.' He said, 'There is no Islam for the one who misses the prayer.' He called for water and did *wudu'* and prayed. Then he said, 'Go out, 'Abdullah ibn 'Abbas, and ask who has killed me.' I went out until the door of the house opened and the people were gathered, ignorant of the news of 'Umar. I said, 'Who stabbed the Amir al-Mu'minin?' They answered, 'He was stabbed by the enemy of Allah, Abu Lu'lu'a, the slave of al-Mughira ibn Shu'ba.' I went back in and 'Umar was glancing about and the news he had sent me for seemed slow in coming. I said, 'The Amir al-Mu'minin asked me to ask who killed him. I spoke to the people and they claimed that he was stabbed by the enemy of Allah, Abu Lu'lu'a, the slave of al-Mughira ibn Shu'ba, who then stabbed a group of men and killed himself.' He said, 'Praise be to Allah who did not make my killer



argue with me in the presence of Allah with any prostration he has made. The Arabs did not kill me.”

Salim said, “I heard ‘Abdullah ibn ‘Umar say that ‘Umar said, ‘Send for a doctor for me to examine my wound.’ They sent for an Arab doctor and he gave ‘Umar *nabidh* to drink and the *nabidh* appeared mixed with blood when it came out of the wound under the navel. He said, ‘Call for another doctor from the Ansar and then the Banu Mu‘awiya. He gave him milk to drink and the milk emerged from the wound definitely white.’ The doctor said to him, ‘Amir al-Mu‘minin, make your final instructions.’ ‘Umar, ‘You told me the truth, brother of the Banu Mu‘awiya. If you had said something else, I would say that you are lying.’ The people wept for him until they could be heard. He said, ‘Do not weep for us. Whoever weeps should leave. Did you not hear what the Messenger of Allah ﷺ said? “The dead is tortured by his family weeping for him.”’ Because of that, ‘Abdullah ibn ‘Umar would not allow someone weeping in his presence over the death of a child or anyone else. ‘A’isha, the wife of the Prophet ﷺ stood to wail over one of her family who had died and she was told what ‘Umar said that the Messenger of Allah ﷺ said. She said, ‘May Allah have mercy on ‘Umar and Ibn ‘Umar. By Allah, they did not lie, but ‘Umar erred. The Messenger of Allah ﷺ passed by some mourners weeping for someone who died. He said, “Those people are weeping and their companion is being tortured.” He thought that wrong.”

Muhammad ibn ‘Umar reported from Hisham ibn ‘Umara that Abu al-Huwayrith said, “When the slave of al-Mughira ibn Shu‘ba came, he imposed 120 dirhams a month on him: four dirhams a day. He was foul and looked at the young captives who came and stroked their heads and said, ‘The Arabs have eaten my liver.’ When ‘Umar came from Makka, Abu Lu‘lu’a went to ‘Umar. He found him going to the market, leaning on the hand of ‘Abdullah ibn az-Zubayr. He said, ‘Amir al-Mu‘minin! My master al-Mughira has imposed on me an imposition which I cannot pay!’ He asked, ‘How much has he imposed on you?’ He said, ‘Four dirhams a day.’ He asked, ‘What do you make?’ He said, ‘Millstones,’ and was silent about his other work. He asked, ‘How much work is a millstone?’ He told him. He said, ‘How much do you sell them for?’ He told him. He said, ‘He has imposed little on you. Go and give your master what he asks for.’

When he turned away, ‘Umar asked, ‘Will you make us a millstone?’ He said, ‘Yes, I will make for you a millstone that the people of the cities will talk about.’ ‘Umar was alarmed at his words. He said, ‘Is it against me with him?’ He said, ‘What do you think he means?’ He said, ‘He threatened you, Amir al-Mu‘minin.’ ‘Umar said, ‘Allah will protect us from him. I think that he means “sinking” by his words.”

Muhammad ibn ‘Umar reported from ‘Abd ar-Rahman ibn ‘Abd al-Aziz that ‘Abdullah ibn Abi Bakr ibn Hazm said, “Abu Lu‘lu’a was one of the captives of Nihawand.”

Muhammad ibn ‘Umar reported from Abu Bakr ibn Isma‘il ibn Muhammad ibn Sa‘d that his father said, “When ‘Umar was stabbed, Abu Lu‘lu’a fled. ‘Umar began to call out: ‘The dog! The dog!’ He stabbed some people and then a group of Quraysh seized Abu Lu‘lu’a: ‘Abdullah ibn ‘Awf az-Zuhri, Hashim ibn ‘Utba ibn Abi Waqqas and a man of the Banu Sahm. ‘Abdullah ibn ‘Awf threw a mantle on him and then Abu Lu‘lu’a killed himself with the dagger when he was captured.”

Muhammad ibn ‘Umar reported from ‘Abdullah ibn Nafi‘ that his father said, “He stabbed himself with it until he had killed himself and ‘Abdullah ibn ‘Awf az-Zuhri cut off the head of Abu Lu‘lu’a.

Muhammad ibn ‘Umar reported from Isma‘il ibn Ibrahim ibn ‘Utba from Muhammad ibn ‘Uqba from Salim ibn ‘Abdullah that his father said that he heard ‘Umar say, “Abu Lu‘lu’a stabbed me and I only thought that it was a dog until he stabbed me the third time.”

Muhammad ibn ‘Umar reported that Abu Bakr ibn ‘Abdullah ibn Abi Sabra from Ja‘far ibn Muhammad that his father said, “When ‘Umar ibn al-Khattab was stabbed, people gathered around him, the Muhajirun and Ansar of Badr. He said to Ibn ‘Abbas, ‘Go out to them and ask them: did what has struck me originate from a gathering and council of you?’ Ibn ‘Abbas went out and asked them and the people said, ‘No, by Allah, we ask Allah to add some of our lives to your life!’”

Waki‘ ibn al-Jarrah reported from Al-A‘mash from Ibrahim at-Taymi that ‘Amr ibn Maymun said, “I saw ‘Umar ibn al-Khattab wearing a yellow waist-wrapper on the day he was stabbed. I used to not join the first row out of awe of him. I was in the second row on that day. He came and said, ‘The prayer, servants of Allah, straighten the rows.’ Then he said the *takbir*. The man stabbed him once or twice. He



had on a yellow waist-wrapper which was high on his chest and he fell, saying, '*Allah's command is a pre-ordained decree.*' (33:38) The man turned on the people and killed and wounded about ten. The people turned to him and he leant on dagger and killed himself."

Abu Mu'awiya ad-Darir reported from al-A'mash from Ibrahim at-Taymi that 'Amr ibn Maymun said, "When 'Umar was stabbed that wound, he was saying, '*Allah's command is a pre-ordained decree.*' (33:38) They sought the killer and he was a slave of al-Mughira ibn Shu'ba. He had a dagger in his hand with two points. He stabbed everyone he approached and wounded thirteen men. Four escaped and nine died, or nine escaped and four died."

Al-Fadl ibn Dukayn reported from Muhajirun that 'Amr ibn Maymun said, "'Umar prayed *Fajr* in the year in which he was struck and recited *al-Balad* and *at-Tin*."

Yahya ibn Hammad reported from al-'Umari from Nafi' from Ibn 'Umar that he used to write to the commanders of the armies: "Do not bring us any of the barbarians old enough to shave." When Abu Lu'lu'a stabbed him, he asked, "Who is this?" They answered, "The slave of al-Mughira ibn Shu'ba." He said, "Did I not tell you not to bring any barbarians to us? They have overcome me."

Hisham Abu al-Walid at-Tayalisi reported from Shu'ba from Abu Ishaq that 'Amr ibn Maymun said, "I was with 'Umar when he was stabbed, and the one who stabbed him also stabbed thirteen or nineteen men. 'Abd ar-Rahman ibn 'Awf led us in the prayer and recited the shortest two *suras* in the Qur'an in *Fajr*: *al-Asr* and *an-Nasr*."

Ya'la ibn 'Ubayd reported from Yahya ibn Sa'id from Sa'id ibn al-Musayyab: "The one who stabbed 'Umar also stabbed twelve men with 'Umar and six of them died with 'Umar and six recovered."

Muhammad ibn 'Umar reported from 'Umar ibn Abi 'Atika from his father that Ibn 'Umar said, "When 'Umar was stabbed, he was carried and fainted. He recovered and we took his hand. Then 'Umar took my hand. He made me sit behind him and he leaned against me while his wound was streaming blood. I placed this middle finger of mine there but it did not stop the flow. He did *wudu'* and then prayed *Subh*. He recited *al-Asr* in the first *rak'at* and *al-Kafirun* in the second."

Wahb ibn Jarir and Sulayman ibn Harb reported that Jarir ibn Hazim heard Ya'la ibn Hakim relate that Nafi' said, "'Abd ar-Rahman ibn 'Awf saw the knife with which 'Umar killed and said, 'I

saw this yesterday with al-Hurmuzan and Jufayna. I asked, "What do you do with this knife?" and they replied, "We cut meat with it. We do not touch meat." 'Ubaydullah ibn 'Umar said, 'You saw it with them?' 'Yes,' he said. 'Ubaydullah took his sword and then went and killed them. 'Uthman sent to him and said, 'What made you to kill these two men who are in our protection?' 'Ubaydullah seized 'Uthman and wrestled with him until the people got up and stopped him. When 'Uthman sent to him, he girded on his sword and 'Abd ar-Rahman obliged begged him to put it down and he did."

Ahmad ibn Muhammad ibn al-Walid al-Azraqi al-Makki reported from Muslim ibn Khalid from 'Ubaydullah ibn 'Umar from Nafi' from Aslam that when 'Umar was stabbed, he asked, "Who struck me?" They said, "Abu Lu'lu'a." His name was Fayruz, a slave of al-Mughira ibn Shu'ba. He said, "I forbade you bring to me any of their barbarians and you disobeyed me."

Waki' ibn al-Jarrah reported from Hisham ibn 'Urwa from his father from al-Miswar ibn Makhrama that Ibn 'Abbas visited 'Umar when he had been stabbed and he said, "Yes, there is no portion in Islam for someone who wastes the prayer." He prayed while the wound was streaming with blood.

Isma'il ibn Ibrahim al-Asadi reported from Ayyub ibn Abi Mulayka from al-Miswar ibn Makhrama that when 'Umar was stabbed, he fainted and it was said, "You will not alarm him with something like the prayer since there is life by it." He said, "The prayer, Amir al-Mu'minin. The prayer has been prayed." He woke up and said, "The prayer. Here I am, Allah! There is no portion in Islam for the one who abandons the prayer." He prayed while his wound was streaming with blood.

'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqadi reported from 'Abdullah ibn Ja'far from Umm Bakr bint al-Miswar that his father al-Miswar ibn Makhrama said, "I visited 'Umar ibn al-Khattab with Ibn 'Abbas when he was stabbed and the *adhan* for the payer was given. It was said, 'The prayer, Amir al-Mu'minin.' He raised his head and said, "The prayer. There is no portion in Islam for the one who abandons the prayer.' He prayed while his wound was streaming with blood. A doctor was called and gave him *nabidh* to drink. It came out resembling blood, So he gave him milk to drink and it came



out white. He said, 'Amir al-Mu'minin, make your instructions.' That was when he summoned the people of the *Shura*."

'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqadi reported from Mis'ar from Simak that he heard Ibn 'Abbas say, "I visited 'Umar when he had been stabbed and I began to praise him and he asked, 'What are you praising me for? Authority or something else?' I said, 'For all.' He said, 'I wish that I would leave it with just enough: nether reward nor burden.'"

Muhammad ibn 'Ubayd at-Tanafisi and 'Ubaydullah ibn Musa reported from Mis'ar that Simak al-Hanafi heard Ibn 'Abbas say, "I said to 'Umar, 'Allah established cities through you, carried out conquests, and did this and that by you.' He said, 'I wish that I would be saved from it without reward or burden.'"

Ma'n ibn 'Isa reported from Malik ibn Anas from Zayd ibn Aslam that his father said, "When 'Umar ibn al-Khattab was dying, he said, 'Do you envy me for the amirate? By Allah, I wish that I would be saved with just enough: owning nothing and owed nothing.'" Malik said, "Sulayman ibn Yasar said that to al-Walid ibn 'Abd al-Malik and he said, 'You lied.' Sulayman said, 'Or was lied to.'"

Abu Bakr ibn 'Abdullah ibn Abi Uways reported from Sulayman ibn Bilal from Muhammad ibn Abi 'Atiq and Musa ibn 'Uqba from Ibn Shihab from Sulayman ibn Yasar from al-Miswar ibn Makhrama that he and Ibn 'Abbas visited 'Umar on the night when he was stabbed. In the morning, they startled him and said, "The prayer!" He was alarmed and said, "Yes, there is no portion in Islam for the one who abandons the prayer." He prayed while the wound was streaming with blood."

'Ubaydullah ibn Musa reported from Isra'il ibn Yunus from Kathir an-Nawwa' from Abu 'Ubayd, the client of Ibn 'Abbas, that Ibn 'Abbas said, "I was with 'Ali when we heard a shout about 'Umar. He rose and I rose with him and we went to him in his house. He asked, 'What is this noise?' A woman answered, 'The doctor gave him *nabidh* to drink and it came out. He gave him milk to drink and it came out. He said, "You will not see the evening. Do what you will do.'" Umm Kulthum said, 'O 'Umar!' The women with her wept with her and the house was shaken with weeping. 'Umar said, 'By Allah, if only I had something on the earth to ransom myself with from the terror of the presentation!' Ibn 'Abbas said, 'By Allah, I hope that you

will only see it for the amount which Allah said: "*There is not one of you who will not come to it.*" (19:71) We know that you, the Amir al-Mu'minin, the Trustee of the Believers and the Master of the believers, decide by the Book of Allah and divide equally.' He liked what I said and sat up. He said, 'Will you testify for me to this, Ibn 'Abbas?' I refrained and he struck my shoulder and said, 'Will you testify to this for me, Ibn 'Abbas!' I said, 'Yes, I will testify.'"

Hawdha ibn Khalifa reported from Ibn 'Awn that Muhammad ibn Sirin said, "When 'Umar was stabbed, the people began to visit him. He told a man, 'Look.' He put his hand in, looked and he asked, 'What do you find?' He said, 'I find that what remains of your heart will satisfy your need.' He said, 'You are the most truthful and best of them.' A man said, 'By Allah, I hope that the Fire will not touch your skin ever.' He looked at him until we lamented him. Then he said, 'Your knowledge of that is little. If the earth remained for me, I would have ransomed myself from the terror of the Presentation.'"

Hawdha ibn Khalifa reported from 'Awf that Muhammad said that Ibn 'Abbas said, "In the morning 'Umar was wounded and I was one of those who carried him to his house. He regained consciousness and asked, 'Who struck me?' I said, 'Abu Lu'lu'a, the slave of al-Mughira ibn Shu'ba.' 'Umar said 'This is the action of your companions. I wanted to not allow the barbarian captives to enter it and you overcame me. Preserve two from me. I did not appoint anyone and I did not judge anything about the *kalala*.'" 'Awf said, "Someone other than Muhammad said, 'I did not judge anything about the grandfather and brothers.'"

'Affan ibn Muslim reported from Wuhayb from 'Abdullah ibn Tawus from his father from Ibn 'Abbas that he visited 'Umar when he had been wounded and said, "Amir al-Mu'minin, a man called Abu Lu'lu'a struck you." He said, "I testify to you that I did not judge in three except what I tell you. I appointed a slave for a slave and two slaves for the son of a slave-girl."

'Affan ibn Muslim reported from Abu 'Awana from Dawud ibn 'Abd ar-Rahman al-Awdi from Humayd ibn 'Abd ar-Rahman al-Himyari that Ibn 'Abbas reported in Basra: "I was the first to go to 'Umar ibn al-Khattab when he had been stabbed. He said, 'Preserve three from me. I fear that the people will not reach me. As for myself, I did not judge about the *kalala*. I did not appoint a caliph over peo-



ple and every slave of mine is free.' People said to him, 'Appoint someone.' He said, 'If I do that, one better than me did it. I leave people their business. The Prophet of Allah ﷺ left it. If he had appointed, he would have appointed one better than me: Abu Bakr.' I said, 'Receive the good news of the Garden, You were a Companion of the Messenger of Allah ﷺ and kept his company for a long time. You were appointed Amir al-Mu'minin and you were strong and discharged the trust.' He said, 'As for your good news of the Garden, by Allah – there is no god but Him! – if I had this world and what is in it, I would ransom myself with it from the terror of what is before me before I know the report. As for your words about the command of the Muslims, by Allah, I wish that it would be adequate for me, neither for or against me. As for what you mentioned of the company of the Messenger of Allah ﷺ, that is the case.'"

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Muhammad that Sa'id al-Khudri said, "I was one of nineteen men who, when 'Umar was stabbed, took him in and he complained to us of a pain."

'Affan ibn Muslim reported from Hammad ibn Salama from Yusuf ibn Sa'd from 'Abdullah ibn Hunayn from Shaddad ibn Aws that Ka'b said, "Among the tribe of Israel was a king. When we mentioned him, we mentioned 'Umar. When we mentioned 'Umar, we mentioned him. There was a Prophet beside him who was receiving revelation. Allah revealed to the Prophet ﷺ to say to him, 'Make your contract. Write to me your will. You will die in three days.' The Prophet informed him of that. On the third day, he fell between the wall and the bed. Then he sought refuge with his Lord. He said, 'O Allah, You know that I am just in judgement. When there was disagreement in matters, I followed my whim, and I did this and that.' He spoke the truth. Increase my life by fifteen years so that my child can grow up and my nation prosper.' Allah revealed to the Prophet that he had said such-such-and-such. He said, 'He spoke the truth. I have added fifteen years to his life. In that time his child can grow and his nation prosper.' When 'Umar was stabbed, Ka'b said, 'If 'Umar asks his Lord, He will extend his life.' 'Umar was told that and said, 'O Allah, take me to You neither powerless nor blamed.'"

Muhammad ibn 'Ubayd and al-Fadl ibn Dukayn reported from Harun ibn Abi Ibrahim from 'Abdullah ibn 'Ubayd ibn 'Umayr that

when 'Umar ibn al-Khattab was stabbed, people said to him, "Amir al-Mu'minin, you should have a drink." He said, "Give me *nabidh*." It was his favourite drink. The *nabidh* came out of his wound with bloody pus. That was not clear to them that he had drunk what he drank. They said, 'You should drink milk. It was given to him and he drank it and it came out of his wound. When he saw its whiteness, he wept and those around him of his companions wept. He said, 'This is time. If I had that on which the sun rises, I would ransom myself with it from the terror of the Presentation.' They said, 'Is this all that is making you weep?' He said, 'Something else makes me weep.' Ibn 'Abbas said to him, 'Amir al-Mu'minin, by Allah, your Islam was a victory. Your leadership was an opening. By Allah, your rule filled the earth with justice. There were not two litigants who came to you but that they took your statement.' 'Umar said, 'Sit me up.' When he was sitting, he said to Ibn 'Abbas, 'Repeat what you said.' When he repeated it to him, he said, 'Will you testify to that for me in the presence of Allah on the Day you meet Him?' Ibn 'Abbas said, 'Yes.' He said, "Umar was happy at that and liked it."

'Abdullah ibn Numayr reported from Yahya ibn Sa'id from al-Qasim ibn Muhammad that when 'Umar ibn al-Khattab was stabbed, the people came to praise him and bid him farewell. 'Umar said, "Do you declare me of good character because of the amirate?" He said, "I accompanied the Messenger of Allah ﷺ and Allah took His Messenger while he was pleased with me. Then I accompanied Abu Bakr and I obeyed and Abu Bakr died while I was hearing and obeying. I did not accompany anything which I fear more for myself except this emirate."

Yahya ibn Khulayf ibn 'Uqba reported from Ibn 'Awn from Muhammad ibn Sirin: "When 'Umar was stabbed, people began to visit him and he said, 'If I had anything of what is in the earth, I would have ransomed myself with it from the terror of the Presentation.'"

Yazid ibn Harun reported from Isma'il ibn Abi Khalid that ash-Sha'bi said, 'Umar ibn al-Khattab called for milk after he was stabbed and he drank and it came out his wound. He said, 'Allah is greater.' Those sitting with him began to praise him and he said, 'Whoever has his life delude him is deluded. By Allah, I will leave it as I entered it. By Allah, if I had all that the sun rises on, I would ransom myself with it from the terror of the Presentation.'"



Ya'qub ibn Ibrahim ibn Sa'd az-Zuhri reported from his father from Salih ibn Kaysan that Ibn Shihab said, "Sa'id ibn al-Musayyab reported to me that 'Abd ar-Rahman ibn Abi Bakr as-Siddiq said when 'Umar was killed, 'I passed by Abu Lu'lu'a, the one who killed 'Umar, when he was with Jufayna and al-Hurmuzan conversing secretly.' When I approached them, they leapt up and between them fell a dagger with two heads and a haft in the middle.' They looked at the dagger with which 'Umar had been killed and found it to be like the dagger which 'Abd ar-Rahman ibn Abi Bakr described. When 'Ubaydullah ibn 'Umar heard that from 'Abd ar-Rahman ibn Abi Bakr, he set out with a sword until he reached al-Hurmuzan. When he came out to him, he said, 'Come with me to look for a horse of mine.' When he fell behind him so that the man was walking in front of him, he raised the sword over him. 'Ubaydullah said, 'When he felt the heat of the sword, he said, "There is no god but Allah!"' 'Ubaydullah said, 'I called Jufayna, who was a Christian of Hira and foster son of Sa'd ibn Abi Waqqas because of a compact between them. He used to teach writing in Madina.' 'Ubaydullah said, 'When I raised the sword over him, he made the sign of the cross between his eyes.' Then 'Ubaydullah went and killed the young daughter of Abu Lu'lu'a who claimed to be Muslim. 'Ubaydullah wanted not to leave a single captive in Madina alive. The first Muhajirun gathered against him, stopped him and threatened him. He said, 'By Allah, I will kill them and others as well!' He alluded to some of the Muhajirun. 'Amr ibn al-'As kept at him until he gave him the sword. When he gave him the sword, Sa'd ibn Abi Waqqas went to him and each of them took hold of his head, pulling until had been contained between them. Then 'Uthman came before he was given allegiance in those nights and wrestled with 'Ubaydullah. The earth was dark for people on the day that 'Ubaydullah killed Jufayna, al-Hurmuzan and the daughter of Abu Lu'lu'a. Then people interposed themselves between him and 'Uthman.

"When 'Uthman was appointed caliph, he summoned the Muhajirun and Ansar and said, "Indicate to me what I should do about the killing of this man who has made a rupture in the *deen*.' The Muhajirun agreed on one position to 'Uthman, agreeing that he should be killed. Most of the people were with 'Ubaydullah. They said about Jufayna and al-Hurmuzan, 'May Allah put them far!

Perhaps you want to make his son follow 'Umar!' There was a lot of clamour and disagreement about that. Then 'Amr ibn al-'As said to 'Uthman, 'This occurred before you had authority over the people. Turn away from them.' The people disagreed after the words of 'Amr and it ended with 'Uthman who paid the blood money of the two men and girl."

Muhammad ibn Shihab reported from Hamza ibn 'Abdullah that 'Abdullah ibn 'Umar said, "May Allah have mercy on Hafsa. She was one of those who encouraged 'Ubaydullah to kill them."

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from his father that his grandfather said, "On that day 'Uthman took hold of the forelock of 'Ubaydullah ibn 'Umar until I saw at the hair on the head of 'Ubaydullah in the hand of 'Uthman. The earth was dark on that day for people."

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from Abu Wajza that his father said, "I saw 'Ubaydullah on that day when he was wrestling with 'Uthman, 'Uthman was saying, 'May Allah fight you! You killed a man who prayed, a young girl and another who is under the protection of the Messenger of Allah ﷺ. What a right you have abandoned!' I was amazed at 'Uthman when he turned and how he left it, But I knew that 'Amr ibn al-'As had become involved with that and turned him from his opinion."

Muhammad ibn 'Umar reported from 'Utba ibn Jabira from 'Asim ibn 'Amr ibn Qatada that Mahmud ibn Labid said, "On that day 'Ubaydullah was only like a wild animal. He went at the Persians with a sword until he was imprisoned. I think that if 'Uthman had been in charge then, he would have killed him for that he saw him do. He and Sa'd were the harshest of the Companions of the Messenger of Allah ﷺ against him."

Yazid ibn Harun reported from Ibn 'Awn from Nafi' from Ibn 'Umar that 'Umar had instructed Hafsa. When she died, it was to go to the old men of the family of 'Umar."

'Amr ibn 'Asim al-Kilabi reported from Hammam ibn Yahya that Qatada said, "'Umar ibn al-Khattab left a fourth in bequests."

Ahmad ibn Muhammad ibn al-Walid al-Azraqi reported from Muslim ibn Khalid from Hisham ibn 'Urwa from his father that 'Umar ibn al-Khattab did not use the *shahada* in his will.



Isma'il ibn Ibrahim al-Asadi, Muhammad ibn 'Abdullah al-Ansari, Ishaq ibn Yusuf al-Azraq and 'Abd al-Wahhab ibn 'Ata' al-'Ijli reported from Ibn 'Awn from Nafi' that Ibn 'Umar said, "'Umar got some land at Khaybar and went to the Prophet ﷺ and he gave him command in it. He said, 'I got land at Khaybar and I did not get any property dearer to me than it. What do you command me to do with it?' He said, 'If you wish, make it a *waqf* and give it as *sadaqa*.' 'Umar gave it as *sadaqa*. He said, 'The property itself is not to be sold, given away or inherited, Give it as *sadaqa* to the poor, relatives, slaves, in the Way of Allah, travellers and guests. There is nothing wrong with the one who manages it eating from it correctly and feeding a friend as long as he does not become rich in it.'" Ibn 'Awn related that Muhammad ibn Sirin said, "Without becoming rich in the property." Isma'il reported that Ibn 'Awn said that a man told him that he read on a piece of skin (or red rag) 'without becoming wealthy'."

Mutarraf ibn 'Abdullah al-Yasari reported from 'Abdullah ibn 'Umar from Nafi' from Ibn 'Umar that the first *sadaqa* given in Islam were the fruits of the *sadaqa* of 'Umar ibn al-Khattab.

Muhammad ibn 'Umar reported from ad-Dahhak ibn 'Uthman from 'Uthman ibn 'Urwa: "'Umar ibn al-Khattab had borrowed eighty thousand from the treasury. He called 'Abdullah ibn 'Umar and said, 'Sell the property of 'Umar to pay it. If it is not enough, ask the Banu 'Adi. If it is not enough, then ask Quraysh, but do not go beyond them.' 'Abd ar-Rahman ibn 'Awf said, 'Will you not borrow it from the treasury until you can pay it?' 'Umar said, 'I seek refuge with Allah that you and your companions should say after me, "We left our share to 'Umar," to esteem me by that. Then its consequences would follow me and I would fall into something from which I can only be saved by leaving it.' Then he said to 'Abdullah ibn 'Umar, 'Guarantee it.' He guaranteed it and 'Umar was not buried until Ibn 'Umar testified to it himself to the people of the Council and some of from the Ansar. A week had not passed after 'Umar was buried that Ibn 'Umar took wealth to 'Uthman ibn 'Affan and witnesses present testified that the debt was discharged by being paid."

Abu Usama Hammad ibn Usama reported from 'Abd ar-Rahman ibn Yazid ibn Jabir from Yahya ibn Abi Rashid an-Nasri that when 'Umar ibn al-Khattab was dying, he said to his son, "My son, when I die, turn me and put your knees against my back and your right hand

on my brow and your left hand on my chin. When I die, close my eyes. Be moderate in my shroud. If I have any good with Allah, He will give me better than it. If I have other than that, He will strip me and strip me quickly. Be moderate in my burial. If I have good with Allah, He will expand it for me as far as the eye can see, If I have other than that, He will constrict it for me so that my ribs are pushed together. No woman should go out with me. Do not declare me innocent of what is not in me. Allah has the best knowledge of me. When you take me out, walk quickly. If I have good with Allah, you are sending me forward to what is better for me. If I am other than that, you are removing evil which you are carrying from your shoulders."

Muhammad ibn 'Abdullah ibn Yunus reported from Abu al-Ahwas from Layth from a man of the people of Madina: 'Umar ibn al-Khattab instructed his son 'Abdullah when he died, "My son, you must have the qualities of faith." He asked, "What are they, father?" He answered, "Fasting in the harsh days of summer, killing enemies with the sword, patience in affliction, performing full *wudu* on a winter day, hastening to perform the prayer on a cloudy day, and leavening the mire of confusion." He asked, "What is the mire of confusion?" He answered, "Drinking wine."

'Arim ibn al-Fadl reported from Hammad ibn Salama from 'Ali ibn Zayd from Abu Rabi' that 'Umar ibn al-Khattab said to Sa'id ibn Zayd and 'Abdullah ibn 'Umar and 'Abdullah ibn 'Abbas: "Act. I did not appoint. Any of the Arab captives of Arabs in the property of Allah who has reached adulthood is free."

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar from Hafs from Nafi' from Ibn 'Umar that 'Umar instructed at his death to free those slaves of the government who had prayed two prostrations and wanted them to serve the ruler after him for two years. He got that.

Muhammad ibn 'Umar reported from Rabi'a ibn 'Uthman that 'Umar ibn al-Khattab left instructions that his governors should remain in place for a year. 'Uthman made them remain for a year.

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Isma'il ibn Muhammad ibn Sa'd from Abu Bakr ibn Muhammad ibn Sa'd from his father from 'Amir ibn Sa'd that 'Umar ibn al-Khattab said, "If you appoint Sa'd, the way is that. Otherwise the ruler should consult him. I did not dismiss him out of anger."



Wahb ibn Jarir reported from Shu'ba from 'Asim ibn 'Ubaydullah from 'Abdullah ibn 'Amir ibn Rabi'a that 'Umar said to 'Abdullah ibn 'Umar while his head was in his lap: "Put my cheek on the earth." He said, "Why would it be in the earth rather than my lap?" He said, "Put it on the earth." Then he said, "Woe to me and my mother if Allah does not forgive me!" three times.

Yazid ibn Harun, Wahb ibn Jarir and Kathir ibn Hisham reported from Shu'ba from 'Asim ibn 'Ubaydullah ibn 'Asim that 'Abdullah ibn 'Amir ibn Rabi'a said, "I saw 'Umar ibn al-Khattab take a block of earth and say, 'Would that I were this brick. Would that I had not been created! Would that my mother had never bore me! Would that I were nothing! Would that I were a thing forgotten!'"

'Abdullah ibn Maslama ibn Qan'ab al-Harithi reported from Malik ibn Anas ibn Sulayman ibn Harb and 'Arim ibn al-Fadl from Hammad ibn Zayd, all from Yahya ibn Sa'id from 'Abd ar-Rahman ibn Aban ibn 'Uthman from his father that 'Uthman ibn 'Affan said, "I was the last to be with 'Umar. I went to him while his head was in the lap of his son 'Abdullah ibn 'Umar. He said to him, 'Put my cheek on the earth.' He said, 'My thigh and the earth are only the same!' He said, 'Put my cheek on the earth. You are motherless!' the second or third time. Then he crossed his feet and I heard him say, 'Woe to me and woe to my mother if Allah does not forgive me' until his breath failed."

Abu Bakr ibn 'Abdullah ibn Abi Uways reported from Sulayman ibn Bilal from Yahya ibn Sa'id and 'Ubaydullah ibn 'Umar from 'Asim ibn 'Ubaydullah from Salim ibn 'Abdullah that 'Umar ibn al-Khattab said, "Would that I was nothing! Would that I were something forgotten!" He said, "Then he took something like a brick or a stick from his garment and said, 'Would that I were like this.'"

Abu Bakr ibn Muhammad ibn Abi Murra al-Makki reported from Nafi' ibn 'Umar from Ibn Abi Mulayka that 'Uthman ibn 'Affan put the head of 'Umar ibn al-Khattab in his lap and he said, "Put my head on the ground, Woe to me! Woe to my mother if my Lord does not forgive me!"

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Ibn Abi Mulayka: "When 'Umar was stabbed, Ka'b came and began to weep at the door and say, 'By Allah, if the Amir al-Mu'minin would entreat Allah to give him grant a delay, He would do so.' Ibn 'Abbas visited him and said, 'Amir al-Mu'minin, this is Ka'b who is

saying such-and-such.' He said, 'By Allah, I will not ask Him!' Then he said, 'Woe to me and my mother if Allah does not forgive me!'"

Yazid ibn Harun reported from Hariz ibn 'Uthman from Habib ibn 'Ubayd ar-Rahabi that al-Miqdam ibn Ma'di Karib said, "When 'Umar was wounded, Hafsa visited him and said, 'O Companion of the Messenger of Allah! O father-in-law of the Messenger of Allah! O Amir al-Mu'minin!' 'Umar said to Ibn 'Umar, "Abdullah! Sit me up, I cannot endure what I hear!' He supported him against his chest and he said to her, 'I forbid you by the right you owe me to lament me after sitting with me. As for your eyes, I do not control them. There is no dead person who is lamented with claims of what he does not have but that the angels hate him.'"

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit from Anas ibn Malik that when 'Umar ibn al-Khattab was stabbed, Hafsa lamented and he said, "Hafsa, did you not hear the Prophet ﷺ say, 'The one who is lamented over is punished?'" Suhayb lamented him and 'Umar said, 'Suhayb, do you not know that that the one who is lamented over is punished?'"

Yazid ibn Harun reported from Hisham ibn Hassan from Muhammad that Ishaq ibn Yusuf al-Azraq reported from Ibn 'Awn that Muhammad said, "When 'Umar was wounded, I went in and Suhayb said, 'O my brother!' 'Umar said, "Woe to you, Suhayb! Do you not know that the one who is lamented over is punished?'"

Muslim ibn Ibrahim reported from Abu 'Aqil that Muhammad ibn Sirin said, "'Umar ibn al-Khattab was brought a drink when he had been stabbed and it came out of his wound. Suhayb said, 'O 'Umar! O brother! Who will we have after you?' 'Umar said to him, 'Stop. My brother, are you not aware that the one who is lamented over is punished?'"

'Abdullah ibn Ja'far ar-Raqi reported from 'Ubaydullah ibn 'Amr from 'Abd al-Malik ibn 'Umayr from Abu Burda that his father said, "When 'Umar was stabbed, Suhayb came weeping, raising his voice and 'Umar said, 'For me?' 'Yes,' he replied. 'Umar said, 'Do you not know that the Messenger of Allah ﷺ said that the one who is wept over is punished?'"

'Abd al-Malik reported from Musa ibn Talha that 'A'isha said, "Those have their dead punished for the weeping of their living," i.e. the unbelievers.



'Abdullah ibn Maslama ibn Qa'nab and Hisham ibn 'Abd al-Malik Abu al-Walid at-Tayalisi reported from al-Layth ibn Sa'd from Nafi' from Ibn 'Umar that 'Umar forbade his people from to weep over him.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Khalid ibn Rabah from al-Muttalib ibn 'Abdullah ibn Hantab that 'Umar ibn al-Khattab prayed three times in the clothes in which he was wounded.

Abu Usama Hammad ibn Usama reported from Hisham ibn 'Urwa from his father that 'Umar ibn al-Khattab sent to 'A'isha: "Give me permission to be buried with my two companions." She said, 'Yes, by Allah.' He said, "When a man was sent to her from the Companions, she had said, 'No, by Allah, I will not honour them with anyone ever.'"

Ma'n ibn 'Isa reported from Malik ibn Anas that 'Umar ibn al-Khattab asked 'A'isha for permission while he was alive. She gave permission. He said, "I fear that she will give me permission because of my power. When he died, she gave her permission."

Muhammad ibn 'Umar reported from Nafi' ibn Abi Nu'aym from Nafi' that Ibn 'Umar that 'Abdullah ibn 'Umar related from Salim Abu an-Nadr from Sa'id ibn Marjana from Ibn 'Umar that 'Umar said, "Go, boy, to the Umm al-Mu'minin and tell her that 'Umar asks for her permission to be buried with his two brothers and then return and tell me." She sent word that she had indeed given permission to him to be buried in the house of the Messenger of Allah ﷺ. Then he summoned Ibn 'Umar and said, "My son, I sent you to 'A'isha to ask her permission to be buried with my brothers and she gave me permission. I fear that that might have been because of my position of authority. When I die, wash me, shroud me and then carry me and stand with me at the door of 'A'isha. Say, 'This is 'Umar asking for permission.' If she gives me permission, bury me with them. Otherwise bury me at al-Baqi'." Ibn 'Umar said, "When my father died, we carried him to 'A'isha's door and asked for her permission to enter and she said, 'Enter with peace.'"

Muhammad ibn 'Umar reported from Kathir ibn Zayd that al-Muttalib ibn 'Abdullah ibn Hantab said, "When 'Umar sent to 'A'isha, he asked for her permission to be buried with the Prophet ﷺ and Abu Bakr. She gave permission and 'Umar said, 'The house is narrow.' He called for a staff and it was brought to him and he estimated his height and said, 'Bury me according to this.'"

Isma'il ibn 'Abdullah ibn Abi Uways al-Madani reported from his father from Yahya ibn Sa'id and 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm and others from 'Amra bint 'Abd ar-Rahman al-Ansariyya that 'A'isha said, "I used to remove my head covering and wear a single garment in my room until 'Umar ibn al-Khattab was buried there. Then I continued to cover myself in my garments until a wall was built between me and the graves and then I wore a single garment again." They said, "She described to us the grave of the Prophet ﷺ and that of Abu Bakr and 'Umar. These graves were in the closet of 'A'isha's room."

Muhammad ibn 'Umar reported from Muhammad ibn Musa from Ishaq ibn 'Abdullah ibn Abi Talha from Anas ibn Malik that 'Umar ibn al-Khattab sent for Abu Talha al-Ansari some time before he died and said: "Abu Talha, you and fifty of your people of the Ansar should be with those people of the Council. I believe that they will gather in the house of one of them. Stand at the door with your companions. Do not let anyone go into them nor let them leave on the third day until they have put one of them in command. O Allah, You are my successor over them!"

Muhammad ibn 'Umar reported from Malik ibn Abi ar-Rijal from Ishaq ibn 'Abdullah ibn Abi Talha that Abu Talha went with his companions at the time 'Umar was buried and stayed with the people of the Council. When they entrusted their business to Ibn 'Awf and he chose for them, Abu Talha remained at the door of Ibn 'Awf with his companions until allegiance was given to 'Uthman ibn 'Affan.

'Amr ibn 'Asim al-Kilabi reported from Hammam ibn Yahya from Qatada that 'Umar ibn al-Khattab was stabbed on Wednesday and died on Thursday.

Muhammad ibn 'Umar reported from Abu Bakr ibn Isma'il ibn Muhammad ibn Sa'd that his father said: "'Umar ibn al-Khattab was stabbed on Wednesday 26 Dhu al-Hijja 23 AH and buried on Monday, the morning of the first day of Muharram 24 AH. His rule lasted ten years, five months and twenty-one days from the death of Abu Bakr at the beginning of twenty-two years, nine months and thirteen days after the Hijra. 'Uthman ibn 'Affan was given allegiance on 3 Muharram." He said, "I mentioned that to 'Uthman ibn Muhammad al-Akhnasi and he said, 'I only think it is weak. 'Umar



died on 26 Dhu al-Hijja and allegiance to 'Uthman was given on 28 Dhu al-Hijja and the new year of Muharram 24 AH started with his caliphate."

Yahya ibn 'Abbad reported from Shu'ba from Abu Ishaq from 'Amir ibn Sa'd from Hariz who heard Mu'awiya say that 'Umar died when he was sixty-three. Muhammad ibn 'Umar said, "We do not recognize this account in Madina."

Muhammad ibn 'Umar reported from Hisham ibn Sa'd from Zayd ibn Aslam that his father said that 'Umar died when he was sixty. Muhammad ibn 'Umar said, "We believe this statement to be the firmest. Other things are also related."

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar al-'Umari from Nafi' from Ibn 'Umar that 'Umar was about fifty when he died.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Umar died when he was fifty-five. Muhammad ibn Sa'd reported from Hushaym from 'Ali ibn Zayd the like of it from Salim ibn 'Abdullah.

Ma'n ibn 'Isa reported from Malik from Nafi' from 'Abdullah ibn 'Umar that 'Umar al-Khattab was washed, shrouded and prayed over although he was a martyr.

'Abdullah ibn Numayr reported from 'Ubaydullah ibn 'Umar from Nafi' that Ibn 'Umar said, "'Umar was washed, shrouded and perfumed."

'Abdullah ibn Maslama ibn Qa'nab al-Harithi reported from 'Abd al-'Aziz ibn Muslim from 'Abdullah ibn Dinar from Nafi' from Ibn 'Umar that 'Umar was washed, shrouded and prayed over even though he was a martyr.

Hisham Abi al-Walid at-Tayalisi reported from 'Abd ar-Rahman ibn 'Abdullah from his father from Ibn 'Umar that 'Umar was washed, shrouded and perfumed and prayed over even though he was a martyr.

Hisham Abi al-Walid at-Tayalisi and Sulayman ibn Harb reported from Shu'ba ibn al-Hajjaj who heard Fudayl relate from 'Abdullah ibn Ma'qil that 'Umar ibn al-Khattab ordered that he be washed with musk or accompanied by musk.

Muhammad ibn 'Umar reported from 'Abdullah ibn Nafi' from his father from Ibn 'Umar that 'Umar was washed three times with water and lote-leaves.

Waki' ibn al-Jarrah and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from 'Asim ibn 'Ubaydullah from Salim from Ibn 'Umar that 'Umar was shrouded in three cloths. Waki' said it was two Sahuli cloths. Muhammad ibn 'Abdullah al-Asadi said that it was two Suhari cloths and a long shirt he used to wear.

Muhammad ibn 'Umar reported from Sa'id ibn Bashir from Qatada from al-Hasan that 'Umar was shrouded in a long shirt and a robe.

Al-Fadl ibn Dukayn reported from Hafs ibn Ghiyath from al-Hajjaj from Fudayl from 'Abdullah ibn Ma'qil that 'Umar said, "Do not put musk in my *hanut*."

Muhammad ibn 'Umar reported from Qays ibn ar-Rabi' from Muhammad ibn 'Abd ar-Rahman ibn Abi Layla that al-Fudayl ibn 'Amr said, "'Umar instructed that he should not be followed with fire nor should a woman follow him and he should not be perfumed with musk."

Muhammad ibn 'Umar reported from Hisham ibn Sa'd from someone who heard the son of 'Ikrima ibn Khalid say, "When 'Umar was placed to be prayed over, 'Ali and 'Uthman both came to him, one holding the hand of the other and 'Abd al-Rahman ibn 'Awf said, not thinking that they heard him, 'You are on the verge, Banu 'Abd Manaf.' They heard him and each of them said, 'Rise, Abu Yahya and pray over him.' Suhayb prayed over him."

Muhammad ibn 'Umar reported from Talha ibn Muhammad ibn Sa'id ibn al-Musayyab from his father that Sa'id ibn al-Musayyab said, "When he died, the Muslims consulted and Suhayb led them in the obligatory prayers at 'Umar's command. They put Suhayb ahead and he prayed over 'Umar."

Muhammad ibn 'Umar reported from Musa ibn Ya'qub from Abu al-Huwayrith that 'Umar said in his final instructions: "When I die, Suhayb should lead you in the prayers for three days. Then agree on your business and give allegiance to one of you." When 'Umar died and was placed for the prayer to be said over him, 'Ali and 'Uthman came to see which of them should pray over him. 'Abd ar-Rahman ibn 'Awf said, "This is eagerness for authority. We knew that this is not for the two of you. Someone else has been commanded to do it. Go forward, Suhayb and pray over him." Suhayb went forward and prayed over him.



Al-Fadl ibn Dukayn reported from 'Abdullah al-'Umarī from Nafi' that Ibn 'Umar said, "The prayer was performed over 'Umar in the mosque of the Prophet ﷺ."

'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqadi reported from Khalif ibn Ilyas that Salih ibn Abi Hassan said, "'Ali ibn al-Husayn asked Sa'id ibn al-Musayyab, 'Who prayed over 'Umar?' 'Suhayb,' he answered. He said, 'How many *takbirs* did he say over him?' 'Four,' he answered."

Al-Fadl ibn Dukayn reported from Khalid ibn Ilyas from Salih ibn Yazid, the client of al-Aswad: "I was with Sa'id ibn al-Musayyab when 'Ali ibn Husayn passed by him and asked, 'Where was the prayer said over 'Umar?' He said, 'Between the grave and the minbar.'"

Muhammad ibn 'Umar reported from Ma'mar ibn Rashid from az-Zuhri from Kathir ibn Zayd that al-Muttalib ibn 'Abdullah ibn Hantab said, "'Umar prayed over Abu Bakr and Suhayb prayed over 'Umar."

Muhammad ibn 'Umar reported from 'Abdullah ibn al-Harith from Abu al-Huwayrith that Jabir said, "'Uthman ibn 'Affan, Sa'd ibn Zayd ibn 'Amr ibn Nufayl, Suhayb ibn Sinan and 'Abdullah ibn 'Umar went down into 'Umar's grave."

Muhammad ibn 'Umar reported that Khalid ibn Abi Bakr said, "'Umar was buried in the room of the Prophet ﷺ and the head of Abu Bakr was put at the shoulder of the Prophet and the head of 'Umar at the hip of the Prophet ﷺ."

Suwayd ibn Sa'id reported from 'Ali ibn Mushir that Hisham ibn 'Urwa said, "When the wall fell down in the time of al-Walid ibn 'Abd al-Malik, they began to re-build it and they were alarmed and thought that that it was the foot of the Prophet ﷺ. They did not find anyone who knew that until 'Urwa said to them, 'No, by Allah, it is not the foot of the Prophet ﷺ. It is 'Umar's foot.'"

Waki' ibn al-Jarrah and al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from Qays ibn Muslim that Tariq ibn Shihab said, "Umm Ayman said on the day that 'Umar was attacked, 'Today Islam has become weak.'" Tariq ibn Shihab said, "'Umar's opinion was like another man's certainty."

Ishaq ibn Sulayman ar-Razi reported that he heard Khalaf ibn Khalifa relate from his father from Shahr ibn Hawshab that 'Abd ar-Rahman ibn Ghanm said, "'Umar said on the day he died, 'Today

Islam retreats. There is no man in a desert seeking the enemy who comes to him and he says, 'Be cautious by fleeing from Islam today.'"

Muhammad ibn 'Ubayd at-Tanafisi reported from Salim al-Muradi that one of his companions said, "'Abdullah ibn Salam came after the prayer had been performed over 'Umar. He said, 'By Allah, if you beat me to the prayer over him, you will not beat me to praising him!' He said at his bier, 'An excellent brother of Islam you were, 'Umar! Generous with the truth, miserly with falsehood. You were pleased at pleasure and angered at anger. Chaste of eye, good of glance. You were neither a praiser nor backbiter.' Then he sat down."

Muhammad ibn Sa'd reported from one of our companions that Sufyan ibn 'Uyayna heard from Ja'far ibn Muhammad from his father from Jabir ibn 'Abdullah: "When 'Ali reached him, he said to him, 'May Allah bless you. There is no one whose page I would rather have Allah give me than that of this one who is shrouded.'"

Anas ibn 'Iyad al-Laythi from Ja'far ibn Muhammad from his father that when 'Umar ibn al-Khattab was washed, shrouded and put on his bier, 'Ali stood over him and praised him. He said, "By Allah, there is no man on the earth whose page I would rather have Allah give me than this one who is shrouded."

Sa'id ibn Mansur reported from Yunus ibn Abi Ya'qub al-'Abadi from 'Awn ibn Abi Juhayfa that his father said, "I was with 'Umar when he had been shrouded. 'Ali entered and removed the cloth from his face and said, 'May Allah have mercy on you, Abu Hafs. There is no one after the Prophet ﷺ whose page I would rather have than yours.'"

Al-Fadl ibn Dukayn reported from Bassam as-Sayrafi who heard Zayd ibn 'Ali say that 'Ali said, 'There is no one the like of whose page I would like Allah to give me except this shrouded one,' meaning 'Umar.

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub, 'Amr ibn Dinar and Abu Jahdam that when 'Umar died, 'Ali visited him and said, 'May Allah have mercy on you. There is no one on the earth the like of whose page I would like to be given than this one who is shrouded."

Muhammad ibn 'Umar reported from Qays ibn ar-Rabi' from Qays ibn Muslim that Ibn al-Hanafiyya said, "My father visited 'Umar while he was shrouded in a cloth and said, 'There is no one



whose page I would want more to receive from Allah than that of this one wrapped up."

Al-Fadl ibn 'Anbasa al-Khazzaz al-Wasiti reported from Shu'ba from al-Hakam that Zayd ibn Wahb said, "We went to Ibn Mas'ud and he mentioned 'Umar and wept until the pebbles were wet with his tears and said, "Umar was a fortress, a fortress of Islam in which they entered and did not leave. When 'Umar died, the fortress was breached and people left Islam."

Ishaq ibn Yusuf al-Azraq reported from 'Abd al-Malik ibn Abi Sulayman from Wasil al-Ahdab that Zayd ibn Wahb said, "I went Ibn Mas'ud to ask him to read an *ayat* from the Book of Allah and he read to me such-and-such. I said, "Umar read to me such-and-such different to what 'Abdullah read.' He wept until I saw his tears in the pebbles and then he said, 'Recite it to me as 'Umar recited it to you. By Allah, it is the clearest path. 'Umar was a fortified fortress into which Islam entered and did not leave. When 'Umar was slain, the fortress was breached and Islam left it and did not enter it.'"

Sulayman ibn Harb reported from Hammad ibn Zayd from 'Abdullah ibn al-Mukhtar from 'Asim ibn Bahdala that Abu Wa'il said, "Abdullah ibn Mas'ud came to us and announced the death of 'Umar. I did not see any day on which he wept more and was more sorrowful. Then he said, 'By Allah, if I knew 'Umar loved a dog, I would love it. By Allah, I think that even the thorn bushes feels the loss of 'Umar.'"

Muhammad ibn 'Umar reported from Baradan ibn Abi An-Nadr that Salama ibn Abi Salama ibn 'Abd ar-Rahman ibn 'Awf said, "When 'Umar ibn al-Khattab died, Sa'id ibn Zayd ibn Abi 'Amr ibn Nufayl wept. I asked, 'Why are you weeping?' He said, 'The truth and its people are not far today and the business of Islam is weakened.'"

Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Zayd from a son of Sa'id ibn Zayd that his father said, "Sa'id ibn Zayd wept and someone asked him, 'Abu al-A'war, why are you weeping?' He replied, 'I am weeping for Islam. The death of 'Umar is the breach of Islam. It is a breach that will not be mended until the Day of Rising.'"

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Ibrahim al-Murri from 'Isa ibn Abi 'Ata' from his father that Abu 'Ubayda ibn al-Jarrah said one day while he was mentioning 'Umar, "If 'Umar dies, Islam will soften. I would not want to have that one

which the sun rises or sets to remain after 'Umar.' Someone asked, 'Why?' He answered, 'You will see what I say if you live. If a ruler is appointed after 'Umar, and he punishes them how 'Umar punished them, the people would not obey him in that and they will not bear it. If he is too weak for them, they will kill him.'"

Muhammad ibn 'Umar reported from Isma'il ibn Ibrahim ibn 'Uqba from Ziyad ibn Abi Bashir that al-Hasan said, "Any people of a house who do not feel the loss of 'Umar are the people of a bad house."

Ishaq ibn Sulayman ar-Razi reported from Abu Sinan from 'Amr ibn Murra that Hudhayfa said, "Affliction is only kept from you at a distance of parasangs until the death of a man on whose neck Allah wrote that he would die," meaning 'Umar.

Ishaq ibn Sulayman ar-Razi reported from Ja'far ibn Sulayman from Abu at-Tayyah from Zahdam al-Jarmi that Hudhayfa said on the day when 'Umar died, "Today the Muslims have left the enclosure of Islam." Zahdam said, "How many sedans departed after him!" Then he said, "Those people left the truth until it was as if there were a rough road between them and it so that if they had wished to return to their *deen*, they would not be able."

Al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from Mansur from Rib'iyy ibn Hirash that Hudhayfa said, "Islam in the time of 'Umar was like a man advancing only increasing in nearness. When 'Umar was killed, it was like a man retreating, only increasing in distance."

Yahya ibn 'Abbad reported from Malik ibn Mighwal who heard Mansur ibn al-Mu'tamir relate from Rib'iyy ibn Hirash or Abu Wa'il that Hudhayfa said, "The likeness of Islam in the time of 'Umar was like a man advancing and continuing to advance. When 'Umar was killed, it retreated and continues to retreat."

'Arim ibn al-Fadl reported from Sa'id ibn Zayd from Abu at-Tayyah that 'Abdullah ibn Abi al-Hudhayl said, "When 'Umar ibn al-Khattab was killed, Hudhayfa said, "Today people have left the enclosure of Islam. By Allah, those people passed beyond the aim until a rough road intervened before it and they could not what see the aim and are not guided to it." 'Abdullah ibn Abi al-Hudhayl reported: "How many a sedan has departed after that!"



Muhammad ibn 'Abdullah al-Ansari, 'Abdullah ibn Abi as-Sahmi and 'Abd al-Wahhab ibn 'Ata' al-'Ijli reported from Humayd at-Tawil that Anas ibn Malik said, "When 'Umar ibn al-Khattab was wounded, Abu Talha said, 'There is no people of a house of the Arabs, desert or town, but that decrease entered it because of the murder of 'Umar.'"

Yazid ibn Harun reported from Hammad ibn Salama from Thabit al-Bunani from Anas ibn Malik that the people of the *Shura* gathered and when Abu Talha saw them and what they were doing, he said, "I fear more that they will push it away more than that they contend for it. By Allah, there is no people of a house than the Muslims but that decrease in their *deen* and this world entered them when 'Umar died." Yazid said, "As far as I know."

Muhammad ibn 'Ubayd at-Tanafisi and Qabisa ibn 'Uqba reported from Harun al-Barbari from 'Abdullah ibn 'Ubayd ibn Samir that 'A'isha said, "I heard a night in which I did not see someone announcing the death of 'Umar, saying:

May Allah well reward a ruler  
and blessed is the hand of Allah in that torn skin.  
Whoever walks or kneels the wings of an ostrich  
should know what yesterday brought.  
Matters have ended and then sent after it  
misfortunes in their sleeves not opened."

'Affan ibn Muslim and Sulayman ibn Harb reported from Hammad ibn Zayd from Ayyub from Ibn Abi Mulayka and Yazid ibn Hazim from Sulayman ibn Yasar that the jinn mourned 'Umar:

Peace be upon you as a ruler  
and blessed is the hand of Allah in that torn skin.  
Matters have ended and then sent after it  
misfortunes in their sleeves not opened.  
Whoever walks or kneels the wings of an ostrich  
should know what yesterday brought.  
After the murder in Madina, the earth is dark for him  
and the thorn trees tremble on their trunks.

Muhammad ibn 'Umar reported from Sulayman ibn Bilal from Yahya ibn Sa'id that 'Amra bint 'Abd ar-Rahman said, "There was weeping for 'Umar when he died."

Al-Mu'alla ibn Asad reported from Wuhayb ibn Khalid from Musa ibn Salim that 'Abdullah ibn 'Ubaydullah ibn al-'Abbas said, "Al-'Abbas was a close friend of 'Umar. When 'Umar was attacked, he began to pray to Allah to see 'Umar in a dream. He saw him a year later and he was wiping the sweat from his brow. He asked, 'What did you do?' He said, 'This is the time I have finished. My throne is almost destroyed were it not that I met One merciful and compassionate.'"

'Affan ibn Muslim and Sulayman ibn Harb reported from Hammad ibn Zayd from Abu Jahdam from 'Abdullah ibn 'Ubaydullah ibn 'Abbas that al-'Abbas said, "'Umar was my close friend. When he died, I continued to pray to Allah for a year to show him to me in a dream. I saw him after a year wiping the sweat from his brow. I asked, 'Amir al-Mu'minin, what did your Lord do to you?' He said, 'This is the time I just finished. My throne was almost destroyed had it not been that I met a merciful compassionate Lord.'"

Ahmad ibn 'Abdullah ibn Yunus reported from Abu Shihab from Yahya ibn Sa'id from Muhammad ibn 'Umara that Ibn 'Abbas said, "I prayed to Allah for a year to show me 'Umar and I saw him in a dream. He said, 'My throne almost fell where it not that I found a merciful Lord.'"

Muhammad ibn 'Umar reported from Ma'mar from Qatada that Ibn 'Abbas said, "I prayed to Allah to show me 'Umar ibn al-Khattab and I saw him in a dream and asked, 'What did you encounter?' He said, 'I met a Compassionate Merciful One. Were it not for His mercy, my throne would have fallen.'"

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar ibn Hafsa that Abu Bakr ibn 'Umar ibn 'Abd ar-Rahman said, "I heard Salim ibn 'Abdullah say that he heard a man of the Ansar say, 'I prayed to Allah to show me 'Umar in a dream and I saw him after ten years and he was wiping the sweat from his brow. I said, 'Amir al-Mu'minin, what did you do?' He said, 'I have finished now. Were it not for the mercy of my Lord, I would have been destroyed.'"

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from Ibrahim ibn 'Abd ar-Rahman ibn 'Awf that his father said, "I slept at



Suqya while I was coming from hajj. When I woke up, he said, 'By Allah, I saw 'Umar yesterday coming walking until he ran to Umm Kulthum bint 'Uqba who was sleeping beside me. He woke her up and then turned back and the people went to seek him. I called for my garment and put it on and sought him along with the people. I was the first to catch him. By Allah, I did not catch him until I was exhausted. I said, "By Allah, Amir al-Mu'minin, you have troubled the people. By Allah, no one will catch you until he is exhausted. By Allah, no one will catch you until he is exhausted." He said, 'I reckoned I was fast. By the One who has the soul of 'Abd ar-Rahman in his hand, that is his actions.'"

### 57. Zayd ibn al-Khattab

Zayd ibn al-Khattab ibn Nufayl ibn 'Abd al-'Uzza ibn Riyah ibn 'Abdullah ibn Qart ibn Rizah ibn 'Adi ibn Ka'b ibn Lu'ayy. His kunya was Abu 'Abd ar-Rahman. His mother was Asma' bint Wahb ibn Habib al-Harith ibn 'Abd ibn Qu'ayn of the Banu Asad. Zayd was older than his brother 'Umar and became Muslim before him. His children were: 'Abd ar-Rahman, whose mother was Lubaba bint Abi Lubaba ibn 'Abd al-Mundhir ibn Rifa'a ibn Zubayr ibn Zayd ibn Umayya ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf, and Asma', whose mother was Jamila bint Abi 'Amir ibn Sayfi. Zayd was a very tall dark man.

The Messenger of Allah ﷺ established brotherhood between Zayd and Ma'n ibn 'Adi ibn al-'Ajlan. They were killed together at Yamama as martyrs. Zayd was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He related *hadiths* from him.

Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from 'Asim ibn 'Ubaydullah from 'Abd ar-Rahman ibn Zayd ibn al-Khattab from his father that the Messenger of Allah ﷺ said in the Farewell Hajj, "Your slaves: feed your slaves from what you eat and clothe them from what you wear. If they commit a wrong action you do not want to forgive, then sell the slaves of Allah and do not torture them."

Muhammad ibn 'Umar reported from al-Hajjaf ibn 'Abd ar-Rahman from the son of Zayd ibn al-Khattab that his father said, "Zayd ibn al-Khattab carried the banner of the Muslims in the Battle of Yamama. The Muslims were exposed so that Hanifa got control of

the baggage. Zayd began to say, 'As for the baggage, there is no baggage. As for the men, there are no men!' Then he began to shout at the top of his voice, 'O Allah, I apologise to you for the flight of my companions! I am free with You from what Musaylima and Muhakkam ibn at-Tufayl have done!' He held the banner firmly and advanced towards the enemy with it. He fought with his sword until he was killed and the banner fell. Salim, the client of Abu Hudhayfa, took it and the Muslims said, 'Salim, we fear to go before you.' He said, 'I am a poor bearer of the Qur'an if you go before me!'"

Muhammad ibn 'Umar reported from Kathir ibn 'Abdullah al-Muzani from his father that his grandfather said, "I heard 'Umar ibn al-Khattab ask Abu Maryam al-Hanafi, 'Did you kill Zayd ibn al-Khattab?' He answered, 'Allah honoured him at my hand and did not weaken me at his hand.' 'Umar asked, 'How many Muslims do you think were killed on that day?' He replied, 'Twenty-four hundred, more or less.' 'Umar said, 'An evil killing!' Abu Maryam said, 'Praise be to Allah who let me remain so that I could return to the *deen* with which His Prophet was pleased. Peace be upon him and the Muslims.' 'Umar was happy at his words. Abu Maryam was later appointed qadi in Basra."

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Ibn Abi 'Awn and 'Abd al-'Aziz ibn Ya'qub al-Majishun that 'Umar ibn al-Khattab said to Mutammam ibn Nuwayra, "How severe is the sorrow you caused your brother!" He said, "This eye of mine is gone," and he pointed at it, "and I wept with the sound one so much that the lost eye was happy and flowed my tears." 'Umar said, "This is as great a sorrow as anyone feels for someone he has lost." Then 'Umar said, "May Allah have mercy on Zayd ibn al-Khattab. I wish that if I were able to say poetry to make you weep as you made your brother weep!" Mutammim said, "Amir al-Mu'minin, if my brother had been killed in the Battle of Yamama as your brother was killed, I would never make you weep." 'Umar saw and was consoled for his brother. He was very sorrowful. 'Umar said, "The east wind blows and brings me the scent of Zayd ibn al-Khattab." Ibn Ja'far said, "I asked the son of Abu 'Awn, 'Did 'Umar say this poem?' He said, 'No, not one verse.'"

Muhammad ibn 'Umar reported that Zayd ibn al-Khattab was killed in the battle against Musaylima in Yamama in 12 AH in the caliphate of Abu Bakr as-Siddiq.



Khalid ibn Mukhallad al-Bajali reported from 'Abdullah ibn 'Umar al-'Umari from Nafi' that Ibn 'Umar said that 'Umar ibn al-Khattab said to his brother Zayd ibn al-Khattab on the day of Uhud, "I entreat you to wear my armour." He put it on and then removed it and 'Umar asked him, "What are you doing?" He said, "I want what you want for yourself."

### 58. Sa'id ibn Zayd

Sa'id ibn Zayd ibn 'Amr ibn Nufayl ibn 'Abd al-Uzza ibn Riyah ibn 'Abdullah ibn Qurt ibn Rizah ibn 'Adi ibn Ka'b ibn Lu'ay. His kunya was Abu al-A'war, His mother was Fatima bint Ba'ja ibn Umayya ibn Khuwaylid ibn Khalid ibn al-Mu'ammarr ibn Hayyan ibn Ghanm ibn Mulayh of Khuza'a. The father of Zayd ibn 'Amr ibn Nufayl sought true religion and went to Syria to question the Jews and Christians about knowledge and religion, but did not like their religion. A Christian man said to him, "You are holding to the religion of Ibrahim." Zayd asked, "What is the religion of Ibrahim?" He said, "He was following on the natural form, and worshipped Allah alone with no partner. He attacked those who worshipped anything other than Allah. He did not eat what was slaughtered to idols." Zayd ibn 'Amr said, "This is what I know and I am following that religion. The worship of stone or hewn wood is nothing." Zayd returned to Makka following the religion of Ibrahim.

Muhammad ibn 'Umar reported from 'Ali ibn 'Isa al-Hakami from his father from 'Amir ibn Rabi'a: "Zayd ibn 'Amr ibn Nufayl sought religion and disliked Christianity, Judaism and the worship of idols and stones. He openly opposed his people and their devotion to their gods and what their fathers worshipped. He did not eat their sacrifices. He said to me, "Amir, I opposed my people and I followed the religion of Ibrahim and what he and Isma'il after him worshipped. They used to pray to this *qibla*. I am waiting for a Prophet from the children of Isma'il who will be sent but I do not think I will meet him. I will believe him and affirm him and testify that he is a Prophet. If it is a long time for you and you see him, and greet him for me." 'Amir said, "When the Messenger of Allah ﷺ became a Prophet, I became Muslim and told him what Zayd ibn 'Amr had said and gave him his greeting. The Messenger of Allah ﷺ returned the greeting and asked

for mercy on him. He said, 'I saw him in the Garden drawing a bucket.'"

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Musa ibn Maysara from Ibn Abi Mulayka that Hujayr ibn Abi Ihab said, "I saw Zayd ibn 'Amr while I was at an idol after he returned from Syria. He was watching the sun. When it declined, he faced the Ka'ba and prayed two *rak'ats* and prostrations. Then he said, 'This is the *qibla* of Ibrahim and Isma'il. I do not worship a stone nor pray to it nor sacrifice to it and I do not eat what has been slaughtered to it. I do not make decisions by diving arrows and I will only pray towards this House until I die. He performed the Hajj and stood at 'Arafa. He said the *talbiya*, saying, 'At Your service! You have no partner and no equal.' Then walked from 'Arafa, saying, 'At Your service, serving You as a slave.'"

'Affan ibn Muslim reported from Wuhayb from al-Mu'alla ibn Asad from 'Abd al-'Aziz ibn al-Mukhtar and Malik ibn Isma'il Abu Ghassan reported from Zuhayr ibn Mu'awiya and they all said that Musa ibn 'Uqba reported from Salim ibn 'Abdullah that he heard 'Abdullah ibn 'Umar relate from the Messenger of Allah ﷺ that he met Zayd ibn 'Amr ibn Nufayl at the bottom of Baldah. That was before the Revelation descended on the Messenger of Allah ﷺ. The Messenger of Allah ﷺ was brought a table on which was meat. He refused to eat from it. Then he said, "I do not eat from what from over which the Name of Allah has not been mentioned."

'Affan ibn Muslim reported from Wuhayb from Musa ibn 'Uqba that he heard Salim Abu an-Nadr relate, but I do not know it from Muhammad ibn 'Abdullah ibn Jahsh, that Zayd ibn 'Amr used to criticise Quraysh for their slaughtering and then he said, "Allah created the sheep, sent down water from the sky and the earth produced by it and then they slaughtered them to other than the Name of Allah to deny that and not esteem Him. I do not eat from that over which the Name of Allah has not been mentioned."

Abu Usama Hammad ibn Usama reported from Hisham ibn 'Urwa from his father that Asma' bint Abi Bakr said, "I saw Zayd ibn 'Amr ibn Nufayl standing with his back against the Ka'ba. He said, 'O company of Quraysh, none of you today is following the religion of Ibrahim except me.' He gave life to the female infant about to be buried alive, saying to a man when he wanted to kill his daughter, 'Take it



easy. Do not kill her. I will support her for you.' He took her and when she was fully grown, he said to her father, 'If you wish, I will give her to you, If you wish, I will take her of her support.'"

Abu Usama reported from Mujalid that 'Amir said, "The Prophet ﷺ was asked about Zayd ibn 'Amr ibn Nufayl and said, "A single nation who will be raised on the Day of Rising."

Muhammad ibn 'Umar reported from Musa ibn Shayba from Kharija ibn 'Abdullah ibn Ka'b ibn Malik who heard Sa'id ibn al-Musayyab mention Zayd ibn 'Amr ibn Nufayl and he said that he died while Quraysh were building the Ka'ba five years before the Revelation descended on the Messenger of Allah ﷺ. When it was revealed to him, he was saying, "I am following the religion of Ibrahim." His son Sa'id ibn Zayd Abu al-A'war became Muslim and followed the Messenger of Allah ﷺ. 'Umar ibn al-Khattab and Sa'id ibn Zayd went to the Messenger of Allah and asked him about Zayd ibn 'Amr and the Messenger of Allah ﷺ said, "May Allah forgive Zayd ibn 'Amr and show mercy to him! He died on the religion of Ibrahim," Since that day the Muslims do not mention him without asking for mercy and forgiveness for him. Then Sa'id ibn al-Musayyab said, "May Allah have mercy on him and forgive him."

Muhammad ibn 'Umar reported from Zakariyya ibn Yahya as-Sa'idi that his father said, "Zayd ibn 'Amr died and was buried at the base of Hira'."

The children of Sa'id ibn Zayd were: 'Abd ar-Rahman the elder who had no descendants and whose mother was Ramla, who is Umm Jamil bint al-Khattab ibn Nufayl, Zayd who has no descendants; 'Abdullah the elder who has no descendants, and 'Atika, and the mother of all them was Julaysa bint Suwayd ibn Samit; 'Abd ar-Rahman the younger who has no descendants, 'Umar the younger who has no descendants, Umm Musa, and Umm al-Hasan, whose mother was Umama bint ad-Dujayj of Ghassan; Muhammad, Ibrahim the younger, 'Abdullah the younger, Umm Habib the elder, Umm al-Hasan the younger, Umm Zayd the elder, Umm Salama, Umm Habib the younger, Umm Sa'id the elder who died before her father and Umm Zayd, whose mother was Hazma bint Qays ibn Khalid ibn Wahb ibn Tha'laba ibn Wathila ibn 'Amr ibn Shayban ibn Muharib ibn Fihri; 'Amr the younger, and al-Aswad, whose mother was Umm al-Aswad, a woman of the Banu Taghlab; 'Amr the elder, Talha who died before

his father and left no descendants, and Zujla, whose mother was Dumkh bint al-Asbagh ibn Shu'ayb ibn Rabi' ibn Mas'ud ibn Musad ibn Hisn ibn Ka'b ibn 'Ulaym of Kalb; Ibrahim the younger and Hafsa, whose mother was the daughter of Qurba of the Banu Taghlab; Khalid, Umm Khalid who died before her father, and Umm an-Nu'man, whose mother was Umm Khalid an *umm walad*; Umm Zayd the younger whose mother was Umm Bashir bint Abi Mas'ud al-Ansari; Umm Zayd the younger who married married to al-Mukhtar ibn Abi 'Ubayd and her mother was from Tayy'; and 'A'isha, Zaynab, Umm 'Abd al-Hawla' and Umm Salih whose mother was an *umm walad*.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that Sa'id ibn Zayd ibn 'Amr ibn Nufayl became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam and before he called them to Islam.

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara from 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm: "When Sa'id ibn Zayd emigrated to Madina, he stayed with Rifa'a ibn 'Abd al-Mundhir, the brother of Abu Lubaba."

Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Zayd from the son of Sa'id ibn Zayd that his father said, "The Messenger of Allah ﷺ made brotherhood between Sa'id ibn Zayd and Rafi' ibn Malik az-Zuraqi."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a from 'Abdullah ibn Miknaf from Haritha al-Ansari, and Muhammad ibn 'Umar said that he heard part of this *hadith* from someone other than Ibn Abi Sabra. They said: "When the Messenger of Allah ﷺ was waiting for the time of the arrival of the Quraysh caravan from Syria, he sent Talha ibn 'Ubaydullah and Sa'id ibn Zayd ibn 'Amr ibn Nufayl ten days before he left Madina to spy out news of the caravan. They went out to al-Hawra' and remained there until the caravan passed them. The news reached the Messenger of Allah ﷺ before Talha and Sa'id returned. He encouraged his Companions and went out making for the caravan. They caravan went by the coast and quickened their pace, travelling day and night out of fear of pursuit. Talha ibn 'Ubaydullah and Sa'id ibn Zayd left for Madina to tell the Messenger of Allah ﷺ the news of the caravan, not knowing that he had already set out. They reached Madina on the day when the Messenger of Allah ﷺ met a group of



Quraysh at Badr. They left Madina to join the Messenger of Allah and met him at Turban, between Malal and Sayala on the path coming from Badr. Talha and Sa'id were not present at the battle. The Messenger of Allah ﷺ gave them their shares and rewards at Badr and so it was as if they had been present. Sa'id was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ."

Yahya ibn Sa'id al-Umawi reported from 'Ubayda ibn Mu'attab from Salim ibn Abi al-Ja'd that Sa'id ibn Zayd ibn 'Amr ibn Nufayl said, "The Messenger of Allah ﷺ said, 'Be firm Hira'. There is only on you a Prophet, a true man or a martyr." He named nine: the Messenger of Allah, Abu Bakr, 'Umar, 'Ali, 'Uthman, Talha, az-Zubayr, 'Abd ar-Rahman ibn 'Awf and Sa'id ibn Malik. He said, "If I wished to name the tenth, I would have done it," meaning himself.

Al-Hajjaj ibn al-Minhal reported from Hammad ibn Salama from al-Kalbi from Sa'id ibn Zayd ibn 'Amr ibn Nufayl: "The Messenger of Allah ﷺ said, 'Ten of Quraysh will be in the Garden: Abu Bakr, 'Umar, 'Uthman, 'Ali, Talha, az-Zubayr, 'Abd ar-Rahman ibn 'Awf, Sa'd ibn Malik, Sa'id ibn Zayd ibn 'Amr ibn Nufayl and Abu 'Ubayda ibn al-Jarrah.'"

Anas ibn 'Iyad al-Laythi reported from Yahya ibn Sa'id from Nafi' from 'Abdullah ibn 'Umar that the death of Sa'id ibn Zayd ibn 'Amr ibn Nufayl was announced on Friday well in to midmorning and Ibn 'Umar went to him at al-'Aqiq and left *Jumu'a*.

'Abdullah ibn Numayr reported from 'Ubaydullah ibn 'Umar from Abu 'Abd al-Jabbar who heard 'A'isha bint Sa'd ibn Malik say, "My father Sa'd ibn Malik washed Sa'id ibn Zayd ibn 'Amr ibn Nufayl at al-'Aqiq and then they carried him walking until Sa'd was in front of his house and he entered with the people. He entered the house and he was washed and then went out and said to those with him, 'I did not have a *ghusl* on account of my washing Sa'd. I washed on account of the heat.'"

Anas ibn 'Iyad Abu Damra al-Laythi reported from 'Ubaydullah ibn 'Umar from Nafi' ibn 'Umar perfumed Sa'id ibn Zayd and carried him and then entered the mosque and prayed without performing *wudu*.

'Abdullah ibn Numayr reported from 'Ubaydullah ibn 'Amr from Nafi' from Ibn 'Umar that he perfumed Sa'id ibn Zayd ibn Nufayl

and it was said to him, "Shall we bring you musk?" "Yes," he replied, "What perfume is sweeter than musk?"

Waki' ibn al-Jarrah and Ma'n ibn 'Isa reported from 'Abdullah ibn 'Umar al-'Umari from Nafi' from Ibn 'Umar that the shout went out for the death of Sa'id ibn Zayd on Friday while Ibn 'Umar was preparing for *Jumu'a*. He went to him and left *Jumu'a*.

Ma'n ibn 'Isa reported from 'Abdullah ibn 'Umar from Nafi' that Sa'id ibn Zayd died at al-'Aqiq and was carried to Madina and buried there.

Al-Fadl ibn Dukayn reported from Ibn 'Uyayna from Ibn Abi Nujayh that Isma'il ibn 'Abd ar-Rahman said, "Ibn 'Umar was called to Sa'id ibn 'Umar when he was dying while Ibn 'Umar was preparing for *Jumu'a*. He went to him and left *Jumu'a*."

Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Zayd from a son of Sa'id ibn Zayd from his father that Sa'id ibn Zayd died at al-'Aqiq, was carried on the shoulders of men and buried in Madina. Sa'd and Ibn 'Umar went down into his grave. That was in 50 or 51 AH. He was about seventy when he died. He was a tall man with dark skin and much hair.

Muhammad ibn 'Umar reported from Hakim ibn Muhammad from the son of al-Muttalib ibn 'Abd Manaf from his father that he saw an *ayat* from the Book of Allah on the ring of Sa'id ibn Zayd ibn 'Amr ibn Nufayl. Muhammad ibn 'Umar said, "It is firmer with us and there is no disagreement between the people of the cities and the people of knowledge of our *qibla* that Sa'id ibn Zayd died at al-'Aqiq. He was brought to Madina and buried. Sa'd ibn Abi Waqqas, Ibn 'Umar, the companions of the Messenger of Allah ﷺ and the people of his house and children attended it. The people of Kufa related that he died with them in Kufa in the caliphate of Mu'awiya ibn Abi Sufyan and al-Mughira ibn Shu'ba prayed over him. He was the governor of Kufa for Mu'awiya at that time."

### 59. 'Amr ibn Suraqa

'Amr ibn Suraqa ibn al-Mu'tamir ibn Anas ibn Ada ibn Riyah ibn 'Abdullah ibn Qurt ibn Rizah ibn 'Adi ibn Ka'b ibn Lu'ayy. His mother was Amina bint 'Abdullah ibn 'Umayr ibn Uhayb ibn Hudhafa ibn Jumah.



Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara from 'Abdullah ibn Abi Bakr ibn Hazm that when 'Amr and 'Abdullah, the sons of Suraqa ibn al-Mu'tamir, emigrated from Makka to Madina, they stayed with Rifa'a ibn 'Abd al-Mundhir, the brother of Abu Lubaba ibn 'Abd al-Mundhir.

They said: 'Amr ibn Suraqa was present at Badr according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar and they all agreed on that. Muhammad ibn Ishaq alone among them mentioned that his brother 'Abdullah ibn Suraqa was also present at Badr. No one else mentioned that. It is not firm in our view. 'Amr ibn Suraqa was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in the caliphate of 'Uthman ibn 'Affan. Muhammad ibn Ishaq said that 'Abdullah ibn Suraqa died without descendants.

#### From the allies of the Banu 'Adi ibn Ka'b and their clients

##### 60. 'Amir ibn Rabi'a

'Amir ibn Rabi'a ibn Malik ibn 'Amir ibn Rabi'a ibn Hujayr ibn Salaman ibn Malik ibn Rabi'a ibn Rufayfa ibn 'Anz ibn Wa'il ibn Qasit ibn Hinf ibn Afsa ibn Du'ma ibn Jadila ibn Asaf ibn Rabi'a ibn Nizar ibn Ma'add ibn 'Adnan. He was an ally of al-Khattab ibn Nufayl. When al-Khattab made an alliance with 'Amir ibn Rabi'a, he adopted him and claimed him as a son. He was then called "'Amir ibn al-Khattab" until the Qur'an was revealed: "*Call them after their fathers.*" (33:5) 'Amir was called by his proper lineage and called 'Amir ibn Rabi'a. It is a sound lineage in Wa'il.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that 'Amir ibn Rabi'a became Muslim early on before the Messenger of Allah ﷺ entered the house of al-Arqam ibn Abi al-Arqam and before he called people to Islam in it.

They said: 'Amir ibn Rabi'a emigrated to Abyssinia twice with his wife Layla bint Abi Hathma al-'Adawiyya.

Muhammad ibn 'Umar reported from 'Abdullah ibn 'Umar ibn Hafs from 'Asim ibn 'Ubaydullah from 'Abdullah ibn 'Amir ibn Rabi'a that his father said, "No one made hijra to Madina before me except Abu Salama ibn 'Abd al-Asad."

Muhammad ibn 'Umar reported from Mamar from az-Zuhri from 'Abdullah ibn 'Amir ibn Rabi'a that his father said, "No sedan reached Madina earlier than that of Layla bint Abi Hatma," meaning his wife.

They said that the Messenger of Allah ﷺ made brotherhood between 'Amir ibn Rabi'a and Yazid ibn al-Mundhir ibn Sarh al-Ansari. 'Amir ibn Rabi'a had the kunya Abu 'Abdullah. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He related from Abu Bakr and 'Umar.

Abu Bakr ibn 'Abdullah ibn Abi Uways al-Madani and Khalid ibn Mukhallad al-Bajali reported from Sulayman ibn Bilal from Yahya ibn Sa'id from 'Abdullah ibn 'Amir ibn Rabi'a, and 'Amir was at Badr. He said, "'Amir ibn Rabi'a stood up to pray in the night. That is when the people were carrying out the attack on 'Uthman, he prayed in the night and then slept. It was said to him, 'Get up and ask Allah to protect you from the sedition from which His righteous slaves seek protection.' He rose and prayed. Then he fell ill and was only brought out on a bier."

Muhammad ibn 'Umar said, "The death of 'Amir ibn Rabi'a occurred some days after the murder of Uthman. He stayed in his house and people were only aware of the fact by his bier when it was brought out."

##### 61. 'Aqil ibn Abi Bukayr

'Aqil ibn Abi Bukayr ibn 'Abd Yalil ibn Nashib ibn Ghiyara ibn Sa'd ibn Layth ibn Bakr ibn 'Abd Manat ibn Kinana. 'Aqil's name was Ghafil. When he became Muslim, the Messenger of Allah ﷺ named him 'Aqil. In the *Jahiliyya* Abu Bukayr ibn 'Abd Yalil was an ally in of Nufayl ibn 'Abd al-'Uzza, the grandfather of 'Umar ibn al-Khattab. He and his son were allies of the Banu Nufayl. Abu Ma'shar and Muhammad ibn 'Umar said that he was Ibn Abi al-Bukayr, Musa ibn 'Uqba, Muhammad ibn Ishaq and Hisham ibn Muhammad al-Kalbi said: Ibn al-Bukayr.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from, Yazid ibn Ruman that 'Aqil, 'Amir, Iyas and Khalid, the sons of Abu al-Bukayr ibn 'Abd Yalil, all became Muslim in the house of al-Arqam. They were the first to give allegiance to the Messenger of Allah ﷺ in it.



Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara from 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm: "Aqil, Khalid, 'Amir and Iyas, the sons of Abu al-Bukayr, emigrated from Makka to Madina. Their men and women all left and no one remained in their houses when the doors were closed. They stayed with Rifa'a ibn 'Abd al-Mundhir."

They said that the Messenger of Allah ﷺ made brotherhood between 'Aqil ibn Abi Bukayr and Mubashshir ibn 'Abd al-Mundhir. They were both killed at Badr. It is also said that the Messenger of Allah ﷺ made brotherhood between 'Aqil ibn Abi al-Bukayr and Mujadhdhir ibn Ziyad. 'Aqil ibn Abi Bukayr was killed at Badr as a martyr when he was thirty-four. Malik ibn Zuhayr al-Jushami or Abu Usama killed him.

## 62. Khalid ibn Abi al-Bukayr

Khalid ibn Abi al-Bukayr ibn 'Abd Yalil ibn Nashib ibn Ghiyara ibn Sa'd ibn Layth ibn Bakr ibn 'Abd Manat ibn Kinana.

The Messenger of Allah ﷺ made brotherhood between Khalid ibn Abi al-Bukayr and Zayd ibn ad-Dathina. Khalid ibn Abi al-Bukayr was present at Badr and Uhud. He was killed as a martyr in the Battle of ar-Raji' in Safar 4 AH. He was thirty-four when he was killed. Hassan ibn Thabit said about him:

I wish that I had seen Ibn Tariq and Zayd in it  
and what hopes sing, as well as Marthad.  
I would defend those I love: Khubayb and 'Asim.  
There would be healing if I met Khalid.

## 63. Iyas ibn Abi al-Bukayr

Iyas ibn Abi al-Bukayr ibn 'Abd Yalil ibn Nashib ibn Ghiyara ibn Sa'd ibn Layth ibn Bakr ibn 'Abd Manat ibn Kinana.

The Messenger of Allah ﷺ made brotherhood between Iyas ibn Abi al-Bukayr and al-Harith ibn Khazama. Iyas ibn Abi al-Bukayr was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

## 64. 'Amir ibn Abi al-Bukayr

'Amir ibn Abi al-Bukayr ibn 'Abd Yalil ibn Nashib ibn Ghiyara ibn Sa'd ibn Layth ibn Bakr ibn 'Abd Manat ibn Kinana.

The Messenger of Allah ﷺ made brotherhood between 'Amir ibn Abi al-Bukayr and Thabit ibn Qays ibn Shammās. 'Amir ibn Abi al-Bukayr was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

## 65. Waqid ibn 'Abdullah

Waqid ibn 'Abdullah ibn 'Abd Manat ibn 'Aziz ibn Tha'laba ibn Yarbu' ibn Hanzala ibn Malik ibn Zayd Manat ibn Tamim. He was an ally of al-Khattab ibn Nufayl.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that Waqid ibn 'Abdullah at-Tamimi became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam and before he called people to Islam there.

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara from 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm that when Waqid ibn 'Abdullah at-Tamimi emigrated from Makka to Madina, he stayed with Rifa'a ibn 'Abd al-Mundhir.

They said that the Messenger of Allah ﷺ made brotherhood between Waqid ibn 'Abdullah at-Tamimi and Bishr ibn al-Bara' ibn Ma'rur.

Waqid ibn 'Abdullah was present with 'Abdullah ibn Jahsh in his expedition to Nakhla and 'Amr ibn al-Hadrami was killed on that day. The Jews said, "'Amr ibn al-Hadrami was killed by Waqid ibn 'Abdullah. 'Amr lived war and al-Hadrami was present at war and Waqid came to war."

Muhammad ibn 'Umar said, "They saw a good omen in that and all of that was from Allah against the Jews. Waqid was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died at the beginning of 'Umar's caliphate and had no descendants.

## 66. Khawla ibn Abi Khawla

The name of Abu Khawla was 'Amr ibn Zuhayr ibn Khaythama ibn Abi Humran whose name was al-Harith ibn Mu'awiya ibn al-



Harith ibn Malik ibn 'Awf ibn Sa'd ibn 'Awf ibn Harun ibn Ju'fi ibn Sa'd al-'Ashira ibn Malik ibn Udad ibn Madhhij. He was an ally of al-Khattab ibn Nufayl ibn 'Abd al-'Uzza Abu 'Umar ibn al-Khattab from the Banu 'Adi ibn Ka'b.

They all agreed without disagreement that Khawla ibn Abi Khawla was present at Badr. He was present at Badr with his son Khawla whom they did not name. Muhammad ibn Ishaq said that he was present at it with his brother Malik ibn Abi Khawla. They were both from Ju'fa. Musa ibn 'Uqba said, "Khawla ibn Abi Khawla and his brother Hilal ibn Abi Khawla, their allies, were present at it." Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi mentioned in his book, *Kitab an-Nisab*, that Khawla ibn Abi Khawla were present and gave him the lineage which we have given. He said that his two brothers were there with him as well: Hilal and 'Abdullah, the sons of Abu Khawla.

Khawla ibn Abi Khawla was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died while 'Umar ibn al-Khattab was caliph. Muhammad ibn Ishaq mentioned that his brother Malik ibn Abi Khawla who was present at Badr died while 'Uthman ibn 'Affan was caliph.

### 67. Mihja' ibn Salih

He was a client of 'Umar ibn al-Khattab. It is said that he was one of the people of the Yemen and was captured. 'Umar ibn al-Khattab was gracious to him. He was one of the first Muhajirun. He was killed between the battle lines in the Battle of Badr and left no descendants.

Waki' ibn al-Jarrah and al-Fadl ibn Dukayn reported from al-Mas'udi that al-Qasim ibn 'Abd ar-Rahman said, "The first Muslim martyred at Badr was Mihja', the freedman of 'Umar ibn al-Khattab."

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba from Dawud ibn al-Husayn, and Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri said that the first Muslim killed at Badr was Mihja', the client of 'Umar ibn al-Khattab. 'Amir ibn al-Hadrami killed him.

From the Banu Sahm ibn 'Amr ibn Husays ibn Ka'b ibn Lu'ayy

### 68. Khunays ibn Hudhafa

Khunays ibn Hudhafa ibn Qays ibn 'Adi ibn Sa'd ibn Sahm. His mother was Da'ida bint Hidhyam ibn Sa'id ibn Ri'ab ibn Sahm. His *kunya* was Abu Hudhafa.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that Khunays ibn Hudhafa became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam.

They said that Khunays emigrated to Abyssinia the second time according to Muhammad ibn Ishaq and Muhammad ibn 'Umar al-Waqidi while Musa ibn 'Uqba and Abu Ma'shar did not mention that.

Khunays ibn Hudhafa was the husband of Hafsa bint 'Umar ibn al-Khattab before the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara from 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm that when Khunays ibn Hudhafa emigrated from Makka to Madina, he stayed with Rifa'a ibn 'Abd al-Mundhir.

They said: The Messenger of Allah ﷺ made brotherhood between Khunays ibn Hudhafa and Abu 'Abs ibn Jabr. Khunays was present at Badr and died at the beginning of twenty-five months after the Prophet ﷺ emigrated to Madina. The Messenger of Allah ﷺ prayed over him and was buried at al-Baqi' beside the grave of 'Uthman ibn Maz'un. He had no descendants.

From the Banu Jumah ibn 'Amr ibn Husays ibn Ka'b ibn Lu'ayy

### 69. 'Uthman ibn Maz'un

'Uthman ibn Maz'un ibn Habib ibn Wahb ibn Hudhafa ibn Jumah. His *kunya* was Abu as-Sa'ib. His mother was Sukhayla bint al-'Anbas ibn Wahban ibn Wahb ibn Hudhafa ibn Jumah. His children were: 'Abd ar-Rahman and as-Sa'ib whose mother was Khawla bint Hakim ibn Umayya ibn Haritha ibn al-Awqas as-Sulamiyya.



Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that 'Uthman ibn Maz'un, 'Ubayda ibn al-Harith ibn al-Muttalib, 'Abd ar-Rahman ibn 'Awf, Abu Salama ibn 'Abd al-Asad and Abu 'Ubayda ibn al-Jarrah went to the Messenger of Allah ﷺ and he offered Islam to them. He informed them of its laws and they all became Muslim at the same time. That was before the Messenger of Allah ﷺ entered the house of al-Arqam and before he called to people in it.

'Uthman ibn Maz'un emigrated to Abyssinia twice according to Muhammad ibn Ishaq and Muhammad ibn 'Umar.

Muhammad ibn 'Abdullah al-Asadi reported from 'Umar ibn Sa'id from 'Abd ar-Rahman ibn Sabit that they claimed that 'Uthman ibn Maz'un forbade wine in the *Jahiliyya* and that he said in the *Jahiliyya*, "I will not drink anything which removes my reason, makes people who are lower than me laugh at me and makes me marry my daughter to someone I do not want to." The *ayat* in *Surat al-Ma'ida* about wine was then revealed. A man passed by him and said, "Wine has been forbidden" and recited this *ayat*. He said, "Evil it is! My insight into it was firm."

Muhammad ibn Yazid al-Wasiti and Ya'la ibn 'Ubayd at-Tanafisi reported from al-Ifriqi from Sa'd ibn Mas'ud and 'Umara ibn Ghurab al-Yahsubi that 'Uthman ibn Maz'un went to the Prophet ﷺ and said, "Messenger of Allah, I do not like my wife to see my nakedness (or private parts)." The Messenger of Allah ﷺ asked, "Why?" He said, "I am ashamed of that and dislike it." He said, "Allah has made you a garment for her and her a garment for you. My people sees my nakedness and I see that from them." He asked, "You do that, Messenger of Allah?" "Yes," he replied. He said, "Who is after you?" The Messenger of Allah ﷺ turned and said, "Ibn Maz'un is modest and chaste."

Muhammad ibn Isma'il ibn Abi Fudayk reported from Ibn Abi Dhi'b from Ibn Shihab that 'Uthman ibn Maz'un wanted to be castrated and wander the earth. The Messenger of Allah ﷺ said to him, "Do you not have a good model in me? I go to women, eat meat, fast and break the fast. The castration of my community is fasting. There is no one in my community who castrates or has himself castrated."

Sulayman ibn Dawud at-Taylisi reported from Ibrahim ibn Sa'd from az-Zuhri from Sa'id ibn al-Musayyab that Sa'd ibn Abi Waqqas

said, "The Messenger of Allah ﷺ rejected celibacy for 'Uthman ibn Ma'zun. If he had given him permission, he would have castrated himself."

Al-Fadl ibn Dukayn reported from Isra'il from al-Hasan ibn Musa from Zuhayr from Abu Ishaq that Abu Burda said, "The wife of 'Uthman ibn Ma'zun visited the wives of the Prophet ﷺ and they saw that she had a bad appearance. They asked her, 'What is wrong with you? There is none in Quraysh wealthier than your husband.' She said, 'We have none of it. As for the night, he stands in prayer. In the day he fasts.' The Prophet ﷺ entered and they mentioned that to him. He met him and said, 'Uthman ibn Maz'un, do you have a good model in me?' He said, 'By my father and mother, what is that?' He said, 'You fast in the day and pray at night.' He answered, 'I do that.' He said, 'Do not do that. Your eye has a right from you, Your body has a right and your family has a right. Therefore fast and break the fast.' She came to them after that wearing perfume as if she was a bride.' They said to her, 'What?' She answered, 'We have what other people have.'"

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Mu'awiya ibn 'Ayyash al-Jarmi from Abu Qilaba that 'Uthman ibn Maz'un set aside a house and worshipped in it. The Prophet ﷺ heard about that and went to him and took hold of the posts of the door of the house where he was and said, "'Uthman, Allah did not send me with monkhood," two or three times. "The best of people are those with are with the simple Hanafiyya."

Isma'il ibn 'Abdullah ibn Abi Uways al-Madani reported from 'Abd al-Malik ibn Qudama from his father and from 'Umar ibn Husayn from 'A'isha bint Qudama ibn Maz'un from his father that his brother, 'Uthman ibn Maz'un, said, "Messenger of Allah, I am a man for whom this celibacy is hard in expedition. Give me permission, Messenger of Allah, to castrate myself so that I can be castrated." "No," he said, "but, Ibn Maz'un, you must fast. It diminishes semen." Isma'il ibn Abi Uways said: "The *mujfar* is the one who has it when he comes to women. When that is cut, it stops."

Muhammad ibn 'Umar reported from Yunus ibn Muhammad az-Zafari from his father, and Muhammad ibn Qudama ibn Musa from his father that 'A'isha bint Qudama said, "When 'Uthman, Qudama and 'Abdullah, the sons of Maz'un, as-Sa'ib ibn 'Uthman ibn



Maz'un, and Ma'mar ibn al-Harith emigrated from Makka to Madina, they stayed with 'Abdullah ibn Salama al-'Ajlanī."

Muhammad ibn 'Umar reported from Mujamma' ibn Ya'qub from his father that they stayed with Hizam ibn Wadi'a. Muhammad ibn 'Umar said, "The family of Maz'un all left in hijra, both their men and women, and none of them remained in Makka, so that their doors were locked."

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from Kharija ibn Zayd ibn Thabit that Umm al-'Ala' said, "The Messenger of Allah ﷺ and the Muhajirun with him came to Madina in the emigration and the Ansar were contended among themselves to have them stay in their houses until they drew lots for them. 'Uthman ibn Maz'un went to us in the lots," i.e. he was in our lot.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that 'Ubaydullah ibn 'Abdullah ibn 'Utba said, "The Messenger of Allah ﷺ laid out the plot for the house of 'Uthman ibn Maz'un and his brothers which is still there today in Madina."

They said that the Messenger of Allah ﷺ made brotherhood between 'Uthman ibn Maz'un and Abu al-Haytham ibn at-Tihan. 'Uthman ibn Maz'un was present at Badr and died in Sha'ban at the beginning of the thirtieth month of the Hijra.

'Amr ibn Sa'd Abu Dawud al-Hafari, Waki' ibn al-Jarrah, Abu Nu'aym and Muhammad ibn 'Abdullah al-Asadi reported from Sufyan ibn ath-Thawri from 'Asim ibn 'Ubaydullah from al-Qasim ibn Muhammad from 'A'isha that the Messenger of Allah ﷺ kissed 'Uthman ibn Maz'un when he was dead. He said, "I saw the tears of the Prophet ﷺ falling on the cheek of 'Uthman ibn Maz'un."

Al-Fadl ibn Dukayn reported from Khalid ibn Iyas from Isma'il ibn 'Amr ibn Sa'id ibn al-'As from 'Abdullah ibn 'Uthman ibn al-Harith ibn al-Hakam that 'Uthman ibn Maz'un died and the Messenger of Allah ﷺ went out and said four *takbirs* over him.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabr from 'Asim ibn 'Ubaydullah that 'Ubaydullah ibn Abi Rafi' said, "The Messenger of Allah ﷺ guided his Companions to the place where they were buried. He went to the end of Madina and then said, 'I was commanded this place,' meaning al-Baqi'. It was called Baqi' al-Khabkhaba. Most of its plants were box-thorns. There were many palm trees there as well as small palm-trees and tamarisk. There was a

mosquitoes like smoke in the evening. The first to be buried there was 'Uthman ibn Maz'un. The Messenger of Allah ﷺ placed a stone at his head and said, 'This is our forerunner.' When someone died after him, it was asked, 'Messenger of Allah, where should we bury him?' The Messenger of Allah ﷺ said, 'At our forerunner 'Uthman ibn Maz'un.'"

Waki' ibn al-Jarrah reported from Usama ibn Zayd that Abu Bakr ibn Muhammad ibn 'Amr ibn Hazm said, "I saw the grave of 'Uthman ibn Maz'un and there was something elevated at it," i.e. like a way-marker.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri from 'Abdullah ibn 'Amir ibn Rabi'a that the first of the Muslims to be buried at al-Baqi' was 'Uthman ibn Maz'un. The Messenger of Allah ﷺ commanded that he be buried at the site of al-Kiba today at the house of Muhammad ibn al-Hanafiyya. Muhammad ibn 'Umar said, "Al-Kiba is the rubbish heap."

Muhammad ibn 'Umar and Ma'n ibn 'Isa reported from Malik ibn Anas from Abu an-Nadr: "When the bier of 'Uthman ibn Maz'un passed, the Messenger of Allah ﷺ said, 'You have gone and did not wear anything of it,' meaning this world."

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from Kharija ibn Zayd from Umm al-'Ala', one of his wives, and Malik ibn Isma'il Abu Ghassan reported from Ibrahim ibn Sa'd from Ibn Shihab from Kharija ibn Zayd from Umm al-'Ala', one of the women who gave allegiance to the Messenger of Allah ﷺ who mentioned that 'Uthman ibn Maz'un was ill in their home. She said, "We cared for him in his illness until he died and we put him in his cloths. The Messenger of Allah ﷺ came to us and I said, 'Abu as-Sa'ib, I leave you my testimony that Allah has honoured you.' The Messenger of Allah ﷺ said, 'What tells you that Allah has honoured him?' I said to him, 'I do not know, may my mother and father be your ransom, Messenger of Allah. Who then?' He said, 'Certainty has come to him. By Allah, I hope for the best for him. I am the Messenger of Allah and I do not know what He will do with me.' I said, 'Then who, may my mother and father be your ransom! By Allah, I will never declare anyone pure after him.' That grieved me, and I went to sleep and dreamt that 'Uthman had a flowing spring.' I went to the Prophet ﷺ and told him and he said, 'That is his actions.'"



Yazid ibn Harun, 'Affan ibn Muslim and Sulayman ibn Harb reported from Hammad ibn Salama from 'Ali ibn Zayd from Yusuf ibn Mahran that Ibn 'Abbas said, "When 'Uthman ibn Maz'un died, his wife said to him, 'Enjoyment of the Garden to you, 'Uthman ibn Maz'un!' The Messenger of Allah ﷺ looked at her angrily and asked her, 'What will tell you?' She said, 'Messenger of Allah, he was your horseman and your Companion.' He said, 'By Allah, I am the Messenger of Allah and I do not know what He will do to me or him.' It was hard on the Companions of the Messenger of Allah ﷺ that he should say the like of that about someone like 'Uthman ibn Maz'un when he was one of the best of them. When a woman died, whom Yazid said was Zaynab, daughter of the Messenger of Allah ﷺ, 'Affan said was Ruqayya, daughter of the Messenger of Allah ﷺ, and Sulayman ibn Harb said was a daughter of the Messenger of Allah ﷺ, the Messenger of Allah ﷺ said, 'Join our good forerunner, 'Uthman ibn Maz'un.'" Yazid ibn Harun said in his *hadith*: "The women wept and 'Umar ibn al-Khattab began to hit them with his whip. The Messenger of Allah ﷺ grabbed his hand and said, 'Easy, 'Umar!' Then he said, 'Weep, but beware of the braying of Shaytan.' Then he added, 'Whatever is from the eye and the heart is from Allah and from mercy. Whatever is from the hand and tongue is from Shaytan.'"

Muhammad ibn Isma'il ibn Abi Fudayk reported from Hisham ibn Sa'd that Zayd ibn Aslam said, "'Uthman ibn Maz'un died and the Messenger of Allah ﷺ heard an old woman say behind his bier, 'Congratulations to you, Abu as-Sa'ib, of the Garden.' The Messenger of Allah ﷺ said to her, 'What will inform you?' She said, 'Messenger of Allah, Abu as-Sa'ib!' He said, 'By Allah, we only know good.' Then he said, 'It is enough for you to say that he loved Allah and His Messenger.'"

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from 'Ubaydullah ibn 'Abdullah ibn 'Utba that it reached him that 'Umar ibn al-Khattab said when 'Uthman ibn Maz'un died without being killed: "His position in myself went down greatly. I said, 'Look at this one who was the strongest of us in withdrawing from this world. Then he died without being slain.' 'Uthman continued in that position in relation to myself until the Messenger of Allah ﷺ. I said, 'Woe! The best of us have died!' Then Abu Bakr died and I said,

'Woe! The best of us has died!' 'Uthman returned in myself to the position which he had before that."

Muhammad ibn 'Umar reported from Kathir ibn Zayd from al-Muttalib ibn 'Abdullah ibn Hantab: "When 'Uthman ibn Maz'un died, he was buried at al-Baqi'. The Messenger of Allah ﷺ commanded something and put it at his head. He said, 'This is the marker of his grave where he is buried,' i.e. for those who die after him."

Muhammad ibn 'Umar reported from Muhammad ibn Qudama from his father that 'A'isha bint Qudama said, "'Uthman ibn Maz'un and his brothers closely resembled one another. 'Uthman was very dark and neither tall nor short. He had a large wide beard." That is how he was described by Qudama ibn Maz'un. Qudama was tall. 'Uthman's *kunya* was Abu as-Sa'ib.

#### 70. 'Abdullah ibn Maz'un

'Abdullah ibn Maz'un ibn Habib ibn Wahb ibn Hudhafa ibn Jumah. His mother was Sukhayla bint al-'Anbas ibn Wahban ibn Wahb ibn Hudhafa ibn Jumah. His *kunya* was Abu Muhammad.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman: 'Abdullah and Qudama, the sons of Maz'un, became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam and before he called people to Islam there.

They said that 'Abdullah ibn Maz'un emigrated to Abyssinia in the second emigration in the transmission of all of them. The Messenger of Allah ﷺ made brotherhood between 'Abdullah ibn Maz'un and Sahl ibn 'Ubaydullah ibn al-Mu'alli al-Ansari. 'Abdullah ibn Maz'un was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ and he died in 30 AH at the age of sixty while 'Uthman ibn 'Affan was caliph.

#### 71. Qudama ibn Maz'un

Qudama ibn Maz'un ibn Habib ibn Wahb ibn Hudhafa ibn Jumah. His *kunya* was Abu 'Amr. His mother was Ghaziya bint al-Huwarith ibn al-'Anbas ibn Wahban ibn Wahb ibn Hudhafa ibn Jumah. Qudama's children were: 'Umar and Fatima, whose mother was Hind bint al-Walid ibn 'Utba ibn Rabi'a ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy; 'A'isha, whose mother was Fatima bint Abi Sufyan ibn



al-Harith ibn Umayya ibn al-Fadl ibn Munqidh ibn 'Afif ibn Kulayb ibn Hubshiyya of Khuza'a; Hafsa whose mother was an *umm walad*; and Ramla, whose mother was Safiyya bint al-Khattab ibn Nufayl ibn 'Abd al-'Uzza ibn Riyah ibn 'Abdullah ibn Qurt ibn Rizah ibn 'Adi ibn Ka'b, the sister of 'Umar ibn al-Khattab. Qudama emigrated to Abyssinia in the second emigration according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. Qudama was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Qudama ibn Musa from his father that 'A'isha bint Qudama said that Qudama ibn Maz'un died in 36 AH at the age of sixty-eight. He did not dye his white hair.

## 72. As-Sa'ib ibn 'Uthman

As-Sa'ib ibn 'Uthman ibn Maz'un ibn Habib ibn Wahb ibn Hudhafa ibn Jumah. His mother was Khawla bint Hakim ibn Umayya ibn Haritha ibn al-Awqas as-Sulamiyya. Her mother was Da'fa bint al-'As ibn Umayya ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy. As-Sa'ib emigrated to Abyssinia in the second emigration according to all of them.

The Messenger of Allah ﷺ made brotherhood between as-Sa'ib ibn 'Uthman and Haritha ibn Suraqa al-Ansari. Haritha was killed as a martyr at Badr. As-Sa'ib ibn 'Uthman was one of the archers among the Companions of the Messenger of Allah ﷺ. As-Sa'ib ibn 'Uthman was at Badr according to Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar. Musa ibn 'Uqba did not mention him among those present at Badr. Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi said, 'The one who was present at Badr was as-Sa'ib ibn Maz'un, the full brother of 'Uthman ibn Maz'un.'

Muhammad ibn Sa'd said, 'That was an error on his part because the biographers and those who know expeditions confirm that as-Sa'ib ibn Maz'un was one of those present at Badr and he was also present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He took part in the Battle of Yamama and was hit by an arrow on that day. Yamama took place while Abu Bakr was caliph in 12 AH. As-Sa'ib died after that because of the arrow when he was about thirty.'

## 73. Ma'mar ibn al-Harith

Ma'mar ibn al-Harith ibn Ma'mar ibn Habib ibn Wahb ibn Hudhafa ibn Jumah. His mother was Qutayla bint Maz'un ibn Habib ibn Wahb ibn Hudhafa ibn Jumah.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that Ma'mar ibn al-Harith became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam.

The Messenger of Allah ﷺ made brotherhood between Ma'mar ibn al-Harith and Mu'adh ibn 'Afra'. Ma'mar was at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died while 'Umar ibn al-Khattab was caliph.

From the Banu 'Amir ibn Lu'ayy

## 74. Abu Sabra ibn Abi Ruhm

Abu Sabra ibn Abi Ruhm ibn 'Abd al-'Uzza ibn Abi Qays ibn 'Abd Wudd ibn Nasr ibn Malik ibn Hisl ibn 'Amir ibn Lu'ayy. His mother was Barra bint 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf ibn Qusayy. His children were: Muhammad, 'Abdullah and Sa'd, whose mother was Umm Kulthum bint Suhayl ibn 'Amir ibn 'Abd Shams ibn 'Abd Wudd ibn Nasr ibn Malik ibn Hisl ibn 'Amir ibn Lu'ayy. He went on both emigrations to Abyssinia. His wife, Umm Kulthum bint Suhayl ibn 'Amr, was with him the second time. Muhammad ibn Ishaq and Muhammad ibn 'Umar mentioned that but Musa ibn 'Uqba and Abu Mash'ar did not.

The Messenger of Allah ﷺ made brotherhood between Abu Sabra ibn Abi Ruhm and Salama ibn Salama ibn Waqsh.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when Abu Sabra ibn Abi Ruhm emigrated from Makka to Madina, he stayed with al-Mundhir ibn Muhammad ibn 'Uqba ibn Uhayha ibn al-Jullah.

They said that Abu Sabra was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He returned to Makka after the death of the Messenger of Allah ﷺ. He stayed there after he had emigrated from it and died while 'Uthman ibn 'Affan was caliph.



## 75. 'Abdullah ibn Makhrama

'Abdullah ibn Makhrama ibn 'Abd al-'Uzza ibn Abi Qays ibn 'Abd Wudd ibn Nasr ibn Malik ibn Hisl ibn 'Amir ibn Lu'ayy. His *kunya* was Abu Muhammad whose mother was Bahnana bint Safwan ibn Umayya ibn Muharrith ibn Khuml ibn Shiqq ibn Raqaba ibn Mukhdij ibn Tha'laba ibn Malik ibn Kinana.

Muhammad ibn 'Umar reported that he heard 'Abdullah ibn Abi 'Ubayda question one of the children of 'Abdullah ibn Makhrama who said, "'Abdullah's *kunya* was Abu Muhammad. His children were Musahiq whose mother was Zaynab bint Suraqa ibn al-Mu'tamir ibn Anas ibn Ada ibn Riyah ibn Qurt ibn Rizah ibn 'Adi ibn Ka'b." He was Abu Nawfal ibn Musahiq and he has descendants in Madina.

They said that 'Abdullah ibn Makhrama emigrated twice to Abyssinia according to Muhammad ibn 'Umar. Muhammad ibn Ishaq mentioned him in the second emigration, but not the first. Musa ibn 'Uqba and Abu Ma'shar did not mention him in either.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when 'Abdullah ibn Makhrama emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm.

They said that the Messenger of Allah ﷺ made brotherhood between 'Abdullah ibn Makhrama and Farwa ibn 'Amr ibn Wadhafa of the Banu Bayada. 'Abdullah ibn Makhrama was present at Badr when he was thirty and was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was at Yamama and was killed that day as a martyr while Abu Bakr as-Siddiq was caliph in 12 AH when he was forty-one.

## 76. Hatib ibn 'Amr

He was the brother of Suhayl ibn 'Amr ibn 'Abd Shams ibn 'Abd Wudd ibn Nasr ibn Malik ibn Hisl ibn 'Amir ibn Lu'ayy. His mother was Asma' bint al-Harith ibn Nawfal ibn Ashja'. He had a son, 'Amr ibn Hatib, whose mother was Rayta bint 'Alqama ibn 'Abdullah ibn Abi Qays.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that Hatib ibn 'Amr became Muslim before the Messenger of Allah ﷺ entered the house of al-Arqam.

They said that Hatib ibn 'Amr emigrated to Abyssinia both times according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. Musa ibn 'Uqba and Abu Ma'shar did not mention that.

Muhammad ibn 'Umar reported from Salit ibn Muslim al-'Amiri from 'Abd ar-Rahman ibn Ishaq that his father said, "The first to go to Abyssinia was Hatib ibn 'Amr ibn 'Abd Shams in the first emigration." Muhammad ibn 'Umar said, "This is firm with us."

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara from Abu Bakr ibn Muhammad ibn 'Amr ibn Hazm that when Hatib ibn 'Amr emigrated from Makka to Madina, he stayed with Rifa'a ibn 'Abd al-Mundhir, the brother of Abu Lubaba ibn 'Abd al-Mundhir.

They all said that Hatib ibn 'Amr was at Badr. Musa ibn 'Uqba mentioned in his book that his brother Salit ibn 'Amr was present at Badr. No one else mentioned that and it is not confirmed. Hatib was present at Uhud.

## 77. 'Abdullah ibn Suhayl

'Abdullah ibn Suhayl ibn 'Amr ibn 'Abd Shams ibn 'Abd Wudd ibn Nasr ibn Malik ibn Hisl ibn 'Amir ibn Lu'ayy. His *kunya* was Abu Suhayl. His mother was Fakhita bint 'Amir ibn Nawfal ibn 'Abd Manaf ibn Qusayy. 'Abdullah ibn Suhayl emigrated to Abyssinia the second time according to Muhammad ibn Ishaq and Muhammad ibn 'Umar, but Musa ibn 'Uqba and Abu Ma'shar did not mention it. Then he returned to Makka and his father chained him up and he was tested in his *deen*.

Muhammad ibn 'Umar reported from Ata' ibn Muhammad ibn 'Amr ibn 'Ata' from his father that 'Abdullah ibn Suhayl went out to Badr with the idolators. He was with his father Suhayl ibn 'Amir in his support and carriers. His father did not doubt that he had returned to his religion. When the Muslims and idolators met at Badr and the two groups saw each other, 'Abdullah ibn Suhayl went over to the Muslims when the Messenger of Allah ﷺ came before the fighting. He was present at Badr as a Muslim when he was twenty-seven. That exasperated his father Suhayl ibn 'Amr greatly. 'Abdullah said, "Allah gave me and him great good in that." 'Abdullah ibn Suhayl was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was at Yamama and was killed as a martyr there on the day of Juwatha while



Abu Bakr as-Siddiq was caliph in 12 AH when he was thirty-eight. He had no descendants. When Abu Bakr as-Siddiq performed hajj in his caliphate, Suhayl ibn 'Amr went to him at Makka. Abu Bakr comforted him about 'Abdullah, and Suhayl said, "It reached me that the Messenger of Allah ﷺ said, 'A martyr intercedes for seventy of his family and I hope that my son will begin with no one before me.'"

### 78. 'Umayr ibn 'Awf

He was a client of Suhayl ibn 'Amr. His *kunya* was Abu 'Amr. He was one of the *muwallads* of Makka, Musa ibn 'Uqba, Abu Ma'shar and Muhammad ibn 'Umar said: 'Umayr ibn 'Awf. Muhammad ibn Ishaq said: 'Amr ibn 'Awf.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when 'Umayr ibn 'Awf emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm.

They said that 'Umayr ibn 'Awf was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Salit ibn 'Amr from his family that 'Umayr ibn 'Awf died in Madina while 'Umar ibn al-Khattab was caliph and 'Umar prayed over him.

### 79. Wahb ibn Sa'd

Wahb ibn Sa'd ibn Abi Sarh ibn al-Harith ibn Habib ibn Jadhima ibn Malik ibn Hisl ibn 'Amir ibn Lu'ayy. He was the brother of 'Abdullah ibn Sa'd. Their mother was Muhana bint Jabir of the Ash'aris.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when Wahb ibn Sa'd emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm.

They said that the Messenger of Allah ﷺ made brotherhood between Wahb ibn Sa'd and Suwayd ibn 'Umar and they were both killed at Mu'ta as martyrs. Wahb ibn Sa'd was present at Badr according to Musa ibn 'Uqba, Abu Ma'shar and Muhammad ibn 'Umar, but Muhammad ibn Ishaq did not mention him in his book among those who were present at Badr. Wahb ibn Sa'd was present at Uhud, the Ditch, al-Hudaybiya and Khaybar. He was killed at Mu'ta as a martyr in Jumada al-Ula 8 AH. He was forty when he was killed.

From the allies of the Banu 'Amir ibn Lu'ayy from the people of Yemen

### 80. Sa'd ibn Khawla

He was their ally from the people of Yemen. His *kunya* was Abu Sa'id. That is what Musa ibn 'Uqba, Muhammad ibn Ishaq and Muhammad ibn 'Umar said. Abu Ma'shar said that Sa'd ibn Khawla was their ally from the people of Yemen.

Muhammad ibn Sa'd reported that he heard someone mention that he was not an ally and that he was a client of Abu Ruhm ibn 'Abd al-'Uzza al-'Amiri. He was one of the emigrants to Abyssinia the second time according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. Musa ibn 'Uqba and Abu Ma'shar did not mention him.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar that Qatada said, "When Sa'd ibn Khawla emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm."

They said that Sa'd ibn Khawla was present at Badr when he was twenty-five, and he was present at Uhud, the Ditch and al-Hudaybiya. He was married to Subay'a bint al-Harith al-Aslamiya who bore him a child shortly after his death. The Messenger of Allah ﷺ told her, "Marry whomever you like." Sa'd ibn Khawla went to Makka and died there. In the year of the Conquest, Sa'd ibn Abi Waqqas became ill and the Messenger of Allah ﷺ went to visit him when he came from al-Ji'rana on 'umra. The Messenger of Allah ﷺ said, "O Allah, carry out the hijra for my companions and do not make them turn back on their heels." But poor Sa'd ibn Khawla's death in Makka was announced to the Messenger of Allah ﷺ. That was that the Messenger of Allah ﷺ disliked someone who had emigrated from Makka to return to it or to live there longer than it took to fulfill the practices.

Muhammad ibn 'Umar reported from Sufyan ath-Thawri from 'Abd ar-Rahman ibn Humayd ibn 'Abd ar-Rahman from as-Sa'ib ibn Yazid that al-'Ala' ibn al-Hadrami heard the Messenger of Allah ﷺ say, "They were three to which the Muhajirun held after the beginning in Makka."



**From the Banu Fihr ibn Malik ibn an-Nadr ibn Kinana, who are the last of the tribes of Quraysh**

### 81. Abu 'Ubayda ibn al-Jarrah

His name was 'Amir ibn 'Abdullah ibn al-Jarrah ibn Hilal ibn Uhayb ibn Dabba ibn al-Harith ibn Fihr. His mother was Umayma bint Ghanm ibn Jabir ibn 'Abd al-'Uzza ibn 'Amira ibn 'Amira and her mother was Da'd bint Hilal ibn Uhayb ibn Dabba ibn al-Harith ibn Fihr. His children were Yazid and 'Umayr, whose mother was Hind bint Jabir ibn Wahb ibn Dabbab ibn Hujayr ibn 'Abd ibn Ma'is ibn 'Amir ibn Lu'ayy. The children of Abu 'Ubayda ibn al-Jarrah have died out and he has no descendants.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Yazid ibn Ruman that Abu 'Ubayda ibn al-Jarrah became Muslim with 'Uthman ibn Maz'un, 'Abd ar-Rahman ibn 'Awf and their companions before the Messenger of Allah ﷺ entered the house of al-Arqam.

They said that Abu 'Ubayda emigrated to Abyssinia the second time according to Muhammad ibn Ishaq and Muhammad ibn 'Umar, but Musa ibn 'Uqba and Abu Ma'shar did not mention it.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when Abu 'Ubayda ibn al-Jarrah emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said that the Messenger of Allah ﷺ made brotherhood between Abu 'Ubayda ibn al-Jarrah and Salim, the freedman of Abu Hudhayfa.

Muhammad ibn 'Umar said that the Messenger of Allah ﷺ made brotherhood between Abu 'Ubayda ibn al-Jarrah and Muhammad ibn Maslama. Abu 'Ubayda was present at Badr and Uhud and stood firm with the Messenger of Allah ﷺ when the people were routed and retreated.

Muhammad ibn 'Umar reported from Ishaq ibn Yahya from 'Isa ibn Talha that 'A'isha said, "I heard Abu Bakr say, 'On the Day of Uhud when the Messenger of Allah ﷺ was hit in his face, two rings of his helmet entered his cheek. I turned to run towards the Messenger of Allah ﷺ and a man came from the east flying. I said, 'O Allah, make it

obedience' until we reached the Messenger of Allah ﷺ. Abu 'Ubayda ibn al-Jarrah preceded me. He said, 'I ask you by Allah, Abu Bakr, let me. I will remove it from the cheek of the Messenger of Allah ﷺ.' Abu Bakr said, 'I left him and Abu 'Ubayda took one of the rings of the helmet with his tooth and pulled it. He fell on his back and the tooth of Abu 'Ubayda fell out. Then he took the other ring and it fell and Abu 'Ubayda was someone with broken teeth."

They said that Abu 'Ubayda was at the Ditch and all the battles with the Messenger of Allah ﷺ. He was one of the high Companions and the Messenger of Allah ﷺ sent him to Dhu al-Qassa on an expedition with forty men.

Muhammad ibn 'Umar reported from Dawud ibn Qays and Malik ibn Anas that the Messenger of Allah ﷺ sent Abu 'Ubayda ibn al-Jarrah on an expedition with three hundred of the Muhajirun and Ansar to a region of Juhayna on the sea coast. It was the Khabat expedition.

Kathir ibn Hisham reported from Hisham ad-Dastawa'i from Abu az-Zubayr that Jabir said, "The Messenger of Allah ﷺ sent us with Abu 'Ubayda ibn al-Jarrah, and we were about three hundred and ten men. Our provisions consisted of bags of dates. We were given a handful from them at a time. When they finished, it was a date at a time. When we no longer had them, we felt their loss as we took leaves (*khabat*) in pots and sieved it and drank water from it so that we were called the army of Khabat. Then we went to the coast and found a dead whale like a mound called amber. Abu 'Ubayda said, 'Carrion. We do not eat it.' Then he said, 'This is the army of Messenger of Allah ﷺ which is for the Cause of Allah and we are in need.' We ate from it for fifteen or twenty days and made dried meat strips from it. Thirteen men sat in its eye-socket. Abu 'Ubayda stood up one of its ribs and took the largest of the camels of the people and it went under it. When we reached the Messenger of Allah ﷺ, he asked, 'What kept you?' He said, 'We were seeking the caravans of Quraysh.' He mentioned the business of the whale. He said, 'It is provision with which Allah has provided you. Do you have any of it with you?' 'Yes,' we said."

'Affan ibn Muslim, Yazid ibn Harun and Sulayman ibn Harb reported from Hammad ibn Salama from Thabit al-Bunani from Anas ibn Malik that when the people of Yemen came to the Messenger of Allah ﷺ, they asked him to send a man with them to teach them the



*Sunna* and Islam. He took the hand of Abu 'Ubayda ibn al-Jarrah and said, "This is the trusty one of this nation."

'Affan ibn Muslim reported from Shu'ba and Wuhayb ibn Khalid from Khalid al-Hadhdha' from Abu Qilaba from Anas ibn Malik that the Prophet ﷺ said, "Every nation has a trustee and the trustee of this nation is Abu 'Ubayda ibn al-Jarrah."

Abu al-Walid at-Tayalisi, Wahb ibn Jarir, Yahya ibn 'Abbad, and 'Affan ibn Muslim reported from Shu'ba from Abu Ishaq from Sila ibn Zufar al-'Absi from Hudhayfa that some of the people of Najran went to the Prophet ﷺ and said, "Send a trustworthy man with us." He said, "I will send you a trustworthy man, truly trustworthy, truly trustworthy, truly trustworthy." The Companions of the Messenger of Allah ﷺ looked to see and he sent Abu 'Ubayda ibn al-Jarrah.

Abu Bakr ibn 'Abdullah ibn Abi Uways al-Madani reported from Sulayman ibn Bilal and Musa ibn Isma'il from 'Abd al-'Aziz ibn Muhammad ad-Darawardi, all from Suhayl ibn Abi Salih, from his father from Abu Hurayra that the Prophet ﷺ said, "Abu 'Ubayda ibn al-Jarrah is an excellent man."

Rawh ibn 'Ubada and 'Abd al-Wahhab ibn 'Ata' reported from Sa'id ibn Abi 'Aruba from Qatada that engraved on the ring of Abu 'Ubayda ibn al-Jarrah was "The fifth belongs to Allah."

'Amr ibn 'Asim al-Kilabi reported from Sulayman ibn al-Mughira from Thabit that Abu 'Ubayda ibn al-Jarrah, who was the governor of Syria, said, "O people! I am a man of Quraysh and there is no one among you, red or black, better than me in *taqwa* but that I wish I could be in his skin."

Ahmad ibn 'Abdullah ibn Yunus reported from Sufyan ibn 'Uyayna from Ibn Abi Najih that 'Umar ibn al-Khattab said to his companions, "Wish," and they wished, 'Umar ibn al-Khattab said, "I wished for a house filled with men like Abu 'Ubayda ibn al-Jarrah." Sufyan said, "A man said to him, 'I seek refuge in Islam.' He said, 'That is what I want.'"

Yazid ibn Harun and Muhammad ibn 'Abdullah al-Ansari reported from Sa'id ibn Abi 'Aruba who heard Shahr ibn Hawshab say that 'Umar ibn al-Khattab said, "If I still had Abu 'Ubayda ibn al-Jarrah, I would have appointed him caliph so that if my Lord asked me about it, I could say, 'I heard your Prophet say, 'He is the trustworthy one of this nation.'"

Kathir ibn Hisham reported from Ja'far ibn Burqan that Thabit ibn al-Hajjaj said, "'Umar ibn al-Khattab said, 'If I still had Abu 'Ubayda ibn al-Jarrah, I would appoint him caliph and part of my council.' I asked about him and he said, 'I would have appointed the trustworthy one of Allah and the trustworthy one of His Messenger.'"

Rawh ibn 'Ubada reported from Hisham ibn Abi 'Abdullah from Qatada that Abu 'Ubayda ibn al-Jarrah said, "I wish that I were a ram so that my people could slaughter me and eat my meat and suck out my marrow."

Ma'n ibn 'Isa reported: We mentioned to Malik ibn Anas that 'Umar ibn al-Khattab sent four thousand dirhams and four hundred dinars to Abu 'Ubayda and said to the messenger: "See what he does." He said that Abu 'Ubayda divided it. Then he sent the like to Mu'adh and told the Messenger the like of what he had said. Mu'adh divided it except for something which his wife said that they needed. When the messenger reported to 'Umar, he said, "Praise be to Allah who has put in Islam those who act like this!"

Muhammad ibn Isma'il ibn Abi Fudayk al-Madani reported from Hisham ibn Sa'd from Zayd ibn Aslam that his father said, "It reached me that Mu'adh ibn Jabal heard a man say, 'If only Khalid ibn al-Walid were here. That was in the siege of Abu 'Ubayda ibn al-Jarrah.' He said, 'I heard one of the people say that Mu'adh said, 'Abu 'Ubayda needed a miracle. May you have no father! By Allah, he was one of the best people on the earth!'"

Abu Bakr ibn 'Abdullah ibn Abi Uways al-Madani reported from Sulayman ibn Bilal from Abu 'Abd al-'Aziz ar-Rabadi from Ayyub ibn Khalid ibn Safwan ibn Aws al-Ansari of the Banu Ghanm ibn Malik ibn an-Najjar from 'Abdullah ibn Rafi', the client of Umm Salama, that when Abu 'Ubayda ibn al-Jarrah was fatally ill, he appointed Mu'adh ibn Jabal. That was in the Year of 'Amwas.

Muhammad ibn 'Umar reported from 'Abdullah ibn Abi Yahya al-Aslami from Muhammad ibn Ibrahim ibn al-Harith from Khalid ibn Ma'dan that 'Irbad ibn as-Sariya said, "I visited Abu 'Ubayda ibn al-Jarrah when he was fatally ill and dying. He said, 'May Allah forgive 'Umar ibn al-Khattab for returning from Sargh.' Then he said, 'I heard the Messenger of Allah ﷺ say, 'The one who dies of the plague is a martyr. The one who dies of a stomach disease is a martyr. The one who drowns is a martyr. The one who dies by fire is a martyr. The



one who dies under a falling building is a martyr. The woman who dies in childbirth and the one who dies of pleurisy are martyrs.”””

Muhammad ibn ‘Umar reported from Thawr ibn Yazid from Khalid ibn Ma’dan from Malik ibn Yukhamir described Abu ‘Ubayda ibn al-Jarrah and said, “He was a thin man, with a veined face, slight beard, tall, bent-backed, with broken front teeth.”

Muhammad ibn ‘Umar reported from Abu Bakr ibn ‘Abdullah ibn Abi Sabra from some men of the people of Abu ‘Ubayda that Abu ‘Ubayda ibn al-Jarrah was present at Badr when he was forty-one. He died in the ‘Amwas Plague in 18 AH in the caliphate of ‘Umar ibn al-Khattab. Abu ‘Ubayda was fifty-eight on the day he died. He used to dye his head and beard with henna and katam. Muhammad ibn ‘Umar said, that Abu ‘Ubayda related from ‘Umar ibn al-Khattab.

## 82. Suhayl ibn Bayda’

His father was Wahb ibn Rabi’a ibn Hilal ibn Malik ibn Dabba ibn al-Harith ibn Fihri. His *kunya* was Abu Musa. His mother was al-Bayda’, who is Da’d bint Jahdam ibn ‘Amr ibn ‘A’ish ibn Zarb ibn al-Harith ibn Fihri. Suhayl emigrated to Abyssinia both times according to Muhammad ibn Ishaq and Muhammad ibn ‘Umar.

Muhammad ibn ‘Umar reported from Muhammad ibn Salih from ‘Asim ibn ‘Umar ibn Qatada that Suhayl and Safwan, the sons of Bayda’, emigrated from Makka to Madina and stayed with Kulthum ibn al-Hidm.

They said that Suhayl was present at Badr when he was thirty-four. He was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ called him in his journey to Tabuk and said, “Suhayl!” He answered, “At your service!” The people stopped when they heard the words of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said, “If someone testifies that there is no god but Allah alone with no partner, Allah has forbidden him to the Fire.” Suhayl died after the Messenger of Allah ﷺ returned from Tabuk in Madina in 9 AH and has no descendants.

Muhammad ibn ‘Umar reported from Mus’ab ibn Thabit from ‘Isa ibn Ma’mar from ‘Abbad ibn ‘Abdullah ibn az-Zubayr from ‘A’isha that the Messenger of Allah ﷺ prayed over Suhayl ibn al-Bayda’ in the mosque.

Yahya ibn ‘Abbad and Sa’id ibn Mansur reported from Fulayh ibn Sulayman from Salih ibn ‘Ajlan from ‘Abbad ibn ‘Abdullah ibn az-Zubayr from ‘A’isha that the bier of Sa’d ibn Abi Waqqas was brought past her. He said, “He passed through the mosque and she heard that people spoke a lot about that. She said: “How swift people are to talk! By Allah, the Messenger of Allah ﷺ only prayed over Suhayl ibn Bayda’ in the mosque.”

‘Ali ibn ‘Abdullah ibn Ja’far reported from Sufyan ibn ‘Uyayna who heard Ibn Jud’an relate that Anas said, “The oldest of the Companions of the Messenger of Allah ﷺ were Abu Bakr and Suhayl ibn Bayda’.”

Muhammad ibn ‘Umar said that Suhayl died when he was forty.

## 83. Safwan ibn Bayda’

Bayda’ was his mother, His father was Wahb ibn Rabi’a ibn Hilal ibn Malik ibn Dabba ibn al-Harith ibn Fihri. His *kunya* was Abu ‘Amr. His mother was al-Bayda’, who is Da’d bint Jahdam ibn ‘Amr ibn ‘A’ish ibn Zarb ibn al-Harith ibn Fihri.

They said that the Messenger of Allah ﷺ made brotherhood between Safwan ibn Bayda’ and Rafi’ ibn al-Mu’alla. They were both killed in the Battle of Badr.

Muhammad ibn ‘Umar reported from Muhriz ibn Ja’far from Ja’far ibn ‘Amr that Safwan ibn Bayda’ was killed by Tu’ayma ibn ‘Adi. Muhammad ibn ‘Umar said, “This is a transmission and it is related to us that Safwan ibn Bayda’ was not killed in the Battle of Badr and present at all the battles with the Messenger of Allah ﷺ. He died in Ramadan 38 AH and has no descendants.”

## 84. Ma’mar ibn Abi Sarh

Ma’mar ibn Abi Sarh ibn Rabi’a ibn Hilal ibn Malik ibn Dabba ibn al-Harith ibn Fihri. His *kunya* was Abu Sa’d. His mother was Zaynab bint Rabi’a ibn Wahb ibn Dabbab ibn Hujayr ibn ‘Abd ibn Ma’is ibn ‘Amir ibn Lu’ayy. That is what Abu Ma’shar and Muhammad ibn ‘Umar said. He is Ma’mar ibn Abi Sarh. Musa ibn ‘Uqba, Muhammad ibn Ishaq and Hisham ibn Muhammad ibn as-Sa’ib al-Kalbi said that he is ‘Amr ibn Abi Sarh. His children were: ‘Abdullah, whose mother was Umama bint ‘Amir ibn Rabi’a ibn



Hilal ibn Malik ibn Dabba ibn al-Harith ibn Fihri; and 'Umayr, whose mother was the daughter of 'Abdullah ibn al-Jarrah, the sister of Abu 'Ubayda ibn al-Jarrah. Ma'mar ibn Abi Sarh emigrated to Abyssinia in the second emigration according to Muhammad ibn Ishaq and Muhammad ibn 'Umar.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when Ma'mar ibn Abi Sarh emigrated from Makka to Madina he stayed with Kulthum ibn al-Hidm.

They said that Ma'mar was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in Madina in 30 AH in the caliphate of 'Uthman ibn 'Affan.

### 85. 'Iyad ibn Zuhayr

'Iyad ibn Zuhayr ibn Abi Shaddad ibn Rabi'a ibn Hilal ibn Malik ibn Dabba ibn al-Harith ibn Fihri. His *kunya* was Abu Sa'd. His mother was Salma bint 'Amir ibn Rabi'a ibn Hilal ibn Malik ibn Dabba ibn al-Harith ibn Fihri. He emigrated to Abyssinia in the second emigration according to Muhammad ibn Ishaq and Muhammad ibn 'Umar.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar in Qatada that when 'Iyad ibn Zuhayr emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm.

They said that 'Iyad ibn Zuhayr was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He died in 30 AH while 'Uthman ibn 'Affan was caliph and has no descendants.

### 86. 'Amr ibn Abi 'Amr

'Amr ibn Abi 'Amr ibn Dabba ibn Fihri of the Banu Muharib ibn Fihri. His *kunya* was Abu Shaddad. Abu Ma'shar and Muhammad ibn 'Umar mentioned him among those who were present at Badr. Musa ibn 'Uqba said he was 'Amr ibn al-Harith. We take it to mean that Abu 'Amr was called al-Harith and so he was also among those who were present at Badr according to Musa ibn 'Uqba. Muhammad ibn Ishaq did not mention him in his book. We did not find any mention of him in what we wrote from Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi from the lineage of the Banu Muharib ibn Fihri.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that when 'Amr ibn Abi 'Amr emigrated from Makka to Madina, he stayed with Kulthum ibn al-Hidm.

Muhammad ibn 'Umar said: "'Amr ibn Abi 'Amr was present at Badr when he was thirty-two and died in 36 AH."

Muhammad ibn Ishaq counted all of the first Muhajirun of Quraysh, their allies and clients who were present at Badr as eighty-three men. Muhammad ibn 'Umar numbered them as eighty-five.



## The Ansar who were present at Badr

### The first rank of the Ansar

Those who were present at Badr from the Ansar, the descendants of Aws and Khazraj, the two sons of Haritha, who is al-'Anqa', ibn 'Amr Muzayqiya' ibn 'Amir, who is Ma' as-Sama', ibn Haritha, who is al-Ghitrif ibn Imru' al-Qays ibn Tha'laba ibn Mazin ibn al-Azd, whose name was Darra ibn al-Ghawth ibn Nabat ibn Malik ibn Zayd ibn Kahlan ibn Saba', whose name was 'Amir (and he was called Saba' because he was the first to take captives and he was also called 'Abd Shams because of his handsomeness) ibn Yashjub ibn Ya'rub, who is al-Mur'if ibn Yaqtin, who is Qahtan. Jima' al-Yaman is connected to Qahtan through his lineage to Isma'il ibn Ibrahim. He is said to be: Qahtan ibn al-Hamaysa' ibn Tayman ibn Nabt ibn Isma'il ibn Ibrahim. That is how the lineage is given by Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi from his father. He mentioned from his father that that he heard the people of lineage and knowledge ascribe Qahtan to Isma'il ibn Ibrahim. Some give the lineage differently: Qahtan ibn Faligh ibn 'Abir ibn Shalikh ibn Arfakhashadh ibn Sam ibn Nuh ۞. The mother of Aws and Khazraj was Qayla bint Kahil ibn 'Udhra ibn Sa'd ibn Zayd ibn Layth ibn Sud ibn Aslam ibn al-Haf ibn Quda'a. An Abyssinian slave called Hudhaym cared for Sa'd and his name took precedence so he was called Sa'd ibn Hudhaym.

Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi said that this is how his father Muhammad ibn as-Sa'ib and other genealogists ascribe Qayla.

The Ansar who were present at Badr to whom the Messenger of Allah ۞ allotted a share and reward from Aws from Banu 'Abd al-Ashhal ibn Jusham ibn al-Harith ibn al-Khazraj ibn 'Amr, who is an-Nabit ibn Malik ibn Aws:

#### 87. Sa'd ibn Mu'adh

Sa'd ibn Mu'adh ibn an-Nu'man ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal. His *kunya* was Abu 'Amr. His mother was Kabsha bint Rafi' ibn Mu'awiya ibn 'Ubayd ibn al-Abjar, who is Khudra ibn 'Awf ibn al-Harith ibn al-Khazraj. She was one of the women who

gave allegiance. Sa'd ibn Mu'adh's children were: 'Amr and 'Abdullah, whose mother was Hind bint Simak ibn 'Atik ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal. She was one of those who gave allegiance. After Sa'd, she married his brother, Aws ibn Mu'adh. She was the aunt of Usayd ibn Hudayr ibn Simak. 'Amr ibn Sa'd had nine boys and three girls, including 'Abdullah ibn 'Amr who was killed in the Battle of al-Harra. Sa'd ibn Mu'adh has descendants today.

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba that Waqid ibn 'Amr ibn Sa'd ibn Mu'adh said: "Sa'd ibn Mu'adh and Usayd ibn al-Hudayr became Muslim at the hand of Mus'ab ibn 'Umayr al-'Abdari. Mus'ab came to Madina before the seventy, the people of the Last 'Aqaba, to call people to Islam and recite the Qur'an to them at the command of the Messenger of Allah ۞. When Sa'd ibn Mu'adh became Muslim, there was no one among the Banu 'Abd al-Ashhal who had not become Muslim at that time. The house of the Banu 'Abd al-Ashhal was the first house of the Ansar to all become Muslim, men and women. Sa'd ibn Mu'adh moved Mus'ab ibn 'Umayr and Abu Umama As'ad ibn Zurar to his house and they called people to Islam from the house of Sa'd ibn Mu'adh. Sa'd ibn Mu'adh and As'ad ibn Zirara were cousins, and Sa'd ibn Mu'adh and Usayd ibn al-Hudayr broke up the idols of the Banu 'Abd al-Ashhal.

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Sa'd ibn Ibrahim and from Ibn Abi 'Awn that the Messenger of Allah ۞ made brotherhood between Sa'd ibn Mu'adh and Sa'd ibn Abi Waqqas. Muhammad ibn Ishaq said that he made brotherhood between Sa'd ibn Mu'adh and Abu 'Ubayda ibn al-Jarrah. Allah knows best about that.

Muhammad ibn 'Umar reported from Muhammad ibn Qudama from 'Umar ibn al-Husayn that the banner of Aws was held by Sa'd ibn Mu'adh in the Battle of Badr. Sa'd was with the Messenger of Allah ۞ at Uhud and remained firm with him when the people turned back. He was also present at the Ditch.

Al-Fadl ibn Dukayn reported from Isma'il ibn Muslim al-'Abdi from Abu al-Mutawakkil that the Prophet ۞ mentioned the fever and said, "If someone has it, it is his portion of the Fire." Sa'd ibn Mu'adh asked his Lord for it and it stayed with him and did not leave him until he left this world.



Yazid ibn Harun reported from Muhammad ibn 'Amr ibn 'Alqama from his father from his grandfather that 'A'isha said, "I went out on the Day of the Ditch following in the footsteps of the people. I heard a someone walking behind me, and I turned and there was Sa'd ibn Mu'adh with his nephew al-Harith ibn Aws carrying his shield. I sat on the earth and Sa'd passed saying in *rajaz*:

'Wait a little so Hamal can teach the fight!  
How excellent is death when the time has come!'"

He was wearing a coat of mail and his limbs were exposed. I feared for Sa'd's limbs. Sa'd was one of the tallest and largest of people. I stood up and hurried to a walled garden. A group of Muslims were there, including 'Umar ibn al-Khattab and a man wearing a helmet. 'Umar asked me, 'What has brought you? By Allah, you are bold! What will keep you safe from retreat or affliction?' He continued to blame me until I wished that the earth had swallowed me up. The man raised the helmet from his face and it was Talha ibn 'Ubaydullah. He said, 'Woe to you, 'Umar! You have said too much today! Where is the retreat or flight except to Allah?' One of the idolators of Quraysh called Ibn al-'Ariqa shot Sa'd with an arrow. He said, 'Take it! I am the son of al-'Ariqa!' It hit the median vein on his arm and Sa'd called to Allah, saying, 'O Allah, do not let me die until you heal me of Qurayza!' They had been his allies and clients in the *Jahiliyya*. His wound stopped flowing, and Allah Almighty sent the wind against the idolators and Allah spared the believers from having to fight. Allah is Strong, Almighty. Abu Sufyan joined those who were with him at Tihama and 'Uyayna joined those who were with him at Najd. Qurayza returned and fortified themselves in their fortresses. The Messenger of Allah ﷺ returned to Madina and commanded that a tent be struck over Sa'd ibn Mu'adh in the mosque, Jibril came with dust on his turban and said, 'Have you put aside your weapons? By Allah, the angels have not yet put aside their weapons. Go to the Banu Qurayza and fight them.'

"The Messenger of Allah ﷺ donned his breast-plate and announced travel to the people. The Messenger of Allah ﷺ met the Banu Ghanm who were neighbours of the mosque. He asked them, 'Who passed by you?' They said, 'Dihya al-Kalbi passed by us.' Dihya resembled Jibril in his beard and demeanour. The Messenger

of Allah ﷺ went to them and laid siege to them for twenty-five days, When the siege was severe and their suffering strong, they were told, 'Come down to the judgement of the Messenger of Allah ﷺ.' They consulted Abu Lubaba ibn 'Abd al-Mundhir and he indicated slaughter to them. They said, 'We will descend for the judgement of Sa'd ibn Mu'adh.' The Messenger of Allah ﷺ said to them, 'Descend for the judgement of Sa'd ibn Mu'adh.' They came down for the judgement of Sa'd ibn Mu'adh. The Messenger of Allah ﷺ sent for Sa'd and he was carried on a donkey on which was a pack-saddle packed with palm-fibre. His people surrounded him. They began to say, 'Abu 'Amr! Your allies and clients and people in misfortune and those you know!' He did not answer them at all until he was close to their houses. He turned to his people and said, 'The time has come for me to act for the sake of Allah not caring about any critic.'"

His son said, "When the Messenger of Allah ﷺ saw him, he said, 'Rise for your master and help him down.' 'Umar said, 'Our master is Allah.' He said, 'Put him down.' They put him down and the Messenger of Allah ﷺ said to him, 'Judge them.' He said, 'I judge that their fighters be killed and their dependents taken prisoner and their property divided.' The Messenger of Allah ﷺ said, 'You have given the judgement of Allah and the judgement of His Messenger on them.'"

She said, "Then Sa'd called on Allah and said, 'O Allah, if You have saved any fight with Quraysh for Your Prophet, let me survive for it! If you stop the war between him and them, then take me to You.' His wound burst open when he had healed so that nothing remained on him except for something like a ring. He returned to his tent which the Messenger of Allah ﷺ had set up. The Messenger of Allah ﷺ, Abu Bakr and 'Umar went to him. By the One who has the soul of Muhammad in His hand, I could recognise the weeping of Abu Bakr from the weeping of 'Umar while I was in my room. They were, as He says, '*merciful to one another*.' (48:29)" She was asked, "What did the Messenger of Allah do?" She answered, "His eye did not weep for anyone, but when he was emotional, he took hold of his beard."

Yazid ibn Harun reported from Muhammad ibn 'Amr that 'Asim ibn 'Umar ibn Qatada said, "The Messenger of Allah ﷺ slept and an angel (or Jibril) came to him. When he woke up, he said, 'Who is a man of my Community who died in the night and the people of heaven rejoices at his death?' He said, 'I do not know, unless it is Sa'd



who was seriously ill in the evening. What has happened to Sa'd?' They said, 'Messenger of Allah, he has died.' He went to him and they carried him to their houses. The Messenger of Allah ﷺ prayed *Subh* and then went out and the people accompanied him. He exhausted the people walking rapidly until the straps of their sandals broke from their feet and their mantles fell from their shoulders. A man said to him, 'Messenger of Allah, you have exhausted the people.' He said, 'I fear the angels will beat us to him as they beat us to Hanzala.'"

Ma'n ibn 'Isa reported from 'Abd ar-Rahman ibn Zayd from Zayd ibn Aslam that 'A'isha said, "Sa'd ibn Mu'adh's death was announced in one of the places. He was wearing chain-mail and he was saying:

'There is no harm in death when the term is nigh!'"

Waki' ibn al-Jarrah reported from Isra'il from Abu Ishaq that Abu Maysara said, "Sa'd ibn Mu'adh was shot in the vein on his arm and the blood did not stop until the Prophet ﷺ came and took hold of his forearm and the blood went to his upper arm. Sa'd was saying, 'O Allah, do not make me die until you heal me of the Banu Qurayza.' They submitted to his judgement. The Prophet ﷺ said, 'Judge between them.' Then he said, 'I fear, Messenger of Allah, that I will not inflict the judgement of Allah on them.' He said, 'Judge between them.' He said that he judged that their fighting men be killed and dependents taken as captives. The Messenger of Allah ﷺ said, 'You have got the judgement of Allah.' Then the bleeding started again and did not stop until he died."

'Ubaydullah ibn Musa reported from Isra'il from Jabir from 'Amir that 'Abdullah ibn Yazid al-Ansari said, "On the Day of the Banu Qurayza, the Messenger of Allah ﷺ said, 'Call your master to judge his slaves,' meaning Sa'd ibn Mu'adh. He came and he said to him, 'Judge.' He said, 'I fear that I will not give the judgement of Allah on them.' He said, 'Judge.' He judged and he told him, 'You have got the judgement of Allah and His Messenger.'"

'Affan ibn Muslim, Yahya ibn 'Abbad and Hisham Abu al-Walid at-Tayalisi reported from Shu'ba from Sa'd ibn Ibrahim that he heard Abu Umama ibn Sahl ibn Hunayf from Abu Sa'id al-Khudri that when the people of Qurayza were subject to the judgement of Sa'd ibn Mu'adh, the Messenger of Allah ﷺ sent for him and he came on a don-

key. When he was close, the Messenger of Allah ﷺ said, "Rise for your master (or the best of you)." He said, 'Sa'd, these people have come down for your judgement.' He said, "I judge that their fighting men be killed and their dependents taken captive." He said, "You have given the judgement of the King in them." 'Affan said, "The King (*malik*)."

Yahya and Abu al-Walid said, "*malak*". The word of 'Affan is correct."

Yahya ibn 'Abbad and Sulaym ibn Harb reported from Hammad ibn Salama from Muhammad ibn Ziyad from 'Abd ar-Rahman ibn 'Amr ibn Sa'd ibn Mu'adh that the Banu Qurayza submitted to the judgement of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sent to Sa'd ibn Mu'adh who was carried on a donkey. He was bleeding from a wound in the vein of his arm in the Battle of the Ditch. He came and sat with the Messenger of Allah ﷺ and he said to him, "Indicate to me what to do with these." He said, "I know that Allah has given you a command regarding them. Do what Allah has commanded you." He said, "Yes, but indicate to me what to do about them." He said, "If I was in charge, I would kill their fighters and capture their offspring and divide their property." The Messenger of Allah ﷺ said, "By the One who has my soul in His hand, you indicated to me about them that which Allah commanded me."

'Abdullah ibn Numayr reported from Hisham ibn 'Urwa from his father from 'A'isha: "Sa'd was wounded in the battle of the Ditch. A man of Quraysh called Hibban ibn al-'Ariqa shot him in his median vein. The Messenger of Allah ﷺ set up a tent for him in the mosque so that he could be visited easily. When the Messenger of Allah ﷺ returned from the Ditch, he put down his weapons and washed. Jibril came to him knocking the dust from his head. He said, 'You have put down your weapons. By Allah, we have not put down ours. Go out to them.' The Messenger of Allah ﷺ asked, 'Where?' He said, 'There,' and he pointed to the Banu Qurayza. The Messenger of Allah ﷺ went out to them."

'Abdullah ibn Numayr reported from Hisham ibn 'Urwa from his father that they came down to submit the judgement of the Messenger of Allah ﷺ and he gave the judgement regarding them to Sa'd ibn Mu'adh. He said, "I judge on them that their fighters be killed and their women and children taken captives and their property divided."



'Abdullah ibn Numayr reported from Hisham ibn 'Urwa that his father said, "I was told that the Messenger of Allah ﷺ said, 'You have given the judgement of Allah on them.'"

Khalid ibn Makhlad al-Bajali reported from Muhammad ibn Salih at-Tammar from Sa'd ibn Ibrahim ibn 'Abd ar-Rahman that he heard 'Amir ibn Sa'd relate that his father Sa'd ibn Abi Waqqas said, "When Sa'd ibn Mu'adh gave judgement on the Banu Qurayza that those who shaved should be killed and their property and dependents divided, the Messenger of Allah ﷺ said, 'You have given on them the judgement of Allah who judged it from above the seven heavens.'"

'Abdullah ibn Numayr reported from Hisham ibn 'Urwa from his father from 'A'isha that Sa'd was cupped on his wound for healing. Sa'd prayed and said, 'O Allah, You know that there is no one I would more love to fight for You than a people who denied their Messenger and expelled him. O Allah, I think that You have put war between us and them. If any war with Quraysh remains, let me live so that I can fight them for You. If You have removed war between us and them, then make it gush and made me die in it.' It spurted during the night." He added, "He did not alert them. Some of the people of the tent of the Banu Ghifar were with them in the mosque of the people. The blood flowed to them and they said, 'People of the tent! What is this blood which comes to us from you?' Sa'd's wound had spurted blood and he died of it."

Muhammad ibn 'Umar reported from Mu'adh ibn Muhammad from 'Ata' ibn Abi Muslim from 'Ikrima that Ibn 'Abbas said, "When the arm of Sa'd flowed with blood, the Messenger of Allah ﷺ went to him and embraced him and the blood spurted on the face and beard of the Messenger of Allah ﷺ. If anyone wanted to protect the Messenger of Allah ﷺ from the blood, the Messenger of Allah ﷺ went close to him until he died."

Yazid ibn Harun reported from Isma'il ibn Abi Khalid from a man of the Ansar who said, "When Sa'd judged the Banu Qurayza and then returned and his wound gushed, that reached the Prophet ﷺ and he went to him and took his head and put it in his lap and wrapped him with a white cloth: when it was put on his face, his feet showed. He was a corpulent white man. The Messenger of Allah ﷺ said, 'O Allah, Sa'd strove in Your Path and affirmed Your Messenger and did what he owed! Accept his soul with the best manner in which You

accept a soul.' When Sa'd heard the words of the Messenger of Allah ﷺ, he opened his eyes and then said, 'Peace be upon you, Messenger of Allah. I testify that you are the Messenger of Allah.' When the family of Sa'd saw that the Messenger of Allah ﷺ had placed his head in his lap, they were astounded at that and it was mentioned to the Messenger of Allah ﷺ that when the family of Sa'd saw him put his head in his lap, they astounded at that. He said 'I ask Allah's permission for a number of His angels in the house to witness the death of Sa'd.' His mother wept, saying:

'Woe to a mother for Sa'd, brave and bold!'

It was said to her, 'Do you speak poetry over Sa'd!' The Messenger of Allah ﷺ said, 'Leave her. Other poets are falsers.'"

Al-Fadl ibn Dukayn reported from 'Abd ar-Rahman ibn Sulayman ibn al-Ghasil that 'Asim ibn 'Amr ibn Qatada ibn Mahmud ibn Labid said, "When Sa'd's vein was hit in the Battle of the Ditch, he was gravely ill and they moved him with a woman called Rufayda who used to treat the wounded. When the Prophet ﷺ passed by him in the evening he asked, 'How are you this evening?' and in the morning 'How are you this morning?' and he told him. This continued until the night in which his people moved him when he was gravely ill and carried him to the Banu 'Abd al-Ashhal to their houses. The Messenger of Allah ﷺ came when he used to ask about him and they said that they had left with him. The Messenger of Allah ﷺ went out and we went out with him. He walked quickly so that the straps of our sandals broke and our mantles fell from our shoulders. His Companions complained about that: 'Messenger of Allah, you have tired us out walking.' He said, 'I fear that the angels will beat us to him and wash him as Hanzala was washed.' The Messenger of Allah ﷺ reached the house as he was being washed. His mother was weeping, saying:

'Woe to a mother for Sa'd, brave and bold!'

"The Messenger of Allah ﷺ said, "Every mourner lies except the mother of Sa'd." Then he was brought out and the people (or whomever Allah wished of them) said to him, "Messenger of Allah, we have not carried a corpse lighter for us than Sa'd." He said, "What will keep him from being light for you when the angels have descend-



ed?" and he named a large number which I do not recall. "They have not descended before today and they are carrying him with you."

Muhammad ibn 'Umar reported from Sulayman ibn Dawud ibn al-Husayn from his father from Abu Sufyan that Salama ibn Aslam ibn Haris said: "I saw the Messenger of Allah ﷺ when we were at the door wanting to enter after him. The Messenger of Allah ﷺ entered and there was no one in the house except for Sa'd who was shrouded. I saw him stepping over something. When I saw him, I stopped and he indicated to me to stop, so I stopped and I returned to those behind me. He sat for a time and then went out. I said, 'Messenger of Allah. I did not see anyone and I saw you stepping over something.' The Messenger of Allah ﷺ said, 'I could not sit until one of the angels moved his wing for me so that I could sit.' The Messenger of Allah ﷺ said, 'Congratulations to you, Abu 'Amr, Congratulations to you, Abu 'Amr. Congratulations to you, Abu 'Amr.'"

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Sa'd ibn Ibrahim from 'Amir ibn Sa'd that his father said, "The Messenger of Allah ﷺ finished and Sa'd's mother was weeping, saying:

'Woe to a mother for Sa'd, brave and bold!'

"Umar ibn al-Khattab said, 'Easy, Umm Sa'd. Do not mention Sa'd.' The Messenger of Allah ﷺ said, 'Easy, 'Umar. Every weeping woman lies except for the mother of Sa'd. She has only spoken good and did not lie.'"

Hisham Abu al-Walid at-Tayalisi reported from Layth ibn Sa'd from Abu az-Zubayr that Jabir said, "Sa'd ibn Mu'adh was shot on the Day of the Confederates and they cut his vein. The Messenger of Allah ﷺ cauterised him and his hand puffed up and he was weakened by blood loss. So he cauterised him again."

'Affan ibn Muslim and Kathir ibn Hisham reported from Hammad ibn Salama from Abu az-Zubayr from Jabir that the Messenger of Allah ﷺ cauterized Sa'd ibn Mu'adh for his injury.

Sulayman Abu Dawud at-Tayalisi reported from Shu'ba from Simak that he heard 'Abdullah ibn Shaddad say, "The Messenger of Allah ﷺ visited Sa'd ibn Mu'adh when he was barely alive. He said, 'May Allah reward you well as the master of a people. You have done what you promised and Allah will give you what He promised you.'"

Yazid ibn Harun reported from Muhammad ibn 'Amr from Sa'd ibn Ibrahim that when Sa'd's bier was brought out, some of the hypocrites said, "How light the bier of Sa'd is!" The Messenger of Allah ﷺ said, "Seventy thousand angels descended to attend the funeral (or bier) of Sa'd who have not walked on the earth before today."

The Messenger of Allah ﷺ was present when he was being washed. He lifted his knee up. The Messenger of Allah ﷺ said, "An angel entered and there was no place for him and so I made room for him." His mother said while she was weeping:

"Woe to the mother of Sa'd, proficient and bold.

A glorious leader! Ready to step into the gap."

The Messenger of Allah ﷺ said, "All weepers lie except for the mother of Sa'd."

Wahb ibn Jarir reported that his father heard al-Hasan say, "When Sa'd ibn Mu'adh died, he was an ample corpulent man. The hypocrites, who were walking behind his bier, began to say, 'We have not seen a man as light as today.' They added, 'Do you know why that is? That is because of his judgement on the Banu Qurayza.' That was mentioned to the Prophet ﷺ and he said, 'By the One who has my soul in His hand, the angels were carrying his bier.'"

'Abdullah ibn Numayr reported from 'Ubaydullah ibn 'Umar from Nafi' that it reached him that Sa'd ibn Mu'adh was attended by seventy thousand angels who had not descended to the earth. The Messenger of Allah ﷺ said, "Your Companion was squeezed once and then released."

Isma'il ibn Abi Mas'ud reported from 'Abdullah ibn Idris from 'Ubaydullah ibn 'Umar from Nafi' that Ibn 'Umar said that the Messenger of Allah ﷺ said, "This righteous slave for whom the Throne shook and the gates of heaven opened and seventy thousand angels attended who had not descended to the earth before that and who was squeezed once and then released (i.e. Sa'd ibn Mu'adh)."

Shabbaba ibn Sawwar reported from Abu Ma'shar that Sa'id al-Maqburi said, "When the Messenger of Allah ﷺ buried Sa'd, he said, 'If anyone is saved from the pressure of the grave, Sa'd would be saved. He was squeezed once which parted his ribs because of the trace of urine.'"



Kathir ibn Hisham reported that Ja'far ibn Burqan said, "It reached me that the Prophet ﷺ said while he was standing at the grave of Sa'd, 'He was squeezed once (or pricked once). If anyone had been saved from it by action, Sa'd would have been saved from it.'"

'Affan ibn Muslim and 'Arim ibn al-Fadl reported from Hammad ibn Zayd that Maymun Abu Hamza reported from Ibrahim an-Nakha'i that the Prophet ﷺ stretched a cloth over the grave of Sa'd and it was done while he was present.

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn 'Abd al-'Aziz ibn 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm from Yahya ibn 'Abdullah ibn 'Abd ar-Rahman from 'Amra that 'A'isha said, "I saw the Messenger of Allah ﷺ walking in front of the bier of Sa'd ibn Mu'adh."

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba from some shaykhs of the Banu 'Abd al-Ashhal that the Messenger of Allah ﷺ had the bier of Sa'd ibn Mu'adh carried in front of him between two posts until it was brought out of the house. Muhammad ibn 'Umar said that the house was thirty cubits.

Muhammad ibn 'Umar reported from Sa'id ibn Muhammad ibn Abi Zayd from Rubayh ibn 'Abd ar-Rahman ibn Abi Sa'id al-Khudri from his father from his grandfather: "I was one of those who dug Sa'd's grave at al-Baqi'. Musk flowed over us when whenever we dug the dust of the earth until we reached the grave-niche (*lahd*)."

Yazid ibn Harun reported from Muhammad ibn 'Amr from Muhammad ibn al-Munkadir from Muhammad ibn Sharahbil ibn Hasana that a man took a hand of earth from the grave of Sa'd the day he was buried and he opened it later and it was musk.

The *hadith* refers to the *hadith* of Abu Sa'id al-Khudri. He said, "The Messenger of Allah ﷺ looked at us when we finished digging his grave and placed the bricks and water at the grave. We dug it for him at the house of 'Aqil today. The Messenger of Allah ﷺ looked at us and put him at his grave and then prayed over him. I saw that the people filled al-Baqi'."

Muhammad ibn 'Umar reported from Ibrahim ibn al-Husayn ibn 'Abd ar-Rahman from Dawud ibn al-Husayn from 'Abd ar-Rahman ibn Jabir that his father said, "When they went to the grave of Sa'd, four people went into it: al-Harith ibn Aws ibn Mu'adh, Usayd ibn al-Hudayr, Abu Na'ila Silkan ibn Salama and Salama ibn Salama ibn

Waqsh. The Messenger of Allah ﷺ was standing at his feet. When he was placed in his grave, the face of the Messenger of Allah ﷺ changed and he glorified three times and the Muslims glorified three times until al-Baqi' shook. Then the Messenger of Allah ﷺ said the *takbir* three times and his Companions said the *takbir* three times until Baqi' reverberated with the *takbir*. The Messenger of Allah ﷺ was asked about that: 'Messenger of Allah. We saw your face change and you glorified three times.' He said, 'The grave was constricted for your companion and squeezed. If anyone had been saved from it, Sa'd would have been saved. Then Allah released him.'" Muhammad ibn 'Umar said that other than Ibrahim ibn al-Husayn related that Sa'd was washed by al-Harith ibn Aws ibn Mu'adh, Usayd ibn Hudayr, and Salama ibn Salama ibn Waqsh poured the water while the Messenger of Allah ﷺ was present. He was washed with water the first time, the second time with water and lote, and the third with water and camphour. Then he was shrouded with three Suhari clothes in which he was put and a bier was brought. It was at an-Nubayt and the dead were carried on it. He was placed on it and the Messenger of Allah ﷺ was seen carrying it between the posts of the bier until he was removed from his house."

Muhammad ibn 'Umar reported from Ibrahim ibn al-Husayn and Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a al-Qurazi that the mother of Sa'd ibn Mu'adh came to look at Sa'd in the grave-niche and the people stopped her. The Messenger of Allah ﷺ said, "Let her." She came and looked at him in the niche before the bricks were put on it and earth and said, "I reckon your reward is with Allah." The Messenger of Allah ﷺ consoled her at the grave and sat on one side while the Muslims were moving the earth of the grave and levelling it. The Messenger of Allah ﷺ withdrew until the grave was levelled and then sprinkled water on it. Then he went and stood at it and made supplication for him and then left.

Khalid ibn Makhlad and Abu Bakr ibn 'Abdullah ibn Abi Uways reported from Muhammad ibn Musa ibn Abi 'Ubaydullah, the client of the Fitris, from Mu'adh ibn Rifa'a ibn Rafi' az-Zuraqi that Sa'd ibn Mu'adh was buried at the base of the house of 'Aqil ibn Abi Talib.

Yazid ibn Harun reported from Muhammad ibn 'Amr from his father from his grandfather that 'A'isha said, "There was no one



whose loss was greater for the Muslims after the Messenger of Allah ﷺ and his two companions (or one of them) than Sa'd ibn Mu'adh."

Muhammad ibn 'Umar reported from 'Utba ibn Jabira from al-Husayn ibn 'Abd ar-Rahman ibn 'Amr ibn Sa'd ibn Mu'adh: "Sa'd ibn Mu'adh was a white man, tall, good-looking, with a handsome face, with wide dark eyes, and an excellent beard. He was shot in the Battle of the Ditch in 5 AH and he died of that wound. He was thirty-seven on that day. The Messenger of Allah ﷺ prayed over him and he was buried at Baqi'."

Muhammad ibn al-Fudayl ibn Ghazwan reported from 'Ata' ibn as-Sa'ib from Mujahid that Ibn 'Umar said, "The Throne shook out of love for Allah meeting Sa'd." He meant the Footstool. Its pillars shattered. The Messenger of Allah ﷺ entered his grave and stayed. When he came out, he was asked, 'Messenger of Allah, what kept you?' He said, 'Sa'd was squeezed once in his grave and I prayed to Allah to release him.'"

Abu Mu'awiya ad-Darir reported from Abu Sufyan from Jabir that the Messenger of Allah ﷺ said, "The Throne of Allah shook at the death of Sa'd ibn Mu'adh."

Abu Usama Hammad ibn Usama and Muhammad ibn 'Abdullah al-Ansari and Rawh ibn 'Ubada and Hawdha ibn Khalifa reported from 'Awf from Abu Nadra that Abu Sa'id al-Khudri said that the Messenger of Allah ﷺ said, "The Throne shook at the death of Sa'd."

Yazid ibn Harun reported from Muhammad ibn 'Amr from his father from his grandfather that 'A'isha said, "We came from hajj or 'umra and met at Dhu al-Hulayfa. The boys of the Ansar were meeting their people. They met Usayd ibn Hudayr and told him that his wife had died and he covered his face and began to weep. I said, 'May Allah forgive you. You are a Companion of the Messenger of Allah ﷺ and you have the precedence and antecedence which you have and you weep for a woman?' He uncovered his head and said, 'You spoke the truth. By my life, it is right that I will not weep for anyone after Sa'd ibn Mu'adh when the Messenger of Allah ﷺ said about him what he said!' I asked, 'What did the Messenger of Allah ﷺ say?' He answered, 'The Throne shook at the death of Sa'd ibn Mu'adh.' He was travelling between me and the Messenger of Allah."

Yazid ibn Harun reported from Isma'il ibn Abi Khalid from Ishaq ibn Rashid that a woman of the Ansar called Asma' bint Yazid ibn

as-Sakin reported that the Messenger of Allah ﷺ said to the mother of Sa'd ibn Mu'adh, "Will your tears not stop and sorrow depart since your son was the first for whom Allah laughed and the Throne shook for him?"

Yazid ibn Harun reported from Sulayman at-Taymi from al-Hasan that the Messenger of Allah ﷺ said, "The Throne of the All-Merciful shook at the death of Sa'd ibn Mu'adh out of joy at him." "Out of joy" was an explanation added by al-Hasan.

'Ubaydullah ibn Musa reported from Isra'il from Abu Ishaq from a man that Hudhayfa said, "When Sa'd ibn Mu'adh died, the Messenger of Allah ﷺ said, 'The Throne shook for the soul of Sa'd ibn Mu'adh.'"

Hafs ibn 'Umar al-Hawdi and 'Abd al-'Aziz ibn 'Abdullah al-Uwaysi of the Banu 'Amir ibn Lu'ayy reported from Yusuf ibn al-Majishun from his father from 'Asim ibn 'Umar ibn Qatada from his grandmother Rumatha who said that she heard the Messenger of Allah ﷺ say, "I heard the Messenger of Allah ﷺ, and if I wished, I could have kissed the seal between his shoulders because of his nearness. He was saying about Sa'd ibn Mu'adh when he died, 'The throne of the All-Merciful shook for him.'"

Kathir ibn Hisham reported from Ja'far ibn Burqan from Yazid ibn al-Asamm that when Sa'd ibn Mu'adh died and his bier was carried, the Prophet ﷺ said, "The Throne shook for the bier of Sa'd ibn Mu'adh."

Waki' ibn al-Jarrah reported from Sufyan from Abu Ishaq from al-Bara' that the Prophet ﷺ was brought a silk garment and his Companions admired its softness. The Messenger of Allah ﷺ said, "The handkerchiefs of Sa'd ibn Mu'adh in the Garden are softer than this."

'Abdullah ibn Musa and al-Fadl ibn Dukayn reported from Isra'il from Abu Ishaq that al-Bara' said, "The Messenger of Allah ﷺ was given a silk garment and we began to touch it and admire it and the Messenger of Allah ﷺ said, Do you like this? We said, 'Yes.' He said, 'The handkerchiefs of Sa'd in the Garden are better than this.'" 'Ubaydullah said "softer." al-Fadl said "or softer."

Yazid ibn Harun reported from Muhammad ibn 'Amr that Waqid ibn 'Amr ibn Sa'd ibn Mu'adh said, "I visited Anas ibn Malik. Waqid was one of the largest and tallest of people. He asked me, 'Who are you?' I said, 'I am Waqid ibn 'Amr ibn Sa'd ibn Mu'adh.' He said,



'You are like Sa'd.' Then he began to weep profusely. He said, 'May Messenger of Allah have mercy on Sa'd. Sa'd was one of the largest and tallest of people.' Then he said, 'The Messenger of Allah ﷺ sent an army to Ukaydir Duma. He sent to the Messenger of Allah a robe of brocade woven with gold. The Allah ﷺ put it on and people began to stroke it and look at it. The Messenger of Allah ﷺ said, 'Do you admire this robe?' They said, "Messenger of Allah, we have not seen anything finer than it." He said, 'By Allah, the handkerchiefs of Sa'd ibn Mu'adh in the Garden are better than what you see.'"

### 88. 'Amr ibn Mu'adh

His brother, 'Amr ibn Mu'adh ibn an-Nu'man ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal. His *kunya* was Abu 'Uthman. His mother was Kabsha bint Rafi' ibn Mu'awiya ibn 'Ubayd ibn al-Abjur, who is Khudra ibn 'Awf ibn al-Harith ibn al-Khazraj. She was the mother of Sa'd ibn Mu'adh. 'Amr ibn Mu'adh does not have descendants.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said that 'Abdullah ibn Ja'far related from Sa'd ibn Ibrahim and Ibn Abi 'Awn that Muhammad ibn Salih reported from 'Asim ibn 'Umar ibn Qatada: the Messenger of Allah ﷺ made brotherhood between 'Amr ibn Mu'adh and 'Umayr ibn Abi Waqqas, the brother of Sa'd ibn Abi Waqqas. They said: 'Amr was present at Badr and Uhud and was killed by Dirar ibn al-Khattab al-Fihri at Uhud at the beginning of thirty months after the Hijra. On the day he was killed 'Amr ibn Mu'adh was thirty-two. 'Umayr ibn Abi Waqqas was killed before him in the Battle of Badr.

### 89. Al-Harith ibn Aws

Their nephew, al-Harith ibn Aws ibn Mu'adh ibn an-Nu'man ibn Imru' al-Qays ibn Zayd ibn 'Abd Ashhal. His *kunya* was Abu Aws. His mother was Hind bint Simak ibn 'Atik ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal. She was the paternal aunt of Usayd ibn al-Hudayr ibn Simak. She was one of the women who gave allegiance. Al-Harith ibn Aws does not have descendants.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said that 'Abdullah ibn Ja'far related from

Sa'd ibn Ibrahim and Ibn Abi 'Awn, and Muhammad ibn Salih reported from 'Asim ibn 'Umar ibn Qatada. They said that the Messenger of Allah ﷺ made brotherhood between al-Harith ibn Aws ibn Mu'adh and 'Amir ibn Fuhayra.

They said that al-Harith ibn Aws was present at Badr and was one of those who killed Ka'b ibn al-Ashraf; he wounded some of his companions that night with his sword while they were striking Ka'b and he spoke to him about his foot. It bled profusely and his companions carried him to the Prophet ﷺ. He was present after that at Uhud and was killed as a martyr that day in Shawwal at the beginning of thirty-second month. He was twenty-eight on the day he was killed.

### 90. Al-Harith ibn Anas

Anas is Abu al-Haysar ibn Rafi' ibn Imru' al-Qays ibn Zad ibn 'Abd al-Ashhal. His mother was Umm Sharik bint Khalid ibn Khunays ibn Lawdhan ibn 'Abd Wadd ibn Zayd ibn Tha'laba ibn al-Khazraj ibn Sa'ida of Khazraj. Al-Harith ibn Anas has no descendants. He was present at Badr and Uhud. He was killed as a martyr at Uhud in Shawwal at the beginning of thirty-second month of the Hijra. Abu al-Haysar came from Makka with some lads of the Banu 'Abd al-Ashhal. They were fifteen men who included Iyas ibn Mu'adh. They said that they wanted to perform 'umra. They stayed with 'Utba ibn Rabi'a and he honoured them; they asked for him and Quraysh to make an allegiance with them to fight Khazraj. Quraysh said, "Your house is far from us. When our caller answers your shout and when your caller answers our shout." The Messenger of Allah ﷺ heard them and came to them and sat with them and said, "Do you have any good which you bring?" They asked, "What is that?" He said, "I am the Messenger of Allah. Allah sent me to His servants. I call on them to worship Allah and not associate anyone with Him. The Book has been revealed to me." Iyas ibn Mu'adh, who was a young lad, said, "O people! By Allah, this is better than you brought." Abu al-Haysar took a handful of dirt from the valley and threw it in his face. Then he said, "What has distracted us from this? No delegation has come to us when there is a human being who has come to our people. We went out to seek the alliance of Quraysh against our enemy and returned with the enmity of Quraysh along with the enmity of Khazraj!"



Muhammad ibn 'Umar reported from Ibrahim ibn al-Husayn from 'Abdullah ibn Abi Sufyan from his father who heard Muhammad ibn Maslama, Salama ibn Salama ibn Waqsh and Abu al-Haytham ibn at-Tayyahan say, "Iyas did not live long and died after he returned. We heard him saying the *shahada* until he died." They said that he died a Muslim on account of what he heard from the Messenger of Allah ﷺ.

Muhammad ibn 'Umar said, "Abu al-Haysar and his companions were the first of the Ansar to meet the Messenger of Allah ﷺ and to be called to Islam by him. He met them at Dhu al-Majaz.

### 91. Sa'd ibn Zayd

Sa'd ibn Zayd ibn Malik ibn 'Abd ibn Ka'b ibn 'Abd al-Ashhal. His *kunya* was Abu 'Abdullah. His mother was 'Amra bint Mas'ud ibn Qays ibn 'Amr ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar of Khazraj. She was one of the women who gave allegiance. Sa'd ibn Zayd has descendants today. He was present at 'Aqaba with the seventy Ansar according to Muhammad ibn 'Umar. Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar did not mention him among those who were at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sent him on an expedition to Manat at al-Mushallal and he destroyed it. That was in Ramadan 8 AH.

### 92. Salama ibn Salama

Salama ibn Salama ibn Waqsh ibn Zughba ibn Za'ura' ibn 'Abd al-Ashhal. His *kunya* was Abu 'Awf. His mother was Salma bint Salama ibn Salama ibn Khalid ibn 'Adi ibn Majda'a ibn Haritha of Aws. She was the paternal aunt of Muhammad ibn Maslama. His children were: 'Awf, whose mother was an *umm walad*; and Maymuna whose mother was Umm 'Ali bint Khalid ibn Zayd ibn Taym ibn Umayya ibn Bayada of al-Ja'adara of the inhabitants of Ratij of Aws, the allies of the Banu Za'ura' ibn Jusham. Salama ibn Salma was present at the first 'Aqaba and he was present at the second 'Aqaba with the seventy. Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar agreed on that.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim from his father and 'Abdullah ibn Ja'far from Sa'd ibn

Ibrahim and Ibn Abi 'Awn who said that Muhammad ibn Salih reported from 'Asim ibn 'Umar ibn Qatada that the Messenger of Allah ﷺ made brotherhood between Salama ibn Salama and Abu Sabra ibn Abi Ruhm ibn 'Abd al-'Uzza al-'Amiri, 'Amir ibn Lu'ayy. Muhammad ibn Ishaq said that the Messenger of Allah ﷺ made brotherhood between Salama ibn Salama and az-Zubayr ibn al-'Awwam. Allah knows best which it was.

They said that Salama ibn Salama was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in 45 AH when he was seventy and was buried in Madina. His descendants have come to an end and none of them are left.

### 93. 'Abbad ibn Bishr

'Abbad ibn Bishr ibn Waqsh ibn Rughba ibn Za'ura' ibn 'Abd al-Ashhal. Muhammad ibn 'Umar said that his *kunya* was Abu Bishr, 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that his *kunya* was Abu ar-Rabi'. His mother was Fatima bint Bishr ibn 'Adi ibn Ubayy ibn Ghanm ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj, the allies of the Banu 'Abd al-Ashhal. He only had a daughter and her line ended and he has no descendants. 'Abbad became Muslim in Madina with Mus'ab ibn 'Umayr. That was before Usayd ibn al-Hudayr and Sa'd ibn Mu'adh became Muslim. The Messenger of Allah ﷺ made brotherhood between 'Abbad ibn Bishr and Abu Hudhayfa ibn 'Utba ibn Rabi'a according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. 'Abbad ibn Bishr was present at Badr. He was one of those who killed Ka'b ibn al-Ashraf. He was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah sent him to the Banu Sulaym and Muzayna to take their *zakat*. He stayed with them for ten days and then went to the Banu al-Mustaliq of Khuza'a after al-Walid ibn 'Uqba ibn Abi Mu'ayt had taken their *zakat*. He remained with them for ten days and left content. The Messenger of Allah ﷺ put him in charge of the division of Hunayn. He appointed him over his guard at Tabuk on the day he came until he travelled. He stayed there for twenty days. He was present at the Battle of Yamama and on that day he had affliction, wealth and direct contact with the fighting and seeking martyrdom until he was killed as a martyr on that day in 12 AH at the age of forty-five.



Muhammad ibn 'Umar reported from Sa'id ibn Muhammad ibn Abi Zayd from Rubayh ibn 'Abd ar-Rahman ibn Abi Sa'id al-Khudri from his father from his grandfather who said that he heard 'Abbad ibn Bishr say, "O Abu Sa'id, I dreamt in the night that heaven was opened for me and then closed on me. If Allah wishes, it is martyrdom. He answered, "By Allah, it is a good dream!" I saw him in the Battle of Yamama and he was shouting to the Ansar: "Break the sheaths of the swords and separate from people!" He began to say, "Dedicate yourselves to us! Dedicate yourselves to us!" Four hundred men of the Ansar dedicated themselves with whom no one joined before them. 'Abbad ibn Bishr, Abu Dujana and al-Bara' ibn Malik led them until they reached the door of the garden and fought a fierce fight. 'Abbad ibn Bishr was killed. I saw his face struck so many times that I only recognized him by a mark on his body.

#### 94. Salama ibn Thabit

Salama ibn Thabit ibn Waqsh ibn Zughba ibn Za'ura ibn 'Abd al-Ashhal. His mother was Layla bint al-Yaman Husayl ibn Jabir. She was the sister of Hudhayfa ibn al-Yaman, allies of the Banu al-Ashhal. Salama ibn Thabit was present at Badr and at Uhud and was killed that day as a martyr. Abu Sufyan ibn Harb ibn Umayya killed him. That was in Shawwal at the beginning of twenty-third month of the Hijra. In the Battle of Uhud his father Thabit ibn Waqsh and his uncle Rifa'a ibn Waqsh were killed with him as martyrs with the Messenger of Allah ﷺ. Salama ibn Thabit did not have descendants and all the children of Waqsh ibn Zughba have died out and none of them remain.

#### 95. Rafi' ibn Yazid

Rafi' ibn Yazid ibn Kurz ibn Sakan ibn Za'ura ibn 'Abd al-Ashhal. His mother was 'Aqrah bint Mu'adh ibn an-Nu'man ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal, the sister of Sa'd ibn Mu'adh. His children were: Usayd, who was killed in the Battle of al-Harra, and 'Abd ar-Rahman, whose mother was 'Aqrah bint Salama ibn Waqsh ibn Zughba ibn Za'ura ibn 'Abd al-Ashhal, the sister of Salama ibn Salama ibn Waqsh. The line of Rafi' ibn Yazid has ended as has the line of Za'ura ibn 'Abd al-Ashhal. None of them remain. Rafi' was present at Badr and Uhud and was killed as a martyr at

Uhud in Shawwal of thirty-second month of the Hijra. Muhammad ibn Ishaq, Musa ibn 'Uqba, Abu Ma'shar and Muhammad ibn Ishaq say: Rafi' ibn Zayd. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari differs from them. He knew the lineage of the Ansar. He said, "There is no dwelling in the Banu Za'ura". The dwelling is in the Banu Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal." He said, "He is Rafi' ibn Yazid ibn Kurz ibn Za'ura ibn 'Abd al-Ashhal."

#### From the allies of the Banu 'Abd al-Ashhal ibn Jusham

#### 96. Muhammad ibn Maslama

Muhammad ibn Maslama ibn Khalid ibn 'Adi ibn Majda'a ibn Haritha ibn al-Harith ibn al-Khazraj ibn 'Amr. He is an-Nabit ibn Malik of Aws. His mother was Umm Sahm. Her name was Khulayda bint Abi 'Ubayda ibn Wahb ibn Lawdhan ibn 'Abd Wadd ibn Zayd ibn Tha'laba ibn al-Khazraj ibn Sa'ida ibn Ka'b ibn al-Khazraj. He had ten boys and six girls: 'Abd ar-Rahman, by whom he has his *kunya*, Umm 'Isa, and Umm al-Harith, whose mother was Umm 'Amr bint Salama ibn Waqsh ibn Zughba ibn Za'ura ibn 'Abd al-Ashhal, the sister of Salama ibn Salama; 'Abdullah and Umm Ahmad, whose mother was 'Amra bint Mas'ud ibn Aws ibn Malik ibn Sawad ibn Zafar, who is Ka'b ibn al-Khazraj of Aws; Sa'd, Ja'far and Umm Zayd, whose mother was Qutayla bint al-Husayn ibn Damdam of the Banu Murra ibn 'Awf of Qays 'Aylan; 'Umar, whose mother is Zahra' bint 'Ammar ibn Ma'mar, of the Banu Murra and then from Banu Khasila from Qays 'Aylan; Anas and 'Amra, whose mother was one of Atba, one of the sub-tribes of Kalb; Qays, Zayd and Muhammad, whose mother was an *umm walad*; Mahmud, who had no descendants, and Hafsa by an *umm walad*. Muhammad ibn Maslama became Muslim in Madina at the hand of Mus'ab ibn 'Umayr. That was before Usayd ibn al-Hudayr and Sa'd ibn Mu'adh became Muslim.

The Messenger of Allah ﷺ made brotherhood between Muhammad ibn Maslama and Abu 'Ubayda ibn al-Jarrah. He was present at Badr and Uhud, and was one of those who remained firm with the Messenger of Allah ﷺ when the people retreated. He was present at the Ditch and all the battles with the Messenger of Allah ﷺ except for Tabuk. The Messenger of Allah ﷺ had appointed him over Madina when he went to Tabuk. Muhammad was one of those who



killed Ka'b ibn al-Ashraf. The Messenger of Allah ﷺ sent him to al-Qurta' who were among the Banu Abu Bakr ibn Kilaba on an expedition with thirty cavalry of the Companions of the Messenger of Allah ﷺ. He also sent him to Dhu al-Qassa on an expedition of ten men.

Muhammad ibn 'Umar reported from Mu'adh ibn Muhammad from 'Asim, ibn 'Umar ibn Qatada: that when the Messenger of Allah ﷺ went out on the Fulfilled 'Umra, he reached Dhu al-Hudhayfa and sent the horsemen ahead of him. They were a hundred and Muhammad ibn Maslama was in charge of them.

Muhammad ibn 'Umar reported from Ibrahim ibn Ja'far that his father said that Muhammad ibn Maslama said, "My sons, ask me about the battles of the Prophets ﷺ and their positions. I did not stay behind them in any expedition except Tabuk in which I was put in charge of Madina. Ask me about his expeditions ﷺ. There was no expeditions which was hidden from me. Either I was in it or I learned of it when it went out."

Isma'il ibn Ibrahim al-Asadi reported from Abu Habban at-Taymi from 'Abaya ibn Rifa'a ibn Rafi' in a *hadith* which Muhammad ibn Maslama related. He was a tall large black man. Muhammad ibn 'Umar added that he was stout and bald.

Yazid ibn Harun reported from Hisham ibn Hassan from al-Hasan that the Messenger of Allah ﷺ gave Muhammad ibn Maslama a sword and said, "Fight the idolators with it when they fight. When you see that the Muslims facing one another, take it to Uhud and strike until you break it. Then sit in your house until a wrong hand or destined end comes."

'Affan ibn Muslim reported from Abu 'Awana from Ash'ath ibn Sulaym from Abu Burda that Subay'a ibn Husyan ath-Tha'labi said, "We were sitting with Hudhayfa. He said, 'I know a man who is not diminished at all by civil unrest (*fitna*).' We asked, 'Who is he?' He answered, 'Muhammad ibn Maslama al-Ansari.' When Hudhayfa died, civil unrest had emerged among those people who went out. I went to the people of a water source and when I was at a tent set up on one side, the winds struck it and I asked, 'Whose tent is this?' They answered, 'It belongs to Muhammad ibn Maslama.' I went to him. He was an old man and I said to him, "May Allah have mercy on you. I see that you are a man of the best Muslims. You left your land and your house and your family and your neighbours.' He said,

'I left it out of dislike of evil. It is not in myself to remain in one of their cities until they are free of it.'"

Sa'id ibn Muhammad ath-Thaqafi reported from Isma'il ibn Rafi' from Zayd ibn Aslam that Muhammad ibn Maslama said, "The Messenger of Allah ﷺ gave me a sword and said, 'Muhammad ibn Maslama, strive with this sword in the Way of Allah, but when you see the Muslims in two groups fighting one another, then strike it on a stone until you break it. Then bind your tongue and hand until the destined end comes to you or an erring hand.' When 'Uthman was killed and what happened to the people happened, he went out to a stone in his courtyard and struck the stone with it until he broke it."

Kathir ibn Hisham reported the like of this from Ja'far ibn Burqan from Ishaq ibn 'Abdullah ibn Abi Firwa. He said that Muhammad ibn Maslama was called 'the knight of the Prophet of Allah'. He took a sword of wood which he carved and put it on a bowl hung in the house. He said, "I hung it up to alarm the anxious."

Muhammad ibn 'Umar reported from Ibrahim ibn Ja'far that his father said, "Muhammad ibn Maslama died in Madina in Safar 46 AH at the age of seventy-seven. Marwan ibn al-Hakam prayed over him."

## 97. Salama ibn Aslam

Salama ibn Aslam ibn Haris ibn 'Adi ibn Majda'a ibn Haritha. His *kunya* was Abu Sa'd. His mother was Su'ad bint Rafi' ibn Abi 'Amr ibn 'A'idh ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar of Khazraj. The Banu Haris ibn 'Adi was their house among the 'Abd al-Ashhal. They ended at the beginning of Islam and none of them remain. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was killed in Iraq on the Day of the Bridge of Abu 'Ubayd ath-Thaqafi in 14 AH at the beginning of 'Umar ibn al-Khattab's caliphate at the age of sixty-three.

## 98. 'Abdullah ibn Sahl

'Abdullah ibn Sahl ibn Zayd ibn 'Amir ibn 'Amr ibn Jashm ibn al-Harith ibn al-Khazraj ibn 'Amr ibn Malik ibn Aws. His mother was as-Sa'ba bint at-Tayyahan ibn Malik, the sister of Abu al-Haytham ibn at-Tayyahan. Muhammad ibn 'Umar said that he is the brother of Rafi' ibn Sahl. They are the two who went to Hamra' al-



Asad. They were wounded and one of them carried his fellow and they had no mount. 'Abdullah was present at Badr and Uhud. His brother Rafi' ibn Sahl was present at Badr with him. He was present at the Ditch and was killed as a martyr in the battle of the Ditch. He was shot and killed by a man of the Banu 'Uwayf. 'Abdullah ibn Sahl has no descendants. The line of 'Amr ibn Jusham ibn al-Harith ibn al-Khazraj has been ended for a long time. They were the people of Ratij although the people of Ratij includes some people from Ghassan from the descendants of 'Ulya ibn Jafna, their allies, the family of Abu Sa'id. Today they have descendants and live in a quarter in as-Sufra' and claim that they are the children of Rafi' ibn Sahl and that their uncle was 'Abdullah ibn Sahl who was present at Badr.

#### 99. Al-Harith ibn Khazama

Al-Harith ibn Khazama ibn 'Adi ibn Ubayy ibn Ghanm ibn Salim ibn 'Awn ibn 'Amr ibn 'Awf ibn al-Khazraj. He is from the Qawaqila, the allies of the Banu 'Abd al-Ashhal. His house is among the Banu 'Abd al-Ashhal. His *kunya* was Abu Bashir. The Messenger of Allah ﷺ made brotherhood between al-Harith ibn Khazama and Iyas ibn Abi al-Bukayr. He was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He died in Madina in 40 AH at the age of sixty-seven leaving no descendants.

#### 100. Abu al-Haytham ibn at-Tayyahan

His name was Malik ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a, the ally of the Banu 'Abd al-Ashhal. Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, and Muhammad ibn 'Umar agreed on that. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari differed from them and mentioned that Abu al-Haytham was one of Aws and that he is: Abu al-Haytham ibn at-Tayyahan ibn Malik ibn 'Amr ibn Zayd ibn 'Amr ibn Jusham ibn al-Harith ibn al-Khazraj ibn 'Amr, who is an-Nabir ibn Malik ibn al-Aws. His mother was Layla bint 'Atik ibn 'Amr ibn 'Abd al-'Alam ibn 'Amir ibn Za'ura; ibn Jashm ibn al-Harith ibn al-Khazraj ibn 'Amr who is an-Nabit ibn Malik ibn al-Aws. Abu al-Haytham said, "If Rawtha had broken from me, I would ascribed to her. My life and death are for the Banu 'Abd al-Ashhal."

The one who inherited from him was his daughter Umayma. He had no one else and ad-Dahhak ibn Khalifa al-Ashhal inherited from her. Their legacy is at al-Qu'dud in the Banu 'Abd al-Ashhal. Abu al-Haytham and his other brother were the children of 'Amr ibn Jusham. Their line has ended and none of them are left.

Muhammad ibn 'Umar said that Abu al-Haytham used to dislike idols in the *Jahiliyya*. He complained about them. He espoused *tawhid* along with As'ad ibn Zurara. They were the first of the Ansar to become Muslim in Makka. He was among the eight of the Ansar who believed in the Messenger of Allah ﷺ in Makka. They became Muslim before their people. Abu al-Haytham also was among the six people who are said to be the first to meet the Messenger of Allah ﷺ of the Ansar in Makka. They became Muslim before their people and brought that to Madina and spread Islam there.

Muhammad ibn 'Umar said, "We believe that the firmest statement about the six is that they were the first of the Ansar to meet the Messenger of Allah ﷺ. He invited them to Islam and they became Muslim." Abu al-Haytham was present at 'Aqaba with the seventy Ansar. He was one of the twelve leaders. They all agree on that. The Messenger of Allah ﷺ made brotherhood between Abu al-Haytham ibn at-Tayyahan and 'Uthman ibn Maz'un. Abu al-Haytham was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sent him to Khaybar and he assessed their dates. That was after 'Abdullah ibn Rawaha had been killed at Mu'ta.

Muhammad ibn 'Umar reported from Ibn Jurayj from 'Abd al-Karim ibn Abi al-Mukhariq from Muhammad ibn Yahya ibn Hayyan that Abu al-Haytham ibn at-Tayyahan used to assess in the time of the Messenger of Allah ﷺ, and when the Messenger of Allah ﷺ died, Abu Bakr sent him and he refused. He said, "I assessed for the Messenger of Allah." He added, "When I assessed for the Messenger of Allah and returned, he prayed to Allah for me." So he left him.

Muhammad ibn 'Umar reported from Sa'd ibn Rashid ibn Salih ibn Kaysan that Abu al-Haytham ibn at-Tayyahan died in the caliphate of 'Umar ibn al-Khattab.

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba who heard the shaykhs of the people of the house (of 'Abd al-Ashhal) that Abu al-Haytham died in 20 AH in Madina. Muhammad



ibn 'Umar said, "This is firmer in my view than what is related that Abu al-Haytham was present at Siffin with 'Ali ibn Abi Talib. I did not see any of the people of knowledge before us who knew or affirmed that. Allah knows best."

#### 101. His brother, 'Ubayd ibn at-Tayyahan

His story in his lineage is like what was mentioned about Abu al-Haytham. His mother, according to 'Abdullah ibn Muhammad ibn 'Umara al-Ansari and the mother of Abu al-Haytham was Layla bint 'Atik ibn 'Amr. That is what Muhammad ibn Ishaq and Muhammad ibn 'Umar said: 'Ubayd ibn at-Tayyahan. Musa ibn 'Uqba, Abu Ma'shar, and 'Abdullah ibn 'Umara al-Ansari said that he was 'Atik ibn at-Tayyahan. 'Abdullah ibn Muhammad ibn 'Umara said, "I saw in the writing in Dawud ibn al-Husayn with his own hand: 'Atik ibn at-Tayyahan."

Muhammad ibn 'Umar and others said that 'Ubayd ibn at-Tayyahan was present at 'Aqaba with the seventy Ansar. The Messenger of Allah ﷺ made brotherhood between him and Mas'ud ibn ar-Rabi' al-Qari of the people of Badr. 'Ubayd ibn at-Tayyahan was present at Badr and Uhud and was killed as a martyr at Uhud by 'Ikrima ibn Abi Jahl. That was in Shawwal at the beginning of the 32<sup>nd</sup> month of the Hijra. His children were 'Ubaydullah who was killed as a martyr at Yamama, and 'Abbad, whose mother was as-Sa'ba bint Rafi' ibn 'Adi ibn Zayd ibn Umayya of the children of 'Ulba ibn Jafna al-Ghassani. They were their allies. They have ended and he no longer has any descendants.

**From the Banu Haritha ibn al-Harith ibn al-Khazraj ibn 'Amr, who is an-Nabit ibn Malik ibn al-Aws**

#### 102. Abu 'Abs ibn Jabr

Abu 'Abs ibn Jabr ibn 'Amr ibn Zayd ibn Hashim ibn Haritha. His name is 'Abd ar-Rahman. His mother was Layla bint Rafi' ibn 'Amr ibn 'Adi ibn Majda'a ibn Haritha. His children were Muhammad and Mahmud whose mother was Umm 'Isa bin Maslama ibn Salama ibn Khalif ibn 'Adi ibn Majda'a ibn Haritha. She was the sister of Muhammad ibn Maslama. She was one of those who gave

allegiance. He also had 'Ubaydullah whose mother was Umm al-Harith bint Muhammad ibn Maslama ibn Salama ibn Khalid ibn 'Adi ibn Majda'a ibn Haritha; and Zayd and Humayda whose mother is not named. Abu 'Abs has many descendants in Madina and Baghdad. Abu 'Abs wrote in Arabic before Islam. Writing was rare among the Arabs. Abu 'Abs and Abu Burda ibn Niyar broke the idols of the Banu Haritha when they became Muslim. The Messenger of Allah ﷺ made brotherhood between Abu 'Abs ibn Jabr and Khunays ibn Hudhafa as-Sahmi of the people of Badr, the husband of Hafsa bint 'Umar ibn al-Khattab before the Messenger of Allah ﷺ. Abu 'Abs was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was one of those who killed Ka'b ibn al-Ashraf. 'Umar and 'Uthman sent him to collect *zakat*.

Muhammad ibn Isma'il ibn Abi Fudayk reported from Salih, the client of at-Tu'ma, from Abu 'Abs al-Harithi, a man of the people of Badr, that 'Uthman ibn 'Affan came to visit him while he was in a swoon. When he recovered, 'Uthman asked, 'How do you feel?' He replied, 'Sound. We found our business all to be sound except for a hobble which was destroyed between us and the agents and we could not be free from it.'"

Muhammad ibn 'Umar reported from 'Abd al-Majid ibn Abi 'Abd from the children of Abu 'Abs ibn Jabr: Abu 'Abs died in 34 AH while 'Uthman ibn 'Affan was caliph at the age of seventy. 'Uthman prayed over him and he was buried in al-Baqi' and Abu Burda ibn Niyar, Qatada ibn an-Nu'man, Muhammad ibn Maslama, and Salama ibn Salama ibn Waqsh went into his grave. All of them were present at Badr. Abu 'Abs used henna.

#### 103. Mas'ud ibn 'Abd Sa'd

Mas'ud ibn 'Abd Sa'd ibn 'Amir ibn 'Adi ibn Jusham ibn Majda'a ibn Haritha. That is what Musa ibn 'Uqba, Abu Ma'shar and 'Abdullah ibn 'Umara al-Ansari said. Muhammad ibn Ishaq said that he is Mas'ud ibn Sa'd. Muhammad ibn 'Umar said that he is Mas'ud ibn 'Abd ibn Mas'ud ibn 'Amir. His descendants have ended. He was present at Badr and Uhud.



## From the allies of the Banu Haritha

### 104. Abu Burda ibn Niyar

Abu Burda ibn Niyar ibn 'Amr ibn 'Ubayd ibn 'Amr ibn Kilab ibn Duhman ibn Ghanm ibn Dhuhl ibn Hamim ibn Dhuhl ibn Haniy ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. The name of Abu Burda was Hani'. He has descendants. He was the maternal uncle of al-Bara' ibn 'Azib, the Companion of the Messenger of Allah ﷺ. He was present at 'Aqaba with the seventy Ansar according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar.

Muhammad ibn 'Umar reported from 'Abd al-Majid ibn Abi 'Abs from his father, and Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada from Mahmud ibn Labid that among those named who were present at Badr of the Banu Haritha are these three: Abu 'Abs, Mas'ud and Abu Burda. It is confirmed among those we named of their names and lineages. Muhammad ibn 'Umar said that Abu Burda was also present at Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He had the banner of the Banu Haritha in the Conquest. He related *hadiths* from the Messenger of Allah ﷺ which we preserved.

Muhammad ibn 'Umar said that he heard Ibrahim ibn Isma'il ibn Abi Habiba say that Abu Burda ibn Niyar died while Mu'awiya ibn Abi Sufyan was caliph.

## From the Banu Zafar, whose name is Ka'b ibn al-Khazraj ibn 'Amr, who is an-Nabit ibn Malik ibn Aws

### 105. Qatada ibn an-Nu'man

Qatada ibn an-Nu'man ibn Zayd ibn 'Amir ibn Sawad ibn Zafar. His mother was Unaysa bint Qays ibn 'Amr ibn 'Ubayd ibn Malik ibn 'Amr ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar of Khazraj.

Muhammad ibn 'Umar said that Qatada's *kunya* was Abu 'Umar. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that his *kunya* was Abu 'Abdullah. His children were 'Abdullah and Umm 'Amr whose mother was Hind bint Aws ibn Khazama ibn 'Adi ibn Ubayy ibn Ghanm ibn 'Awf ibn 'Amr ibn 'Awf of the Qawaqil, allies of the Banu 'Abd al-Ashhal; and 'Amr and Hafsa, whose mother was al-

Khansa' bint Khnuayd al-Ghassani. It is said that their mother was 'A'isha bint Jurayy ibn 'Amr ibn 'Amir ibn 'Abd Rizah ibn Zafar.

'Abdullah ibn Muhammad ibn 'Umara said that Qatada has no descendants today. The last of his children who remained were 'Asim and Ya'qub, the sons of 'Umar ibn Qatada. 'Asim ibn 'Umara was one of the scholars of *Sira* and other things. They have ended and none of them remain.

Muhammad ibn 'Umar said: Qatada ibn an-Nu'man was present at 'Aqaba with the seventy in his transmission and in that of Musa ibn 'Uqba and Abu Ma'shar. Muhammad ibn Ishaq did not mention him in his book among those who were at 'Aqaba. Qatada was one of the archers mentioned among the Companions of the Messenger of Allah ﷺ. He was present at Badr and Uhud. His eye was hit in the Battle of Badr and his eye fell onto his cheek. He went to the Messenger of Allah and said, "Messenger of Allah, I have a woman I love. If she sees my eye, I am afraid that she will find me repugnant." The Messenger of Allah ﷺ put it back with his hand and it was level and restored and was his stronger and healthiest eye after he was old.

'Abdullah ibn Idris reported from Muhammad ibn Ishaq from 'Asim ibn 'Umar ibn Qatada that an eye of Qatada ibn an-Nu'man fell onto his cheek in the Battle of Uhud. The Messenger of Allah ﷺ put it back with his hand and it was the best and sharpest of his eyes. He was also present at the Ditch and all the battles with the Messenger of Allah ﷺ. He had with him the banner of the Banu Zafar in the Conquest. He related *hadiths* from the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada that Qatada ibn an-Nu'man died in 23 AH when he was sixty-five. 'Umar ibn al-Khattab prayed over him in Madina. His maternal brother, Abu Sa'id al-Khudri, Muhammad ibn Maslama and al-Harith ibn Khazama went down into his grave.

### 106. 'Ubayd ibn Aws

'Ubayd ibn Aws ibn Malik ibn Sawad ibn Zafar. His *kunya* was Abu an-Nu'man. His mother was Lamis bint Qays ibn al-Quraym ibn Umayya ibn Sinan ibn Ka'b ibn Ghanm ibn Salama of Khazraj. He had descendants, but they have died out. He was present at Badr and they say that he captured al-'Abbas, Nawfal, and 'Aqil and chained



them on a rope and brought them to the Messenger of Allah ﷺ. The Prophet ﷺ said to him, "A noble angel has helped you against them." The Messenger of Allah ﷺ named him "the chainer." The Banu Salama claimed that Abu al-Yasar Ka'b ibn 'Ubayd captured al-'Abbas. That is what Muhammad ibn Ishaq said. They agree that Musa ibn 'Uqba, Muhammad ibn Ishaq and Muhammad ibn 'Umar was at Badr but Abu Ma'shar did not mention him. We consider this to be an error on his part or on the part of those from whom he related it because the business of 'Ubayd ibn Aws was too famous at Badr to be concealed.

### 107. Nasr ibn al-Harith

Nasr ibn al-Harith ibn 'Abd Razzah ibn Zafar. His *kunya* was Abu al-Harith. His mother was Sawda bint Sawad ibn al-Haytham ibn Zafar. His father al-Harith ibn 'Abd Razzah was also a Companion. Their line has ended. That is how Abu Ma'shar, Muhammad ibn 'Umar, 'Abdullah ibn Muhammad ibn 'Umara al-Ansari, and Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi named him. They did not disagree about his name and lineage that he was Nasr ibn al-Harith. Muhammad ibn Ishaq related in his book that he is Numayr ibn al-Harith. This is an error, I do not think that is from the transmitters of Muhammad ibn Ishaq.

### From the allies of the Banu Zafar

### 108. 'Abdullah ibn Tariq

'Abdullah ibn Tariq ibn 'Amr ibn Malik ibn Taym ibn Shu'ba ibn Sa'dullah ibn Firan ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. He has no descendants. That is how Muhammad ibn 'Umar gave his lineage. His maternal brother was Mu'attab ibn 'Ubayd. He was present at Badr with him. As for Muhammad ibn Ishaq, he named them among those who were present at Badr and did not ascribe them. He said, Mu'attib ibn 'Abda. Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi did not mention them in his book of lineages at all. 'Abdullah was present at Badr and Uhud and was one of those who went on the ar-Raji' expedition. The idolators of the Banu Lihyan took him and bound him tightly to take him to Makka with Khubayb ibn 'Adi.

When he was at Marr az-Zahran, he said, "By Allah, I will not accompany you. I have a good model in those (meaning his companions who were killed that day). He got his hand out of his bonds and took his sword and brandished it. He began to be severe on them and they wanted to be free of him and they threw stones at him until they killed him. His grave is at Marr az-Zahran. The Battle of ar-Raji' was in Safar at the beginning of the thirty-sixth month of the Hijra.

### 109. Mu'attib ibn 'Ubayd

His maternal brother, Mu'attib ibn 'Ubayd ibn Iyas ibn Taym ibn Shu'ba ibn Sa'dullah ibn Firan ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. That is what Muhammad ibn 'Umar said. Muhammad ibn Ishaq said that he is Mu'attab ibn 'Abda. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that he is Mu'attib ibn 'Ubayd ibn Sawad ibn al-Haytham ibn Zafar. His mother was from the Banu 'Udhra of the Banu Kahil and his maternal brother, 'Abdullah ibn Tariq ibn 'Amr al-Balawi, the ally of the Banu Zafar. Among those who did not recognize his lineage among the Banu Zafar and made him one of Baliyy because of the place of his brother 'Abdullah ibn Tariq. Mu'attib has no descendants. His nephew, Usayr ibn 'Urwa ibn Sawad ibn al-Haytham ibn Zafar inherited from him. Mu'attib was present at Badr and Uhud and was killed in the Battle of ar-Raji' as a martyr at Marr az-Zahran.

From the Banu 'Amr ibn 'Awf ibn Malik ibn Aws, then from the Banu Umayya ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf

### 110. Mubashshir ibn 'Abd al-Mundhir

Mubashshir ibn 'Abd al-Mundhir ibn Rifa'a ibn Zanbar ibn Umayya ibn Zayd. His mother was Nusayba bint Zayd ibn Dubay'a ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf. He has no descendants. The Messenger of Allah ﷺ made brotherhood between Mubashshir ibn 'Abd al-Mundhir and 'Aqil ibn Abi al-Bukayr. It is said that it was between 'Aqil ibn Abi al-Bukayr and Mujadhdhir ibn Ziyad. Mubashshir was present at Badr and was killed as a martyr that day. Abu Thawr killed him.



Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a from 'Abdullah ibn Miknaf from as-Sa'ib ibn Abi Lubaba that the Messenger of Allah ﷺ gave a share to Mubashshir ibn 'Abd al-Mundhir. Ma'n ibn 'Adi brought his share.

### 111. Rifa'a ibn 'Abd al-Mundhir

His brother, Rifa'a ibn 'Abd al-Mundhir ibn Rifa'a ibn Zanbar ibn Umayya ibn Zayd ibn Malik ibn 'Awf. His mother was Nusayba bint Zayd ibn Dubay'a ibn Zayd. She had a daughter called Mulayka who married 'Umar ibn Abi Salama ibn 'Abd al-Asad al-Makhzumi. Her mother was Zabiyya bint an-Nu'man ibn 'Amir ibn Mujamma' ibn al-'Attaf ibn Dubay'a ibn Zayd. Rifa'a was present at 'Aqaba with the seventy Ansar according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar. He was present at Badr and Uhud. He was killed as a martyr at Uhud in Shawwal at the beginning of the thirty-second month of the Hijra. He has no descendants.

### 112. Abu Lubaba ibn 'Abd al-Mundhir

Their brother, Abu Lubaba ibn 'Abd al-Mundhir ibn Rifa'a ibn Zanbar ibn Umayya. His name was Bashir. His mother was also Nusayba bint Zayd ibn Dubay'a ibn Zayd. His children were: as-Sa'ib, whose mother was Zaynab bint Khidham ibn Khalid ibn Tha'laba ibn Zayd ibn 'Ubayd ibn Umayya ibn Zayd; and Lubaba, by whom he has his *kunya* and who married Zayd ibn al-Khattab by whom she had children. Her mother was Nusayba bint Fadala ibn an-Nu'man ibn Qays ibn 'Amr ibn Umayya ibn Zayd. The Messenger of Allah ﷺ sent Abu Lubaba back from ar-Rawha' when he went to Badr and appointed him over Madina. He gave him a share and reward and it was as if he had been there.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a al-Ansari from 'Abdullah ibn Miknaf from Haritha al-Ansari that the Messenger of Allah ﷺ appointed Abu Lubaba in charge of Madina when he went on the Sawiq expedition. Abu Lubaba had the banner of the Banu 'Amr ibn 'Awf in the Conquest of Makka. He was present with the Messenger of Allah ﷺ in all his battles. He related *hadiths* from the Messenger of Allah ﷺ. Abu Lubaba died after 'Uthman ibn 'Affan was murdered

and before 'Ali ibn Abi Talib was killed. Today he has descendants. Abu Lubaba tied himself to the pillar in the mosque of the Prophet ﷺ when he committed the sin on the day of the Banu Qurayza until Allah turned to him.

### 113. Sa'd ibn 'Ubayd

Sa'd ibn 'Ubayd ibn an-Nu'man ibn Qays ibn 'Amr ibn Zayd ibn Umayya ibn Zayd. He was the one called Sa'd al-Qari' ('the reciter'). His *kunya* was Abu Zayd. The Kufans relate that he was one of those who collected the Qur'an in the time of the Messenger of Allah ﷺ. That is how Muhammad ibn Ishaq and Abu Ma'shar ascribe him: Sa'd ibn 'Ubayd ibn an-Nu'man ibn Qays. He was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ and his son 'Umayr ibn Sa'd was a governor for 'Umar ibn al-Khattab over part of Syria. Sa'd was killed as a martyr in the Battle of Qadisiyya in 16 AH when he was sixty-four. He has no descendants.

Hajjaj ibn Muhammad reported from Shu'ba from Qays ibn Muslim from 'Abd ar-Rahman ibn Abi Layla that 'Umar ibn al-Khattab said to Sa'd ibn 'Ubayd: "He was one of the Companions of the Messenger of Allah ﷺ. He retreated in the Battle of the Bridge on the day Abu 'Ubayd was wounded. He was called al-Qari'. He was the only one of the Companions of the Messenger of Allah ﷺ called al-Qari'. 'Umar ibn al-Khattab asked him, 'Will you go to Syria? The Muslims are exhausted by it. The enemy are emboldened against them. Perhaps you will cleanse the calamity from you.'" He said, "No, only the land from which I fled and the enemy are those who did what they did." He went to Qadisiyya and was killed.

Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from Qays ibn Muslim from 'Abd ar-Rahman ibn Abi Layla that Sa'd ibn 'Ubayd addressed them and said, "We will meet the enemy tomorrow and we are seeking martyrdom tomorrow. Do not wash the blood from us nor shroud us except in the garment we are wearing."

### 114. 'Uwaym ibn Sa'ida

'Uwaym ibn Sa'ida ibn 'A'ish ibn Qays ibn an-Nu'man ibn Zayd ibn Umayya. His *kunya* was Abu 'Abd ar-Rahman. His mother was 'Amira bint Salim ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf.



His children were: 'Utba, Suwayd, who was killed in the battle of al-Harra, and Qurayza whose mother was Umama bint Bukayr ibn Tha'laba ibn Hadiya ibn 'Amir ibn Ka'b ibn Malik ibn Ghadb ibn Jusham ibn al-Khazraj. Muhammad ibn 'Umar alone said: 'Uwaym ibn Sa'id ibn Sal'aja. We do not find Sal'aja in lineage. He was one of Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a, the ally of the Banu Umayya ibn Zayd. No one else mentioned him. He has descendants in Madina and Darb al-Hadath. 'Uwaym was one of the eight Ansar about whom it is related that they met the Messenger of Allah ﷺ in Makka and became Muslim. He was present at both 'Aqabas according to Muhammad ibn 'Umar. According to Muhammad ibn 'Umar, Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar, he was present at the second 'Aqaba with the seventy Ansar.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada from Muhammad ibn 'Umar, and 'Abdullah ibn Ja'far from Sa'd ibn Ibrahim that the Messenger of Allah ﷺ made brotherhood between 'Uwaym ibn Sa'ida and 'Umar ibn al-Khattab, and in the transmission of Muhammad ibn Ishaq that the Messenger of Allah ﷺ made brotherhood between him and Hatib ibn Abi Balta'a.

Muhammad ibn Isma'il ibn Abi Fudayk reported from Musa ibn Ya'qub from as-Sari ibn 'Abd ar-Rahman that 'Abbad ibn Hamza heard Jabir ibn 'Abdullah report to Abu Hamza ibn 'Abdullah ibn az-Zubayr that he heard the Messenger of Allah ﷺ say, "'Uwaym ibn Sa'ida is an excellent slave of Allah and man of the people of the Garden." Musa said that he heard that when the *ayat* was revealed about him, *'Men who love to purify themselves. Allah loves those who purify themselves'* (9:108), the Messenger of Allah ﷺ said, "One of them is 'Uwaym ibn Sa'ida." Musa said that 'Uwaym was the first to wash his buttocks with water as far as it would reach. Allah knows best.

Ya'qub ibn Ibrahim ibn Sa'd az-Zuhri reported from his father from Salih ibn Kaysan from Ibn Shihab from 'Ubaydullah ibn 'Abdullah ibn 'Utba from Ibn 'Abbas about the two righteous men who met Abu Bakr and 'Umar making for the verandah of the Banu Sa'ida and mentioned what the people were doing and said, "What do you want, Muhajirun?" They said, "Our brothers of the Ansar." They said, "Nothing is against you if you do not go near them. Carry

out your business." Ibn Shihab said that 'Urwa ibn az-Zubayr informed him, "The two men who met them were 'Uwaym ibn Sa'ida and Ma'n ibn 'Adi. We heard that 'Uwaym ibn Sa'ida was one of those about whom Allah Almighty said, *'Men who love to purify themselves. Allah loves those who purify themselves,'* (9:108) The Messenger of Allah ﷺ said, "'Uwaym ibn Sa'ida is an excellent man." He said, "We did not hear of any those men mentioned other than 'Uwaym ibn Sa'ida. He died while 'Umar ibn al-Khattab was caliph at the age of sixty-five or sixty-six.

### 115. Tha'laba ibn Hatib

Tha'laba ibn Hatib ibn 'Amr ibn 'Ubayd ibn Umayya ibn Zayd. His mother was Umama bint Samit ibn Khalid ibn 'Atiyya ibn Hawt ibn Habib ibn 'Amr ibn 'Awf. His children were: 'Ubaydullah, 'Abdullah and 'Umayr, whose mother was one of the Banu Waqif; Rifa'a, 'Abd ar-Rahman, 'Iyad, and 'Amira, whose mother was Lubaba bint 'Uqba ibn Bashir of Ghatafan. He has descendants today in Madina and Baghdad. The Messenger of Allah ﷺ made brotherhood between Tha'laba and Mu'attib ibn al-Hamra' of Khuza'a, the ally of the Banu Makhzum. Tha'laba was present at Badr and Uhud.

### 116. Al-Harith ibn Hatib

His brother, al-Harith ibn Hatib ibn 'Amr ibn 'Ubayd ibn Umayya ibn Zayd. His mother was Umama bint Samit ibn Khalid ibn 'Atiyya. He had a son, 'Abdullah, whose mother was Umm 'Abdullah bint Aws ibn Haritha of the Banu Jahjaba. He has descendants today. His *kunya* was Abu 'Abdullah.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Sabra from al-Miswar ibn Rifa'a from 'Abdullah ibn Miknaf: the Messenger of Allah ﷺ sent al-Harith ibn Hatib back from ar-Rawha' when he went to Badr to the Banu 'Amr ibn 'Awf about something which he commanded. He gave him a share and a reward as if he had been present. That is what Muhammad ibn Ishaq said. Muhammad ibn 'Umar said that he was present at Uhud, the Ditch, Hudaybiya, and Khaybar. He was killed as a martyr at Khaybar. A man shot him from on top of a fortress and bashed his brains.



### 117. Rafi' ibn 'Anjada

'Anjada was his mother. His father was 'Abd al-Harith, their ally from Baliyy. Baliyy is from Quda'a who claimed that he is one of them. That is what Muhammad ibn Ishaq said. Abu Ma'shar alone said that he is 'Amir ibn 'Anjada.

They said that the Messenger of Allah ﷺ made brotherhood between Rafi' ibn 'Anjada and al-Husayn ibn al-Harith ibn al-Muttalib ibn 'Abd Manaf ibn Qusayy. He was present at Badr, Uhud, and the Ditch and has no descendants.

### 118. 'Ubayd ibn Abi 'Ubayd

'Ubayd ibn Abi 'Ubayd Muhammad ibn Sa'd said that he heard someone say that Baliyy ibn Quda'a claimed that he was one of them. That is what Muhammad ibn Ishaq said that some people ascribe him and ascribe Rafi' ibn 'Anjada to the Banu 'Amr ibn 'Awf. They sought their birth and lineage among the Banu 'Amr ibn 'Awf and did not find him. He has no descendants. He was present at Badr, Uhud and the Ditch.

**From the Banu Dubay'a ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf**

### 118. 'Asim ibn Thabit

'Asim ibn Thabit ibn Qays Qays was Abu al-Aflah ibn 'Isma ibn Malik ibn Umayya ibn Dubay'a. His mother was ash-Shamus bint Abi 'Amir ibn Sayfi ibn an-Nu'man ibn Malik ibn Umayya ibn Dubay'a. He had a son, Muhammad, whose mother was Hind bint Malik ibn 'Amir ibn Hudhayfa of the Banu Jahjaba ibn Kulfa, one of the children of al-Ahwas the poet, son of 'Abdullah ibn Muhammad ibn 'Asim. His *kunya* was Abu Sulayman. The Messenger of Allah ﷺ made brotherhood between 'Asim ibn Thabit and 'Abdullah ibn Jahsh. He was present at Badr and Uhud. He stood firm in the Battle of Uhud with the Messenger of Allah ﷺ when the people retreated and gave him allegiance to death. He was one of the archers mentioned among the Companions of the Messenger of Allah ﷺ. In the Battle of Uhud he killed some of the banner-bearers of the idolators:

al-Harith and Musafi', the sons of Talha ibn Abi Talha, whose mother was Salafa bint Sa'd ibn ash-Shahid of the Banu 'Amr ibn 'Awf. She had vowed to drink wine in the skull of 'Asim and promised a hundred she-camels to anyone who brought his head to her. Some of the Banu Lihyān of Hudhayl went to the Messenger of Allah ﷺ and asked him to send a group with them to recite the Qur'an and teach them the laws of Islam. He sent them 'Asim ibn Thabit as well as a number of his Companions. When they reached their land, the idolators said to them, "Surrender as prisoners. We do not want to kill you. We want to take you to Makka and get a price for you." 'Asim said, "I have vowed not to ever accept the protection of an idolator." He began to fight them, reciting *rajaz*, and shot until his arrows ran out. Then he stabbed at them until his spear broke. His sword remained. He said, 'O Allah, I have defended Your *deen* at the beginning of the day, so defend my flesh at the end of it.' They stripped all of his companions whom they had killed. Then he fought and wounded two of them and killed one. He began to say:

I am Abu Sulayman, a model archer  
and I inherited my glory from Allah from noble stock.  
Marthad and Khalid were killed standing.

Then they shot at him until they killed him. They wanted to take his head but Allah sent hornets which protected it. Then in the night Allah sent a flood which carried him away and they could not reach him. 'Asim had imposed on himself that he would not touch an idolator not let one touch him. He and his companions were killed at ar-Raji' in Safar at the beginning of the thirty-sixth month of the Hijra.

### 120. Mu'attib ibn Qushayr

Mu'attib ibn Qushayr ibn Mulayl ibn Zayd ibn al-'Attaf ibn Dubay'a whose mother was 'Amr bint al-Ashraf ibn al-'Attaf ibn Dubay'a. He has no descendants. He was present at Badr and Uhud, as Muhammad ibn Ishaq said.

### 121. Abu Mulayl ibn al-Az'ar

Abu Mulayl ibn al-Az'ar ibn Zayd ibn al-'Attaf ibn Dubay'a. His mother was 'Amr bint al-Ashraf ibn al-'Attaf ibn Dubay'a. He has no



descendants. He was present at Badr and Uhud, as Muhammad ibn Ishaq said.

## 122. 'Umayr ibn Ma'bad

'Umayr ibn Ma'bad ibn al-Az'ar ibn Zayd ibn al-'Attaf ibn Dubay'a. He has no descendants. Muhammad ibn Ishaq alone said: 'Amr ibn Ma'bad. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was one of the hundred who were firm in the Battle of Hunayn whose provision Allah guaranteed.

**From the Banu 'Ubayd ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf**

## 123. Unays ibn Qatada ibn Rabi'a

Unays ibn Qatada ibn Rabi'a ibn Khalid ibn al-Harith. That is how Muhammad ibn Ishaq and Muhammad ibn 'Umar say Unays. Musa ibn 'Uqba said Ilyas. Abu Ma'shar said Anas. He was the husband of Khansa' bint Khidham al-Asadiyya. He was present at Badr and Uhud and was killed as a martyr at Uhud at the beginning of the thirty-second month of the Hijra. He was killed by Abu al-Hakam ibn al-Akhnas ibn Shariq ath-Thaqafi. He has no descendants.

**From the Banu al-'Ajlan ibn Haritha of Baliyy Quda'a, the allies of the Banu Zayd ibn Malik ibn 'Awf**

## 124. Ma'n ibn 'Adi

Ma'n ibn 'Adi ibn al-Jadd ibn al-'Ajlan ibn Haritha ibn Dubay'a ibn Haram ibn Ju'al ibn 'Amr ibn Jusham ibn Wadm ibn Dhubyan ibn Humaym ibn Dhuhl ibn Haniyy ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. He was present at 'Aqaba with the seventy Ansar according to Musa ibn 'Uqba, Muhammad ibn Ishaq and Muhammad ibn 'Umar. He wrote in Arabic before Islam when writing among the Arabs was rare. The Messenger of Allah ﷺ made brotherhood between Ma'n ibn 'Adi and Zayd ibn al-Khattab ibn Nufayl. They were killed together in the Battle of Yamama as martyrs in the caliphate of Abu Bakr in 12 AH. He still has descendants today.

Ma'n was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Ya'qub ibn Ibrahim ibn Sa'd az-Zuhri reported from his father from Salih ibn Kaysan from Ibn Shihab from 'Ubaydullah ibn 'Abdullah from Ibn 'Abbas that Ma'n ibn 'Adi was one of the two men who met Abu Bakr and 'Umar when they were going to the verandah of the Banu Sa'ida. They said, "There is nothing against you if you do not go near them. Carry out your business."

Ibn Shihab reported from 'Urwa ibn az-Zubayr that it reached us that people wept for the Messenger of Allah ﷺ when he died and they said, "By Allah, we wished that we had died before him. We fear that we will be tempted after him." Ma'n said, "By Allah, I wished that I had died before him so that I could affirm him dead and I affirmed him alive." He was killed at Yamama against Musaylima the Liar.

## 125. 'Asim ibn 'Adi

His brother, 'Asim ibn 'Adi ibn al-Jadd ibn al-'Ajlan. Muhammad ibn 'Umar said that his *kunya* was Abu Bakr. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that his *kunya* was Abu 'Abdullah. He had descendants.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a from 'Abdullah ibn Miknaf, and Aflah ibn Sa'id reported from Sa'id ibn 'Abd ar-Rahman ibn Ruqaysh from Abu al-Baddah from 'Asim ibn 'Adi that when the Messenger of Allah ﷺ wanted to go to Badr, he left behind 'Asim ibn 'Adi in charge of Quba' and the people of al-'Aliya because of something that he had heard about them. He gave him a share and reward as if he had been present, as Muhammad ibn Ishaq says. Muhammad ibn 'Umar said that 'Asim ibn 'Adi was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sent him from Tabuk with Malik ibn ad-Dukhshum and they burned the Mosque of Harm which had been built by 'Amr ibn 'Awf at Quba'. 'Asim was on the short side and he used henna. He died at the age of one hundred and fifteen in 45 AH in Madina while Mu'awiya ibn Abi Sufyan was caliph.



## 126. Thabit ibn Aqram

Thabit ibn Aqram ibn Tha'laba ibn 'Adi ibn al-Jadd ibn al-'Ajlan. He has no descendants. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He went out with Khalid ibn al-Walid against the people of Ridda during the caliphate of Abu Bakr, as Muhammad ibn Ishaq said.

Muhammad ibn 'Umar reported from Sa'id ibn Abi Zayd from 'Isa ibn 'Umayla al-Fazari that his father said, "Khalid ibn al-Walid went out and investigated the people [before attacking them]. Whenever he heard the *adhan* at its time, he refrained from them. If he did not hear it, he attacked. When he approached the people at Buzakha, he sent 'Ukkasha ibn Mihsan and Thabit ibn Aqram as scouts to bring him the news. They were horsemen. 'Ukkasha was on a horse called az-Zarram and Thabit was on a horse called al-Muhbar. They met Tulayha and Salama, the sons of Khuwaylid, who were scouts for those behind them. Tulayha went aside with 'Ukkasha and Salama with Thabit ibn Aqram. Salama quickly killed Thabit ibn Aqram. Tulayha shouted for Salama, 'Help me against the man. He is killing me!' Salama turned against 'Ukkasha and they both fought him. Khalid ibn al-Walid came with the Muslims and saw Thabit ibn Aqram slain and trampled. That was terrible for the Muslims. Then a short distance on they came on 'Ukkasha who had been slain."

Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Sulayman from Damra ibn Sa'id from Abu Salama ibn 'Abd ar-Rahman that Abu Waqid al-Laythi said, "We were the vanguard of 200 horsemen and Zayd ibn al-Khattab was in charge of us. Thabit ibn Aqram and 'Ukkasha ibn Mihsan were ahead of us. When we passed by them, it was bad for us. Khalid and the rest of the Muslims were behind us. We came upon them and stopped until Khalid ibn al-Walid reached us. He commanded us to bury them, so we buried them in their blood and garments. We found that 'Ukkasha had unpleasant wounds." Muhammad ibn 'Umar said, "This is the firmest of what we have heard about their killing. They were killed by Tulayha al-Asadi at Buzakha in 12 AH."

## 127. Zayd ibn Aslam

Zayd ibn Aslam ibn Tha'laba ibn 'Adi ibn al-Jadd ibn al-'Ajlan. He has no descendants. He was present at Badr and Uhud, as Muhammad ibn Ishaq said.

## 128. 'Abdullah ibn Salama

'Abdullah ibn Salama ibn Malik ibn al-Harith ibn 'Adi ibn al-Jadd ibn al-'Ajlan. His *kunya* was Abu al-Harith. He has descendants as Muhammad ibn Ishaq said. His son was Abu 'Abd ar-Rahman Muhammad ibn 'Abd ar-Rahman al-'Ajlan al-Madani. He has *hadiths* which he related about the affairs of people. Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi and others met him and related from him. 'Abdullah was present at Badr and Uhud and was martyred at Uhud in Shawwal at the beginning of thirty-second month after the Hijra. He was the one whom 'Abdullah ibn az-Zib'ari killed.

## 129. Rib'i ibn Rafi'

Rib'i ibn Rafi' ibn al-Harith ibn Zayd ibn Haritha ibn al-Jadd ibn al-'Ajlan. He does not have descendants. Musa ibn 'Uqba. Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar mentioned that he was one of those present at Badr. Rib'i was present at Uhud.

From the Banu Mu'awiya ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf

## 130. Jibr ibn 'Atik

Jibr ibn 'Atik ibn Qays ibn Haysha ibn al-Harith ibn Umayya ibn Mu'awiya, His mother was Jamila bint Zayd ibn Sayfi ibn 'Amr ibn Zayd ibn Jusham ibn Haritha ibn al-Harith ibn al-Aws. His *kunya* was Abu 'Abdullah. His children were 'Atik, 'Abdullah, and Umm Thabit whose mother was Hadba bint 'Amr ibn Malik ibn Subay' of the Banu Tha'laba of Qays 'Aylan. 'Abdullah ibn 'Umara al-Ansari said that the Banu Mu'awiya ibn Malik have no descendants today except the children of Jabr ibn 'Atik.



The Messenger of Allah ﷺ made brotherhood between Jabr ibn 'Atik and Khabbab ibn al-Aratt. Jabr was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He had the banner of the Banu Mu'awiya ibn Malik in the Conquest.

Waki' ibn al-Jarrah reported from Abu al-'Umayy from 'Abdullah ibn 'Abdullah ibn Jabr ibn 'Atik from his father from his grandfather that the Prophet ﷺ came to visit him.

Muhammad ibn 'Umar said that Jabr ibn 'Atik died in 61 AH while Yazid ibn Mu'awiya was caliph at the age of seventy-one.

### 131. Al-Harith ibn Qays

His uncle, al-Harith ibn Qays ibn Haysha ibn al-Harith ibn Umayya ibn Mu'awiya. His mother was Zaynab bint as-Sayfi ibn 'Amr ibn Zayd ibn Jusham ibn Haritha ibn al-Harith of Aws, as Muhammad ibn 'Umar al-Waqidi and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari mentioned from his men named at the beginning of the book that Jibr ibn 'Atik and his uncle al-Harith ibn Qays was present at Badr. Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar did not mention al-Harith ibn Qays among those who were present at Badr. Muhammad ibn Ishaq and Abu Ma'shar said that he is Jibr ibn 'Atik ibn al-Harith ibn Qays ibn Haysha. Muhammad ibn 'Umar and 'Abdullah ibn 'Umara al-Ansari said that Muhammad ibn Ishaq and Abu Ma'shar erred, or someone who related from them about the lineage of Jibr ibn 'Atik and they ascribed him to his uncle al-Harith. His uncle was present at Badr with him as we said.

### From the allies of the Banu Mu'awiya ibn Malik

#### 132. Malik ibn Numayla

Numayla was his mother. He is Malik ibn Thabit ibn Muzayna. He was present at Badr and Uhud, and was killed at Uhud as a martyr in Shawwal at the beginning of the thirty-second month of the Hijra.

#### 133. Nu'man ibn 'Isr

Nu'man ibn 'Isr ibn 'Ubayd ibn Wathila ibn Haritha ibn Dubay'a ibn Haram ibn Ju'al ibn 'Amr ibn Jusham ibn Wadm ibn Dhubyan

ibn Humaym ibn Dhuhl ibn Haniyy ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. His has no descendants. Muhammad ibn Ishaq, Abu Ma'shar, Musa ibn 'Uqba and Muhammad ibn 'Umar said that he is Nu'man ibn 'Isr. Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi said that he is Nu'man ibn 'Asr. 'Abdullah ibn 'Umara al-Ansari said he is Laqit ibn 'Isr. Nu'man was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was killed as a martyr in the Battle of Yamama while Abu Bakr was caliph in 12 AH.

### From the Banu Hanash ibn 'Awf ibn 'Amr ibn 'Awf

They are the people of the mosque of Quba'.

#### 134. Sahl ibn Hunayf

Sahl ibn Hunayf ibn Wahib ibn al-'Ukaym ibn Tha'laba ibn al-Harith ibn Majda'a ibn 'Amr ibn Hanash ibn 'Awf ibn Hanash ibn 'Awf ibn 'Amr ibn 'Awf. His *kunya* was Abu Sa'd or Abu 'Abdullah. His grandfather was 'Amr ibn al-Harith called Bahzaj. The name of Sahl's mother was Hind bint Rafi' ibn 'Umayy ibn Mu'awiya ibn Mu'awiya ibn Umayya ibn Zayd ibn Qays ibn 'Amir ibn Murra ibn Malik ibn al-Aws of al-Ja'adira. His two maternal half-brothers were 'Abdullah and an-Nu'man, the sons of Abi Habiba ibn al-Az'ar ibn Zayd ibn al-'Attaf ibn Dubay'a. His children were: Abu Umama whose name was As'ad, named after his grandfather, his mother's father and 'Uthman, whose mother was Habiba bint Abi Umama As'ad ibn Zurara ibn 'Udas ibn 'Ubayd ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar; and Sa'd whose his mother was Umm Kulthum bint 'Utba ibn Abi Waqqas ibn Wuhayb ibn 'Abd Manaf ibn Zuhra ibn Kilab. He has descendants today in Madina and Baghdad.

They said that the Messenger of Allah ﷺ made brotherhood between Sahl ibn Hunayf and 'Ali ibn Abi Talib. Sahl was present at Badr and Uhud. He stood firm with the Messenger of Allah ﷺ in the Battle of Uhud when the people retreated and he gave him allegiance to death. He defended the Messenger of Allah ﷺ with arrows on that day and the Messenger of Allah ﷺ said "Give arrows to Sahl. He is made easy." Sahl was also present at the Ditch and all the battles with the Messenger of Allah ﷺ.



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### From the Banu Hanash ibn 'Awf ibn 'Amr ibn 'Awf

They are the people of the mosque of Quba'.

### 134. Sahl ibn Hunayf

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They said that the Messenger of Allah ﷺ made brotherhood between Sahl ibn Hunayf and 'Ali ibn Abi Talib. Sahl was present at Badr and Uhud. He stood firm with the Messenger of Allah ﷺ in the Battle of Uhud when the people retreated and he gave him allegiance to death. He defended the Messenger of Allah ﷺ with arrows on that day and the Messenger of Allah ﷺ said "Give arrows to Sahl. He is made easy." Sahl was also present at the Ditch and all the battles with the Messenger of Allah ﷺ.



Al-Fadl ibn Dukayn reported from Ibn 'Uyayna who said that az-Zuhri said, "The Messenger of Allah ﷺ did not give any of the Ansar any of the property of the Banu an-Nadir except Sahl ibn Hunayf and Abu Dujana Simal ibn Kharasha. They were poor."

Al-Fadl ibn Dukayn and Muhammad ibn 'Abdullah al-Asadi reported from Yunus ibn Abi Ishaq that Abu Ishaq said, "'Umar ibn al-Khattab used to say, 'Call Sahl for me, not Hazin,' meaning Sahl ibn Hunayf. Sahl was present at Siffin with 'Ali ibn Abi Talib.

Waki' ibn al-Jarrah reported from al-A'mash from Abu Wa'il that Sahl ibn Hunayf said in the Battle of Siffin, "People! Suspect your opinion! By Allah, we did not remove our swords from our shoulders with the Messenger of Allah ﷺ for something which outraged us, and it was easier for us to recognise (the good in it) which is not the case in this business of ours."

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn 'Abd al-'Aziz from Muhammad ibn Abi Umama ibn Sahl that his father said that Sahl ibn Hunayf died in Kufa in 38 AH and 'Ali ibn Abi Talib prayed over him.

Yazid ibn Harun and Ya'la ibn 'Ubayd reported from Isma'il ibn Abi Khalid from 'Amir ash-Sha'bi that 'Abdullah ibn Ma'qil said, "I prayed with 'Ali over Sahl ibn Hunayf. He said six *takbirs* over him."

'Abdullah ibn Numayr reported from al-'Ala' ibn Salih from al-Hakam that Hanash ibn al-Mu'tamir said, "When Sahl ibn Hunayf died, 'Ali brought him to the square and said six *takbirs* over him. Some of the people objected to that, and it was said, 'He is a Badri.' When he reached the cemetery, Qaraza ibn Ka'b met us with some of his companions and said, 'Amir al-Mu'minin, we were not present at the prayer over him.' He said, 'Pray over him.' They prayed over him with Qaraza as their imam."

Abu Mu'awiya ad-Darir reported from al-A'mash from Yazid ibn Ziyad al-Madani that 'Abdullah ibn Ma'qil said, "While he was in power, 'Ali said the *takbir* four times each in a funeral except in the case of Sahl ibn Hunayf. He said five *takbirs* on him, and then turned to them and said, 'He is a Badri.'"

Al-Fadl ibn Dukayn reported from Abu Janab al-Kalbi who heard 'Umayr ibn Sa'id say, "'Ali prayed over Sahl ibn Hunayf and said five *takbirs* over him. They asked, 'What is this *takbir*?' He answered, 'This is Sahl ibn Hunayf, one of the people of Badr. The

people of Badr have excellence over others. I wanted to inform you of their excellence.'"

**From the Banu Jahjaba ibn Kulfa ibn 'Awf ibn 'Amr ibn 'Awf**

### 135. Al-Mundhir ibn Muhammad

Al-Mundhir ibn Muhammad ibn 'Uqba ibn Uhayha ibn al-Julah ibn Harish ibn Jahjaba. His *kunya* was Abu 'Abda. His mother was from the Abu Qarda of Hudhayl. The Messenger of Allah ﷺ made brotherhood between him and at-Tufayl ibn al-Harith ibn al-Muttalib. Al-Mundhir was killed at Bi'r Ma'una as a martyr and has no descendants. Uhayha has other descendants. Al-Mundhir was present at Badr and Uhud.

**From the Banu Unayf ibn Jusham ibn 'A'idh Allah of Baliyy, the allies of the Banu Jahjaba ibn Kulfa**

### 136. Abu 'Aqil

His name is 'Abd ar-Rahman al-Irashi al-Unayfi ibn 'Abdullah ibn Tha'laba ibn Bayhan ibn 'Amir ibn al-Harith ibn Malik ibn 'Amir ibn Unayf ibn Jusham ibn 'A'idh Allah ibn Tamim ibn 'Awdha Mana ibn Naj ibn Yarash. He is Irasha ibn 'Amir ibn 'Ubayla ibn Qismil ibn Firan ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. The name of Abu 'Aqil was 'Abd al-'Uzza and the Messenger of Allah ﷺ named him 'Abd ar-Rahman, the enemy of idols. Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi and Muhammad ibn 'Umar and Muhammad ibn Ishaq have this as his lineage. Abu Ma'shar ascribed him to Jusham like this lineage and then they differ about the rest of his forefathers going back to Baliyy. He was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He was killed as a martyr at Yamama while Abu Bakr as-Siddiq was caliph in 12 AH and he has descendants.

Muhammad ibn 'Umar reported that Ja'far ibn 'Abdullah ibn Aslam al-Hamdani said, "In the Battle of Yamama when the people had lined up for the fight, the first to be wounded was Abu 'Aqil al-Unayfi. He was hit by an arrow which landed between his shoulders and his heart and it was not mortal. He pulled out the arrow but his left side was



weak because of it. It was the beginning of the day and he was dragged to the baggage. When the fighting was intense and the Muslims retreated and went beyond their baggage while Abu 'Aqil was weak from his wound. Ma'n ibn 'Adi heard him shout for the Ansar, 'Allah! Allah! Turn against your enemy!' Ma'n immediately advanced before the people. That was when the Ansar shouted, 'Deliver us! Deliver us! Deliver us!' man by man they were distinguished."

'Abdullah ibn 'Umar said, "Abu 'Aqil leapt up, aiming for his people. I said, 'What do you want, Abu 'Aqil? You do not have to fight.' He said, 'The caller spoke my name and said, "O Ansar!" and did not say "the wounded". I am a man of the Ansar and I will answer it, even crawling!' Abu 'Aqil girded himself, took his sword unsheathed in his right hand and then began to call, 'Ansar! Return as we did at Hunayn!' They all rallied and the Muslims went forward steady against their enemy until they smashed the garden of the enemy and came together and the swords clashed between them. I looked at Abu 'Aqil and his wounded arm was severed at the shoulder and he fell to the ground with fourteen wounds, all of them fatal. He killed the enemy of Allah, Musaylima. I reached Abu 'Aqil who was at his last breath and said, 'Abu 'Aqil.' 'At your service,' he answered with a gasping voice. 'Who won?' I said, 'Good news.' I raised my voice and said, 'The enemy of Allah is slain.' He lifted his finger to heaven praising Allah and died asking for martyrdom and seeking it. As far as I know, he was one of the best of the Companions of our Prophet ﷺ and became Muslim early on."

### From the Banu Tha'laba ibn 'Amr ibn 'Awf

#### 137. 'Abdullah ibn Jubayr

'Abdullah ibn Jubayr ibn an-Nu'man ibn Umayya ibn al-Burak, who is Imru' al-Qays ibn Tha'laba ibn 'Amr ibn 'Awf. His mother was from the Banu 'Abdullah ibn Ghatafan. He was present at 'Aqaba with the seventy Ansar according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, and Muhammad ibn 'Umar. He was present at Badr and Uhud. The Messenger of Allah ﷺ appointed him over the archers in the Battle of Uhud. They were fifty men. He ordered them to stand on 'Aynayn, a mountain at Qanat and instructed them. He said, "Stay on this position of yours and guard our

backs. If you see us take booty, do not participate with us. If you see being killed, do not help us." When the idolators retreated and the Muslims pursued them, they struck them with their weapons wherever they wished, looted their army and took booty. The archers said to one another, "We will not stay here doing nothing. Allah has defeated the enemy, so take booty with your brothers." Some of them said, 'Do you not know that the Messenger of Allah ﷺ told you, 'Guard our backs'? Do not leave your places." The others said, "The Messenger of Allah ﷺ did not mean this. Allah has abased the enemy and defeated them." Their commander 'Abdullah ibn Jubayr addressed them. On that day he was distinguished by white garments. He praised Allah as He is worthy. Then He commanded them to obey Allah and obey His Messenger and not to go against his command. They disobeyed and left. Only a small group of about ten archers remained with 'Abdullah ibn Jubayr. They included al-Harith ibn Anas ibn Rafi'. Khalid ibn al-Walid looked at the empty part of the mountain and lack of people there, and turned with the cavalry and 'Ikrima ibn Abi Jahl followed him. They went to the place where the archers were and attacked those of them who remained. They people shot them until they were hit. 'Abdullah ibn Jubayr shot until his arrows ran out. Then he stabbed with his spear until it broke. Then he broke the scabbard of his sword and fought them until he was slain. When he fell, they stripped him and mutilated him in the foulest manner. They stabbed their spears into his stomach until they split what was between his navel to his haunch to his pubes. His intestines fell out.

Khawwat ibn Jubayr said, "When the Muslims made that attack I passed him in that state and I laughed in the place that no one had laughed and dozed in the place that no one dozed and was miserly in the place where no one had been miserly." He was asked, "How is that?" He answered, "I carried him by his upper arms while Abu Hanna took his feet. I bound his wound with my turban. While we were carrying him, the idolators were on one side of us and my turban fell from his wound and his intestines fell out. My companion was alarmed and began to look behind him, thinking that it was the enemy, I laughed. A man made for me with a spear aiming for my throat and I was overcome by sleep and he missed. When I reached a place where I could bury him, the mountain was hard for us so we



brought him down to the wadi. I had my bow with me and I dug for him with the end of the bow which had a string. I said, 'I will not ruin the string.' I released it and then dug with its end until we were satisfied. Then we covered him and left. The idolators were some distance aside and blocked us and they soon retreated." The one who killed 'Abdullah ibn Jubayr was 'Ikrima ibn Abi Jahl. 'Abdullah ibn Jubayr has no descendants.

### 138. Khawwat ibn Jubayr

His brother, Khawwat ibn Jubayr ibn an-Nu'man ibn Umayya ibn al-Burak. He is Imru' al-Qays ibn Tha'laba. His mother was from the Banu 'Abdullah ibn Ghatafan. His children were: Salih and Habib, who was killed in the Battle of al-Harra, whose mother was one of the Banu Tha'laba of the Banu Fuqaym; Salim, Umm Salim, and Umm al-Qasim, whose mother was 'Umayra bint Hanzala ibn Habib ibn Ahmar ibn Aws ibn Haritha of the Banu Unayf of Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a (Hanzala ibn Habib was the ally of the Banu Tha'laba ibn 'Amr ibn 'Awf); and Dawud and 'Abdullah by whom he has his *kunya* according to 'Abdullah ibn Muhammad ibn 'Umara al-Ansari and others among the people of knowledge. Muhammad ibn 'Umar said that his *kunya* was Abu Salih.

'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqadi reported from Fulayh ibn Sulayman from Damra ibn Sa'id from Qays ibn Abi Hudhayfa in the *hadith* related from Khawwat ibn Jubayr that his *kunya* was Abu 'Abdullah.

They said that Khawwat ibn Jubayr was one of those who worshipped Nahi in the *Jahiliyya* and then became Muslim and was a good Muslim.

Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Abi Sulayman from Khawwat ibn Salih from his father, and Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a from 'Abdullah ibn Miknaf that Khawwat ibn Jubayr went out with those who went out with the Messenger of Allah ﷺ to Badr. When they were at ar-Rawha', the edge of a stone hit him and he sustained a fracture and the Messenger of Allah ﷺ sent him back to Madina and gave him a share and reward as if he had been there. They said that Khawwat was at Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Salih ibn Khawwat ibn Salih ibn Khawwat ibn Jubayr from his people. They said that Khawwat ibn Jubayr died in Madina in 40 AH when he was seventy-four. He has descendants. He used henna and katam. He was a medium sized man.

### 139. Al-Harith ibn an-Nu'man

Al-Harith ibn an-Nu'man ibn Umayya ibn al-Burk. He is Imru' al-Qays ibn Tha'laba. He was the uncle of Khawwat and 'Abdullah, the sons of Jubayr. He was the uncle of Abu Dayyah. His mother was Hind bint Aws ibn 'Adi ibn Umayya ibn 'Amir ibn Khatma of Aws. He has no descendants. Musa ibn 'Uqba, Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari agree that al-Harith ibn an-Nu'man was present at Badr and at Uhud.

### 140. Abu Dayyah

His name is an-Nu'man ibn Thabit ibn an-Nu'man ibn Imiyya ibn al-Burak who is Imru' al-Qays ibn Tha'laba. His mother was Hind bint Aws ibn 'Adi ibn Umayya ibn 'Amir ibn Khatma of Aws. According to Muhammad ibn Ishaq, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari he is Abu Dayyah. Abu Ma'shar says that he is Abu ad-Dayyah. They liked that. Muhammad ibn 'Umar said that he was not one of the people of Badr. Abu Dayyah was present at Badr, Uhud, the Ditch, al-Hudaybiya and Khaybar. He was killed as a martyr at Khaybar. One of their men hit him with a sword and cut the skull of his head. That was in 7 AH. He has no descendants.

### 141. An-Nu'man ibn Abi Khadhma

An-Nu'man ibn Abi Khadhma ibn an-Nu'man ibn Abi Hudhayfa ibn al-Burak who is Imru' al-Qays ibn Tha'laba, as Muhammad ibn 'Umar and Abu Ma'shar said. Muhammad ibn Ishaq said that he is Ibn Abi Khazma. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said: Ibn Abi Khadhma. There is no Khadhma or Khazma or both. An-Nu'man was present at Badr in the transmission of Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar



and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. He was also present at Badr. He has no descendants.

#### 142. Abu Hanna

His name is Malik ibn 'Amr ibn Thabit ibn Kulfa ibn Tha'lab ibn 'Amr ibn 'Awf as Muhammad ibn 'Umar mentioned in his book about those who were present at Badr. Muhammad ibn Ishaq and Abu Ma'shar mentioned him as Abu Habba but did not give his lineage. Muhammad ibn 'Umar said that none of those present at Badr was named Abu Habba. Abu Habba ibn Ghaziya ibn 'Amr was one of the Banu Mazin ibn an-Najjar and was killed at Yamama and was not at Badr. Abu Habba ibn 'Abd 'Amr al-Mazini is the one who was with 'Ali ibn Abi Talib at Siffin and was not present at Badr. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that the one who was present at Badr was Abu Hanna ibn Thabit ibn an-Nu'man ibn Umayya ibn al-Burak, the brother of Abu Dayyah. He had the same mother as him. He was martyred at Uhud and has no descendants. We did not find him among the children of 'Amr ibn Thabit ibn Kulfa ibn Tha'lab in the *Kitab Nasab al-Ansar*.

#### 143. Salim ibn 'Umayr

Salim ibn 'Umayr ibn Thabit ibn Kulfa ibn Tha'lab ibn 'Amr ibn 'Awf. He had a son called Salama. Salim was present at Badr according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari.

Muhammad ibn 'Umar reported from Sa'id ibn Muhammad az-Zuraqi from 'Umara ibn Ghaziya that Abu Mus'ab Isma'il ibn Mus'ab ibn Isma'il ibn Zayd ibn Thabit related from his shaykhs that Abu 'Afak was an old man of the Banu 'Amr ibn 'Awf. He reached the age of one hundred and twenty and he heard about the Prophet ﷺ but he did not enter Islam. Salim ibn 'Umayr vowed to kill him and sought him until he killed him. That was at the command of the Prophet ﷺ.

Muhammad ibn 'Umar reported from Ma'n ibn 'Umar from Ibn Ruqaysh of the Banu Asad ibn Khuzayma that Abu 'Afak was killed in Shawwal at the beginning of the twentieth month of the Hijra.

They said that Salim ibn 'Umayr was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was one of the weepers who went to the Messenger of Allah ﷺ when he was intending to go to Tabuk and said, "Give us mounts." They were poor. He answered, "I do not find anything for you to ride." They turned away, weeping out of sorrow that they could not find anything to spend. They were seven and one of them was Salim ibn 'Umayr. We have named the rest of them in their places. Salim lived until the caliphate of Mu'awiya ibn Abi Sufyan. He has descendants.

#### 144. 'Asim ibn Qays

'Asim ibn Qays ibn Thabit ibn Kulfa ibn Tha'lab ibn 'Amr ibn 'Awf. He was present at Badr according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar, and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. He was also present at Uhud. He had no descendants.

#### From the Banu Ghanm ibn as-Salm ibn 'Imru' al-Qays

#### 145. Sa'd ibn Khaythama

Sa'd ibn Khaythama ibn al-Harith ibn Malik ibn Ka'b ibn an-Nahhat ibn Ka'b ibn Haritha ibn Ghanm ibn as-Salm. His *kunya* was Abu 'Abdullah. His mother was Hint bint Aws ibn 'Adi ibn Umayya ibn 'Amir ibn Khatma ibn Jusham ibn Malik of Aws. His maternal brother was Abu Dayyah an-Nu'man ibn Thabit. His son was 'Abdullah, who was a Companion of the Prophet ﷺ and was with him at al-Hudaybiya, whose mother was Jamila bint Abi 'Amir, who is 'Abd 'Amr ibn Sayfi ibn an-Nu'man ibn Malik ibn Ama ibn Dubay'a ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf of Aws. He had descendants and the last of them ended in 200 AH and none remain. Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari gave Sa'd ibn Khaythama this lineage which we mentioned. Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi also has this lineage although he differed from them about Nahhat and says he is Khannat ibn Ka'b. Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar did not add him to the names of those who were present at Badr of the



Banu Ghanm ibn as-Salm according to their names and the names of their fathers. They did not go back further in their lineage.

Sa'd was present at 'Aqaba with the seventy Ansar according to all of them.

Muhammad ibn 'Umar transmitted from Musa ibn Muhammad ibn Ibrahim at-Taymi from his father that the Messenger of Allah ﷺ made brotherhood between Sa'd ibn Khaythama and Abu Salama ibn 'Abd al-Asad.

They all said that Sa'd ibn Khaythama was one of the twelve leaders of the Ansar. When the Messenger of Allah ﷺ urged the Muslims to go out to the caravan of Quraysh, they went quickly. Khaythama ibn al-Harith said to his son Sa'd, "One of us must stay and he preferred me to go out. Stay with your women." Sa'd refused and said, "If it had been other than the Garden I would have preferred you for it. I hope for martyrdom before me in this." So they drew lots and Sa'd's lot came out and he went with the Messenger of Allah ﷺ to Badr and was slain on that day by 'Amr ibn 'Abd Wudd. It is also said that it was Tu'ayma ibn 'Adi.

#### 146. Al-Mundhir ibn Qudama

Al-Mundhir ibn Qudama ibn al-Harith ibn Malik ibn Ka'b ibn an-Nahhat. He was present at Badr according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar, and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. He was also present at Uhud. He had no descendants.

#### 147. Malik ibn Qudama

His brother, Malik ibn Qudama ibn al-Harith ibn Malik ibn Ka'b ibn an-Nahhat. He was present at Badr according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. He was present at Uhud and has no descendants.

#### 148. Al-Harith ibn 'Arfaja

Al-Harith ibn 'Arfaja ibn al-Harith ibn Malik ibn Ka'b ibn an-Nahhat. He was present at Badr according to Musa ibn 'Uqba,

Muhammad ibn 'Umar, 'Abdullah ibn Muhammad ibn 'Umar and Muhammad ibn 'Umara al-Ansari. Muhammad ibn Ishaq and Abu Ma'shar did not mention him among those present at Badr. He has also at Uhud. He has no descendants.

#### 149. Tamim

He was the client of Ghanm ibn as-Salm and was present at Badr according to all of them. He has no descendants. These are five people, all of them from Aws who were present with the Messenger of Allah ﷺ at Badr. The men who had a share and reward in the number given by Musa ibn 'Uqba and Muhammad ibn 'Umar was sixty-three. They are given as sixty-one by Muhammad ibn Ishaq and Abu Ma'shar because Muhammad ibn Ishaq, Musa ibn 'Uqba and Abu Ma'shar did not include al-Harith ibn Qays ibn Haysha, the uncle of Habir ibn 'Atik among those who were present at Badr of the Banu Mu'awiya ibn Malik. Muhammad ibn Ishaq and Abu Ma'shar also did not include al-Harith ibn 'Arfaja ibn al-Harith among those present at Badr from the Banu Ghanm ibn as-Salm.

**Those of Khazraj present at Badr, then of Banu an-Najjar** who are Taym ibn Tha'laba ibn 'Amr ibn al-Khazraj

Wahb ibn Harir ibn Hazim reported from his father who heard Muhammad ibn Sirin say, "He was called an-Najjar because he circumcised with an adze. His name was Taym Allah ibn Tha'laba.

Hisham ibn Muhammad reported that his father said, "It is because he carved the edge of his foot with an adze."

**Those present at Badr of the Banu an-Najjar**, then the Banu Malk ibn an-Najjar, then the Banu Ghanm ibn Malik ibn an-Najjar

[150 is omitted in the text.]

#### 151. Abu Ayyub

His name was Khalid ibn Zayd ibn Kulayb ibn Tha'laba ibn 'Abd ibn 'Awf ibn Ghanm. His mother was Zahra' bint Sa'd ibn Qays ibn 'Umar ibn Imru' al-Qays ibn Malik ibn Malik of Balharith ibn al-



Khazraj. His son was 'Abd ar-Rahman whose mother was Umm Hasan bint Zayd ibn Thabit ibn ad-Dahhak of the Banu Malik ibn an-Najjar. His descendants have ended and none remain. Abu Ayyub was present at 'Aqaba with the seventy Ansar according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar. The Messenger of Allah ﷺ made brotherhood between Abu Ayyub and Mus'ab ibn 'Umayr according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. The Messenger of Allah ﷺ stayed with Abu Ayyub when he traveled from Quba' to Madina. Abu Ayyub was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. Muhammad ibn Sa'd reported that Shu'ba said, "I asked Hakam, 'Was Abu Ayyub present in the wars of 'Ali?' He said, 'He was present with him at Harura'.'"

Abu Mu'awiya ad-Darir and 'Abdullah ibn Numayr reported from al-A'mash from Abu Zabyan from his shaykhs from Abu Ayyub al-Ansari who went on an expedition in the time of Mu'awiya. Abu Ayyub said that he was ill and when he was very ill, he said to his companions, "If I die, carry me. When you meet the enemy, bury me under your feet. I will tell you a *hadith* which I heard from the Messenger of Allah ﷺ. If it were not for what is approaching me, I would not tell you. I heard the Messenger of Allah ﷺ say, 'Whoever dies not associating anything with Allah will enter the Garden.'"

Isma'il ibn Ibrahim al-Asadi reported from Ayyub from Muhammad that Abu Ayyub was present at Badr and then did not remain behind any expedition of the Muslims unless he was in another one except for one year. A young man was out in charge of the army and he stayed behind that year. After that year he began to regret that and say, "Why did I not let him be appointed over me? Why did I not let him be appointed over me? Why did I not let him be appointed over me?" He became ill when Yazid ibn Mu'awiya was in charge of the army. Yazid went to visit him and asked, "What do you need?" He said, "What I need is that if I die, then take me with you and then leave me in the land of the enemy where you find space. If you do not find space, then bury me and return." When he died, they took him to the land of the enemy and did not find a space and buried him and returned. Abu Ayyub used to say, "'Go out whether light or heavy.' (9:41). I only find light and heavy."

'Amr ibn 'Asim reported from Hama ibn 'Asim ibn Bahdala from a man of the people of Makka that Abu Ayyub said to Yazid ibn Mu'awiya when he visited him, "Give people the greeting from me and take me as far as you can." Yazid spoke to the people about what Abu Ayyub had said and the people agreed and took his bier as far as they could.

Muhammad ibn 'Umar said that Abu Ayyub died in the year when Yazid ibn Mu'awiya attacked Constantinople while his father, Mu'awiya ibn Abi Sufyan, was caliph in 52 AH and Yazid prayed over him. His grave is at the base of the fortress of Constantinople in the land of the Greeks. I have heard that the Greeks frequent his grave and seek rain by it when there is a drought.

## 152. Thabit ibn Khalid

Thabit ibn Khalid ibn an-Nu'man ibn Khansa' ibn 'Asira ibn 'Abd ibn 'Awf ibn Ghanm. He had a daughter called Dubayya whose mother was Idam bint 'Umar ibn Mu'awiya of the Banu Murra. She married Yazid ibn Thabit ibn ad-Dahhak, the brother of Zayd ibn Thabit and then of the Banu Malik ibn an-Najjar and she bore him 'Umara. His line has died out and he has no descendants. He was present at Badr and Uhud.

## 153. 'Umara ibn Hazm

'Umara ibn Hazm ibn Zayd ibn Kawdhan ibn 'Amr ibn 'Abd ibn 'Awf ibn Ghanm. He is the brother of 'Amr ibn Hazm. Their mother was Khalida bint Abi Anas ibn Sinan ibn Wahb ibn Lawdhan of the Banu Sa'ida. He had a son, Malik, whose mother was an-Nawwar bint Malik ibn Sirma ibn Malik ibn 'Adi ibn 'Amir of the Banu 'Adi ibn an-Najjar. The maternal half-brothers of Malik were Yazid and Zayd, the sons of Thabit ibn ad-Dahhak ibn Zayd of the Banu Malik ibn an-Najjar.

He was present at 'Aqaba with the seventy Ansar according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar. 'Umara, As'ad ibn Zurara, and 'Awf ibn 'Afra broke the idols of the Banu Malik ibn an-Najjar when they became Muslim.



The Messenger of Allah ﷺ made brotherhood between 'Umara ibn Hazm and Muhriz ibn Nadla. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He had the banner of the Banu Malik ibn an-Najjar in the Conquest of Makka. He went out with Khalid ibn al-Walid to the people of the Ridda and was killed in the Battle of Yamama as a martyr in the caliphate of Abu Bakr as-Siddiq in 12 AH. He does not have any descendants.

#### 154. Suraqa ibn Ka'b

Suraqa ibn Ka'b ibn 'Amr ibn 'Abd al-'Uzza ibn Ghaziya ibn 'Amr ibn 'Abd ibn 'Awf ibn Ghanm whose mother was 'Amir bint an-Nu'man ibn Zayd ibn Labid ibn Khidash of the Banu 'Adi ibn an-Najjar. His children were: Zayd, who was killed in the Battle of the Bridge at Qadisiyya, Su'da, who is Umm Hakim, and their mother was Umm Zayd bint Salam ibn 'Utba ibn 'Amr ibn Khadij ibn 'Amir ibn Jusham ibn al-Harith ibn al-Khazraj; and Na'ila, whose mother was an *umm walad*. Abu Ma'shar, Muhammad ibn 'Umar, and 'Abdullah ibn 'Umara al-Ansari put 'Abd al-'Uzza ibn Ghaziya in the lineage of Suraqa. We find in what Ibrahim ibn Sa'd transmitted from Muhammad ibn Ishaq: 'Abd al-'Uzza ibn 'Urwa, and in the transmission of Abu 'Isa from Muhammad ibn Ishaq: 'Abd al-'Uzza ibn 'Azra. Both are wrong. It is 'Abd al-'Uzza ibn Ghaziya. Suraqa was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in the caliphate of Mu'awiya ibn Abi Sufyan. He does not have any descendants.

#### 155. Haritha ibn an-Nu'man

Haritha ibn an-Nu'man ibn Nafi' ibn 'Ubayd ibn Tha'laba ibn Ghanm. His mother is Ja'da bint 'Ubayd ibn Tha'laba ibn 'Ubayd ibn Tha'laba ibn Ghanm. His children were 'Abdullah, 'Abd ar-Rahman and Sawda, who was one of the women who gave allegiance; 'Amra, who was also one of those who gave allegiance, Umm Hisham, also one of those who gave allegiance, and their mother was Umm Khalid bint Khalid ibn Ya'ish ibn Qays ibn 'Amr ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar; Umm Kulthum whose mother was from the Banu 'Abdullah ibn Ghatafan; Amat Allah, whose mother was from the Banu Jundu'. His *kunya* was Abu 'Abdullah. He was present

at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. Haritha said, "I saw Jibril twice: once the day of the walls when the Messenger of Allah ﷺ went out to the Banu Qurayza and he passed by us in the form of Dihya ibn Khalifa al-Kalbi and commanded him to put on his weapons, and the day when the biers were placed when we returned from Hunayn. I passed the Prophet ﷺ talking and I did not greet. Jibril said, 'Who is this, Muhammad?' He replied, 'Haritha ibn an-Nu'man.' He said, 'He is one of the hundred steadfast on the Day of Hunayn whose provision in the Garden Allah has guaranteed. If he had greeted, we would have returned it.'"

'Abd ar-Rahman ibn Yunus reported from Muhammad ibn Isma'il ibn Abi Fudayk from Muhammad ibn 'Uthman from his father that Haritha ibn an-Nu'man went blind and put a thread from his place of prayer to his room, and put a heap of dates and other things in it. When a poor person greeted him, he took that date and put it on the thread so that it would take it to the door of the room and the poor man could take it. His family used to say, "We will spare you that." He said, "I heard the Messenger of Allah ﷺ say, 'Giving to a poor man defends the dead from evil.'" Muhammad ibn 'Umar said that he had houses close to the houses of the Prophet ﷺ in Madina. When the Messenger of Allah ﷺ had more family, Haritha ibn an-Nu'man moved for him from house after house until the Prophet ﷺ said, "I am embarrassed before Haritha ibn an-Nu'man who has moved from his houses for us." Haritha lived on until he died in the caliphate of Mu'awiya ibn Abi Sufyan. He has descendants through his son, Abu ar-Rijal whose name is Muhammad ibn 'Abd ar-Rahman ibn 'Abdullah ibn Haritha ibn an-Nu'man. His mother was 'Amra bint 'Abd ar-Rahman ibn Zurara of the Banu an-Najjar.

#### 156. Sulaym ibn Qays ibn Qahd

Qahd's name was Khalid ibn Qays ibn Tha'laba ibn 'Ubayd ibn Tha'laba ibn Ghanm. His mother was Umm Sulaym bint Khalid ibn Tu'ma ibn Suhaym ibn al-Aswad of the Banu Malik ibn an-Najjar. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died while 'Uthman ibn Affan was caliph and has no descendants. His brother Qays ibn Qahd has descendants. Some of them ascribe themselves to Sulaym since he was present at Badr, but Sulaym has no descendants.



### 157. Suhayl ibn Rafi'

Suhayl ibn Rafi' ibn Abi 'Amr ibn 'A'idh ibn Tha'laba ibn Ghanm. He was the brother of Sahl ibn Rafi'. They were people of the *mirbad* on which the mosque of the Messenger of Allah ﷺ was built. They were ascribed to Abu Umama As'ad ibn Zurara. 'Abdullah ibn Ubayy ibn Salul said, "Muhammad of the *mirbad*, Sahl and Suhayl, i.e. these two, brought me out." Sahl was not present at Badr. The mother of Sahl and Suhayl was Zughayba bint Sahl ibn Tha'laba ibn al-Harith of the Banu Malik ibn an-Najjar. Suhayl was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in the caliphate of 'Umar ibn al-Khattab and has no descendants. The sons of 'A'ish ibn Tha'laba ibn Ghanm have also all died out and none of them remain.

### 158. Mas'ud ibn Aws

Mas'ud ibn Aws ibn Zayd ibn Asram ibn Zayd ibn Tha'laba ibn Ghanm whose mother was 'Amra bint Mas'ud ibn Qays ibn 'Amr ibn Zayd Manat of the Banu Malik ibn an-Najjar. She was one of the women who gave allegiance. His children were: Sa'd and Umm 'Amr, whose mother was Habiba bint Aslam ibn Haris ibn 'Adi ibn Majda'a ibn Haritha ibn al-Harith of Aws. That is how Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari gave his lineage. Muhammad ibn Ishaq and Abu Ma'shar has it as: Mas'ud ibn Aws ibn Asram ibn Zayd. They did not mention Abu Aws Zayd as Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara did. Mas'ud was present at Badr, Uhud, the Ditch and all the battles of the Messenger of Allah ﷺ. He died in the caliphate of 'Umar ibn al-Khattab. He has no descendants.

### 159. Abu Khuzayma ibn Aws ibn Zayd

His brother, Abu Khuzayma ibn Aws ibn Zayd ibn Asram ibn Zayd ibn Tha'laba ibn Ghanm. His mother was 'Amra bint Mas'ud ibn Qays ibn 'Amr ibn Zayd. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died while 'Uthman ibn 'Affan was caliph. He has no descendants. The children of Asram ibn Zayd ibn Tha'laba ibn Ghanm has also died out and none of them are left.

### 160. Rafi' ibn al-Harith

Rafi' ibn al-Harith ibn Sawad ibn Zayd ibn Tha'laba ibn Ghanm. That is what Muhammad ibn 'Umar said: Sawad. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that he is al-Aswad ibn Zayd ibn Tha'laba ibn Ghanm. He had a son called al-Harith, Rafi' was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in the caliphate of 'Uthman ibn 'Affan. He has descendants.

### 161. Mu'adh ibn al-Harith

Mu'adh ibn al-Harith ibn Rifa'a ibn al-Harith ibn Sawad ibn Malik ibn Ghanm. His mother was 'Afra' bint 'Ubayd ibn Tha'laba ibn 'Ubayd ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar. His lineage is from her. His children were: 'Ubaydullah whose mother was Habiba bint Qays ibn Zayd ibn 'Amir ibn Sawad ibn Zafar. The name of Zafr was Ka'b ibn al-Khazraj ibn 'Amr who is an-Nabit ibn Malik ibn al-Aws; al-Harith, 'Awf, Salma, who is Umm 'Abdullah, and Ramla, whose mother was Umm al-Harith bint Sabra ibn Rifa'a ibn al-Harith ibn Sawad ibn Ghanm ibn Malik ibn an-Najjar; Ibrahim and 'A'isha, whose mother was Umm 'Abdullah bint Numayr ibn 'Amr ibn 'Ali of Juhayna; and Sara whose mother was Umm Thabit Ramla bint al-Harith ibn Tha'laba ibn al-Harith ibn Zayd ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar. Muhammad ibn 'Umar said that it is related that Mu'adh ibn al-Harith and Rafi' ibn Malik az-Zuraqi were the first of the Ansar to become Muslim in Makka. He was among the eight people who became Muslim as the first of the Ansar in Makka. He was one of the six about whom it is reported that they were the first to meet the Messenger of Allah ﷺ of the Ansar in Makka. They became Muslim and no one preceded them. Muhammad ibn 'Umar said, "The business of the six is the firmest of statements in our view." Mu'adh was present at both 'Aqabas according to all of them. The Messenger of Allah ﷺ made brotherhood between Mu'adh ibn al-Harith ibn 'Afra' and Ma'mar ibn al-Harith. Mu'adh died after 'Uthman was killed. He has descendants.



### 162. Mu'awwidh ibn al-Harith

His brother Mu'awwidh ibn al-Harith ibn Rifa'a ibn al-Harith ibn Sawad ibn Malik ibn Ghanm. His mother was 'Afra' bint 'Ubayd ibn Tha'laba ibn 'Ubayd ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar. His children were: ar-Rubayya' and 'Amira, whose mother was Umm Yazid bint Qays ibn Za'ura' ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. He was present at 'Aqaba with the seventy Ansar according to Muhammad ibn Ishaq alone. He was present at Badr. He is the one who struck Abu Jahl with his brother 'Awf ibn al-Harith until they finished him, while Abu Jahl had been kind to them on that day. Abu Jahl fell and 'Abdullah ibn Mas'ud finished him off. Mu'awwidh has no descendants.

### 163. 'Awf ibn al-Harith

Their brother, 'Awf ibn al-Harith ibn Rifa'a ibn al-Harith ibn Sawad ibn Malik ibn Ghanm. His mother was 'Afra' bint 'Ubayd ibn Tha'laba ibn 'Ubayd ibn Tha'laba ibn Ghanm. He is counted as one of the first six Ansar to become Muslim in Makka. He was present at both 'Aqabas according to Muhammad ibn 'Umar. According to Muhammad ibn Ishaq he was present at the last 'Aqaba with the seventy Ansar. He was present at Badr with his brothers Mu'adh and Mu'awwidh according to Abu Ma'shar, Muhammad ibn 'Umar, and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. Muhammad ibn Ishaq added one to them, and made them four brothers who were present at Badr. He added Rifa'a ibn al-Harith ibn Rifa'a. Muhammad ibn Rifa'a said, "We do not consider that to be firm." 'Awf ibn al-Harith was killed as a martyr in the Battle of Badr. Abu Jahl killed him after 'Awf and his brother Mu'awwidh struck him. He has descendants.

### 164. An-Nu'man ibn 'Amr

An-Nu'man ibn 'Amr ibn Rifa'a ibn al-Harith ibn Sawad ibn Malik ibn Ghanm. His mother was Fatima bint 'Amr ibn 'Atiyya ibn Khansa' ibn Mabdihul ibn 'Amr of the Banu Mazin ibn an-Najjar. He is Nu'ayman. His children were: Muhammad 'Amir, Sabra, Kubaba, Kabsha, Maryam, Umm Habib and Amat Allah and they are by vari-

ous umm walads; and Hakima, whose mother was from the Banu Sahm. Nu'ayman was present at the Final 'Aqaba with the seventy Ansar in according to Muhammad ibn Ishaq alone. He was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn Hamid al-'Abdi reported from Ma'mar ibn Rashid from Zayd ibn Aslam: "An-Nu'ayman – or the son of an-Nu'ayman – was brought to the Prophet ﷺ and he flogged him. Then he was brought again and flogged. Then he was brought yet again and flogged. (He said it four or five times, meaning for drinking wine.) A man said, 'O Allah, curse him! How often he drinks! How often he is flogged!' The Prophet ﷺ said, 'Do not curse him. He loves Allah and His Messenger.'"

Al-Mu'alla ibn Asad al-'Ammi reported from Wuhayb ibn Khalid from Ayyub ibn Muhammad that the Messenger of Allah ﷺ said, "Only say good to an-Nu'ayman. He loves Allah and His Messenger." Muhammad ibn 'Umar said, "An-Nu'ayman ibn 'Amr died in the caliphate of Mu'awiya ibn Abi Sufyan. He has no descendants.

### 165. 'Amir ibn Mukhallad

'Amir ibn Mukhallad ibn al-Harith ibn Sawad ibn Malik ibn Ghanm. His mother was 'Umara bint Khansa' ibn 'Asira ibn 'Abd 'Awf ibn Ghanm ibn Malik ibn an-Najjar. He was present at Badr and Uhud, and was killed in the Battle of Uhud in Shawwal at the beginning of the thirty-second month of Hijra. He has no descendants.

### 166. 'Abdullah ibn Qays

'Abdullah ibn Qays ibn Khalida ibn al-Harith ibn Sawad ibn Malik ibn Ghanm. His children were: 'Abd ar-Rahman and 'Umayra, whose mother was Su'ad bint Qays ibn Mukhallid ibn al-Harith ibn Sawad ibn Malik ibn Ghanm; and Umm 'Awn bint 'Abdullah whose mother is not known. He was present at Badr and Uhud. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari mentioned that he was killed as a martyr in the Battle of Uhud. Muhammad ibn 'Umar said that he was not killed in the Battle of Uhud and lived and was present with the Prophet ﷺ in his battles. He died while 'Uthman ibn 'Affan was caliph. He has no descendants.



**167. 'Amr ibn Qays**

'Amr ibn Qays ibn Zayd ibn Sawad ibn Malik ibn Ghanm. He was present at Badr according to Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. Musa ibn 'Uqba and Muhammad ibn 'Umar did not mention him among those who were present at Badr. They all said that he was present at Uhud and he was killed by Nawfal ibn Mu'awiya ad-Dili as a martyr that day. That was in Shawwal at the beginning of the thirty-second month of Hijra. He has descendants.

**168. Qays ibn 'Amr**

His son, Qays ibn 'Amr ibn Qays ibn Zayd ibn Sawad ibn Malik ibn Ghanm. His mother was Umm Haram bin Milhan ibn Khalid ibn Zayd ibn Hiram ibn Jundub of the Banu 'Asi ibn an-Najjar. He was present at Badr according to Abu Ma'shar, Muhammad ibn 'Umar, and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. They all said that he was present at Uhud and was killed as a martyr that day and has no descendants. The descendants are from his brother, 'Abdullah ibn 'Amr ibn Qays. The *kunya* of 'Abdullah was Abu Ubayy. His remaining descendants are in Jerusalem in Syria.

**169. Thabit ibn 'Amr**

Thabit ibn 'Amr ibn Zayd ibn 'Adi ibn Sawad ibn Malik ibn Ghanm. He was present at Badr according to Musa ibn 'Uqba, Abu Ma'shar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. Muhammad ibn Ishaq did not mention him among those who were present at Badr. They all said that he was present at Uhud and killed as a martyr that day. He has no descendants.

**The allies of the Banu Ghanm ibn Malik ibn an-Najjar****170. 'Adi ibn Abi az-Zaghba'**

His name was Sinan ibn Subay' ibn Tha'laba ibn Rabi'a ibn Zuhra ibn Budayl ibn Sa'd ibn 'Adi ibn Basr ibn Kahil ibn Nasr ibn Malik ibn Ghatafab ibn Qays ibn Juhayna. The Messenger of Allah ﷺ

sent him with Basbas ibn 'Amr al-Juhani as a vanguard to spy out news of the caravan. They came to Badr and found the caravan has passed them and they had missed it. They returned and informed the Prophet ﷺ. He was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He died while 'Umar was caliph and has no descendants.

**171. Wadi'a ibn 'Amr**

Wadi'a ibn 'Amr ibn Jarad ibn Yarbu' ibn Tuhayl ibn 'Amr ibn Ghanm ibn ar-Rab'a ibn Rashan ibn Qays ibn Juhayna, as Muhammad ibn Ishaq and Muhammad ibn 'Umar have it. Abu Ma'shar said that he is Rifa'a ibn 'Amr ibn Jarad. He was present at Badr and Uhud.

**172. 'Usayma**

He was an ally of theirs from Ashja'. Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar, and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari mentioned him among those who were present at Badr. Musa ibn 'Uqba did not mention him. He was also present at Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He died in the caliphate of Mu'awiya ibn Abi Sufyan.

**173. Abu al-Hamra'**

He was a client of al-Harith ibn Rifa'a ibn al-Harith ibn Sawad ibn Malik ibn Ghanm.

Muhammad ibn 'Umar reported from 'Abdullah ibn Abi 'Ubayda that his father said that he heard ar-Rubayya' bint Mu'awwidh ibn 'Afra say, "Abu al-Hamra'", the client of al-Harith ibn Rifa'a, was present at Badr."

Muhammad ibn 'Umar reported the like from Ibrahim ibn Isma'il ibn Abi Habiba from Dawud ibn al-Husayn. Muhammad ibn 'Umar said that he was also present at Uhud.

**From the Banu 'Amr ibn Malik ibn an-Najjar** and then from the Banu Mu'awiya ibn 'Amr, who are the Banu Hudayla, who is their mother



### 167. 'Amr ibn Qays

'Amr ibn Qays ibn Zayd ibn Sawad ibn Malik ibn Ghanm. He was present at Badr according to Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. Musa ibn 'Uqba and Muhammad ibn 'Umar did not mention him among those who were present at Badr. They all said that he was present at Uhud and he was killed by Nawfal ibn Mu'awiya ad-Dili as a martyr that day. That was in Shawwal at the beginning of the thirty-second month of Hijra. He has descendants.

### 168. Qays ibn 'Amr

His son, Qays ibn 'Amr ibn Qays ibn Zayd ibn Sawad ibn Malik ibn Ghanm. His mother was Umm Haram bin Milhan ibn Khalid ibn Zayd ibn Hiram ibn Jundub of the Banu 'Asi ibn an-Najjar. He was present at Badr according to Abu Ma'shar, Muhammad ibn 'Umar, and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. They all said that he was present at Uhud and was killed as a martyr that day and has no descendants. The descendants are from his brother, 'Abdullah ibn 'Amr ibn Qays. The *kunya* of 'Abdullah was Abu Ubayy. His remaining descendants are in Jerusalem in Syria.

### 169. Thabit ibn 'Amr

Thabit ibn 'Amr ibn Zayd ibn 'Adi ibn Sawad ibn Malik ibn Ghanm. He was present at Badr according to Musa ibn 'Uqba, Abu Ma'shar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari. Muhammad ibn Ishaq did not mention him among those who were present at Badr. They all said that he was present at Uhud and killed as a martyr that day. He has no descendants.

### The allies of the Banu Ghanm ibn Malik ibn an-Najjar

#### 170. 'Adi ibn Abi az-Zaghba'

His name was Sinan ibn Subay' ibn Tha'laba ibn Rabi'a ibn Zuhra ibn Budayl ibn Sa'd ibn 'Adi ibn Basr ibn Kahil ibn Nasr ibn Malik ibn Ghatafab ibn Qays ibn Juhayna. The Messenger of Allah ﷺ

sent him with Basbas ibn 'Amr al-Juhani as a vanguard to spy out news of the caravan. They came to Badr and found the caravan has passed them and they had missed it. They returned and informed the Prophet ﷺ. He was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He died while 'Umar was caliph and has no descendants.

#### 171. Wadi'a ibn 'Amr

Wadi'a ibn 'Amr ibn Jarad ibn Yambu' ibn Tuhayl ibn 'Amr ibn Ghanm ibn ar-Rab'a ibn Rathan ibn Qays ibn Juhayna, as Muhammad ibn Ishaq and Muhammad ibn 'Umar have it. Abu Ma'shar said that he is Rifa'a ibn 'Amr ibn Jarad. He was present at Badr and Uhud.

#### 172. 'Usayma

He was an ally of theirs from Ashja'. Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar, and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari mentioned him among those who were present at Badr. Musa ibn 'Uqba did not mention him. He was also present at Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He died in the caliphate of Mu'awiya ibn Abi Sufyan.

#### 173. Abu al-Hamra'

He was a client of al-Harith ibn Rifa'a ibn al-Harith ibn Sawad ibn Malik ibn Ghanm.

Muhammad ibn 'Umar reported from 'Abdullah ibn Abi 'Ubayda that his father said that he heard ar-Rubayya' bint Mu'awwidh ibn 'Afra say, "Abu al-Hamra', the client of al-Harith ibn Rifa'a, was present at Badr."

Muhammad ibn 'Umar reported the like from Ibrahim ibn Isma'il ibn Abi Habiba from Dawud ibn al-Husayn. Muhammad ibn 'Umar said that he was also present at Uhud.

From the Banu 'Amr ibn Malik ibn an-Najjar and then from the Banu Mu'awiya ibn 'Amr, who are the Banu Hudayla, who is their mother



## 174. Ubayy ibn Ka'b

Ubayy ibn Ka'b ibn Qays ibn 'Ubayd ibn Zayd ibn Mu'awiya ibn 'Amr ibn Malik ibn an-Najjar. His *kunya* was Abu al-Mundhir. His mother was Suhayla bint al-Aswad ibn Hiram ibn 'Amr of the Banu Malik ibn an-Najjar. His children were: at-Tufayl and Muhammad, whose mother was Umm at-Tufayl bint at-Tufayl ibn 'Amr ibn al-Mundhir ibn Subay' ibn 'Abd Nuhm of Daws; and Umm 'Amr and we do not know who her mother was. Ubayy was present at 'Aqaba with the seventy Ansar according to all of them. Ubayy could write in the *Jahiliyya* before Islam when writing among the Arabs was rare. He used to write down the Revelation for the Messenger of Allah ﷺ in Islam. Allah commanded His Messenger to read the Qur'an to Ubayy. The Messenger of Allah ﷺ said, "The reciter of my Community is Ubayy."

Muhammad ibn 'Umar reported from Ishaq ibn Yahya ibn Talha from his uncle 'Isa ibn Talha, and Musa ibn Muhammad ibn Ibrahim reported from his father from Makhrama ibn Bukayr from his father from Yasar ibn Sa'id, and 'Abdullah ibn Ja'far from Sa'd ibn Ibrahim that the Messenger of Allah ﷺ made brotherhood between Ubayy ibn Ka'b and Talha ibn 'Ubaydullah. Muhammad ibn Ishaq related that the Messenger of Allah ﷺ made brotherhood between Ubayy ibn Ka'b and Sa'id ibn Zayd ibn 'Amr ibn Nufayl. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Ishaq ibn Yahya from 'Isa ibn Talha that Ubayy was a man of average height, neither tall nor short.

Muhammad ibn 'Umar reported from Ubayy ibn 'Abbas ibn Sahl ibn Sa'd as-Sa'idi that his father said, "Ubayy ibn Ka'b had a white head and beard and did not dye his white hair."

Isma'il ibn Abi Ibrahim al-Asadi reported from al-Jariri from Abu Nadra from a man called Jabir or Jubaybir: "I asked for something I needed from 'Umar while he was caliph. Beside him was a man with white hair and white clothes. He said, 'This world contains our conveying and provision for the Next World. In it are our actions for which we will be repaid in the Next World.' I asked, 'Who is this, Amir al-Mu'minin?' He answered, 'This is the master of the Muslims Ubayy ibn Ka'b.'"

Rawh ibn 'Ubada reported from 'Awf from al-Hasan that 'Utiyy ibn Damra said, "I saw Ubayy ibn Ka'b with a white head and beard."

'Affan ibn Muslim and Sulayman ibn Harb reported from Hammad ibn Salama from Thabit al-Bunani and Humayd from al-Hasan that 'Utiyy as-Sa'di said: "I came to Madina and sat beside a man with white hair and beard relating. It was Ubayy ibn Ka'b." Muhammad ibn Sa'd said, "Sulayman did not mention Humayd."

'Amr ibn 'Asim al-Kilabi reported from Sallam ibn Miskin from 'Imran ibn 'Abdullah that Ubayy ibn Ka'b asked 'Umar ibn al-Khattab, "Why do you not appoint me?" He said, "I dislike to soil your *deen*."

'Affan ibn Muslim reported from Wuhayb ibn Khalid and Muhamamd ibn 'Abdulah reported from Sufyan from Khalid al-Hadhdha' from Abu Qilaba from Anas ibn Malik that the Prophet ﷺ said, "The reciter of my Community is Ubayy ibn Ka'b."

'Asim ibn 'Asim al-Kilabi and 'Affan ibn Muslim reported from Hammam ibn Yahya from Qatada from Anas ibn Malik that the Messenger of Allah ﷺ called Ubayy ibn Ka'b and said, "Allah has commanded me to recite to you." He asked, "Allah named me for that?" He replied, "Allah named you for that." Ubayy began to weep. 'Affan said that Hammam said that Qatada said, "I was told that he recited to him, '*lam yakun*.'"

'Affan ibn Muslim reported from Wuhayb from Ayyub from Abu Qilaba from Abu al-Muhallab from Ubayy ibn Ka'b used to recite the entire Qur'an every eight days. Tamim ad-Dari did it every seven.

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub from Abi Qilaba from Abu al-Muhallab that Ubayy ibn Ka'b said, "We used to recite it (the Qur'an) over eight days."

'Abdullah ibn Ja'far ar-Raqqi reported from 'Ubaydullah ibn 'Amr from Ayyub from Abu Qilaba from Abu al-Muhallab that Ubayy ibn Ka'b said, "I recite the Qur'an over eight days."

'Arim ibn al-Fadl and 'Affan reported from Hammad ibn Zayd from 'Asim ibn Bahdala that Zirr ibn Hubaysh said, "There was quarrelsomeness in Ubayy ibn Ka'b. I said to him, 'Abu al-Mundhir, be gentle to me. I have enjoyment from you.'"

Muhammad ibn 'Abdullah al-Asadi reported from Sufyan from Ibn Abjar from ash-Sha'bi that Masruq said, "I asked Ubayy ibn Ka'b about a question and he said, "Nephew, has this happened?"



'No,' he said, 'keep it from us until it occurs. When it occurs, we will strive for an opinion for you.'

Rawh ibn 'Ubada and Hawdha ibn Khalifa reported from 'Awf from al-Hasan from 'Utiyy ibn Damra: "I said to Ubayy ibn Ka'b, 'What do you, the Companions of the Messenger of Allah ﷺ, have? We come to you from afar and we hope for news of you that you will teach us. When we come to you, you made light of our business as if we were lowly to you.' He said, 'By Allah, if I live until this Friday, I will say something on it and I do not care if you let me live for it or kill me.' On *Jumu'a* I went to Madina and its people were jostling one another in one of their streets. I asked, 'What is wrong with people?' One of them said, 'Are you not one of the people of this land?' 'No,' I answered. He said, 'The master of the Muslims has died today: Ubayy ibn Ka'b.' He said, 'By Allah, I have not seen today a veil stronger than what veiled this man.'"

Muhammad ibn 'Abdullah al-Ansari reported from 'Awf from al-Hasan that 'Utiyy as-Sa'd said, "I came to Madina on a dusty, windy day and the people were jostling one another, I asked, 'Why are the people jostling one another?' They said, 'Are you not a person of this land?' 'No,' I answered. They said, 'Today the master of the Muslims, Ubayy ibn Ka'b, has died.'"

'Affan ibn Muslim reported from Ja'far ibn Sulayman from Abu 'Imran al-Jawni that Jundub ibn 'Abdullah al-Bajali said, "I went to Madina seeking knowledge and entered the mosque of the Messenger of Allah ﷺ and found the people in circles relating knowledge. I began to go by the circles until I reached a circle in which there was an emaciated man wearing two garments looking as if he had come from a journey. I heard him say, 'The people of the contract are destroyed, by the Lord of the Ka'ba, and I am not consoled for them.' I think that he said it several times. I sat with him and he related what had been decreed for him and then he got up. I asked after him when he had got up, 'Who is this?' They answered, 'It is the master of the Muslims, Ubayy ibn Ka'b.' I followed him to his house. It was a shabby house in appearance. There was an ascetic man cut who was like that. I greeted him and he returned the greeting and asked me, 'Where are you from?' 'From the people of Iraq,' I answered. He said, 'You question me a lot.' When he said that, I became angry. I went down on my knees and raised my hands in front of his face. I

faced the *qibla* and said, 'O Allah, we complain to You! We spend our expenses, tire our bodies and travel with our mounts seeking knowledge. When we meet them, they frown at us and speak to us.' Ubayy wept and began to please me. He said, 'Bother you. I did not go there.' Then he said, 'O Allah, I make a contract with you that if You let me live until *Jumu'a*, I will speak what I heard from the Messenger of Allah ﷺ and not fear the criticism of a critic in it.' When he said that, I left him and began to wait for *Jumu'a*. On Thursday I went out for something I needed and the streets were awash with people. There was no street in which I did not meet people. I asked, 'What is happening with the people?' They said, 'We think you are a stranger.' 'Yes,' I replied. They said, 'The master of the Muslims, Ubayy ibn Ka'b, has died.'" Jundub said, "I met Abu Musa in Iraq and related to him the *hadith* of Ubayy and he said, 'Alas! If he had lived, you could have conveyed to us what he said.'"

Muhammad ibn 'Umar said, "These *hadiths* about the death of Ubayy indicate that he died while 'Umar ibn al-Khattab was caliph. In what I saw his people and more than one of our companions say that it was in 22 AH in Madina. I heard someone say that he died in the caliphate of 'Uthman ibn 'Affan in 30 AH. We consider it to be the firmest of the positions. That is because 'Uthman ibn 'Affan commanded him to compile the Qur'an."

'Arim ibn al-Fadl reported from Hammad ibn Zayd from Ayyub and Hisham from Muhammad ibn Sirin that 'Uthman gathered twelve men of Quraysh and Ansar, including Ubayy ibn Ka'b and Zayd ibn Thabit to compile the Qur'an.

### 175. Anas ibn Mu'adh

Anas ibn Mu'adh ibn Anas ibn Qays ibn 'Ubayd ibn Zayd ibn Mu'awiya ibn 'Amr ibn Malik ibn an-Najjar. His mother was Umm Unas bint Khalid ibn Khunay ibn Lawdhan ibn 'Abd Wudd of the Banu Sa'ida of Ansar. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in the caliphate of 'Uthman ibn 'Affan. He has no descendants. This is the position of Muhammad ibn 'Umar. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that Anas ibn Mu'adh was present at Badr and Uhud. His full brother Abu Muhammad was also present with him. His name



was Ubayy ibn Mu'adh. They were both present at Bi'r Ma'una and were both killed as martyrs on that day.

**From the Banu Mughala who are from the Banu 'Amr ibn Malik ibn an-Najjar**

**176. Aws ibn Thabit**

Aws ibn Thabit ibn al-Mundhir ibn Hiram ibn 'Amr ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar. He was the brother of Hassan ibn Thabit the poet and Abu Shaddad ibn Aws. His mother was Sukhta bint Haritha ibn Lawdhan ibn 'Abd Wudd of Banu Sa'ida. Thabit ibn al-Mudhir was married to Sukhta after his father. The Arabs used to do that and not think anything of it. Aws was present at 'Aqaba with the seventy Ansar according to all of them.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada from Musa ibn Muhammad ibn Ibrahim that his father said, "The Messenger of Allah ﷺ made brotherhood between Aws ibn Thabit and 'Uthman ibn 'Affan." That is what Muhammad ibn Ishaq said. Muhammad ibn 'Umar said that Aws ibn Thabit was present at Badr, Uhud, the Ditch, and all the Battles with the Messenger of Allah ﷺ. He died in the caliphate of 'Uthman ibn 'Affan in Madina. He has descendants in Jerusalem. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that he was killed as a martyr in the Battle of Uhud. Muhammad ibn 'Umar did not know that.

**177. Abu Shaykh**

Aws's brother. His name was Ubayy ibn Thabit ibn al-Mundhir ibn Hiram ibn 'Amr ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar. His mother was Sukhta bint Haritha ibn Lawdhan ibn 'Abd Wudd of Banu Sa'ida. He and Aws were the cousins of Qays ibn 'Amr an-Najjari and the cousins of Simak of the Banu al-Harith ibn al-Khazraj. He was present at Badr and Uhud and was killed at Bi'r Ma'una as a martyr in Safar at the beginning of the thirty-sixth month of the Hijra. He has no descendants.

**178. Abu Talha**

His name is Zayd ibn Sahl ibn al-Aswad ibn Haram ibn 'Amr ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar. His mother was 'Ubada bint Malik ibn 'Adi ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar. His children were: 'Abdullah and Abu 'Umayr, whose mother was Umm Sulaym bint Milhan ibn Khalid ibn Zayd ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar.

Ma'n ibn 'Isa reported from Abu Talha, a man of the children of Abu Talha, that Abu Talha's name was Zayd. He is the one who said:

I am Abu Talha and my name is Zayd.

Every day game falls under my weapons.

Muhammad ibn 'Umar said that Abu Talha was present at 'Aqaba with the seventy Ansar according to all of them. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from Sa'd ibn Ibrahim from Muhammad ibn Salih that 'Asim ibn 'Umar and Qatada said that the Messenger of Allah ﷺ made brotherhood between Abu Talha and Arqam ibn Arqam al-Makhzumi.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit from Anas ibn Malik that Abu Talha said, "I raised my head on the day of Uhud and began to look and did not see any of the people who was not stretched out over his shield from sleep."

Muhammad ibn 'Abdullah al-Ansari and 'Abdullah ibn Bakr as-Sahmi reported from Humayd at-Tawil that Anas ibn Malik said, "I was one of those on whom sleep descended in the Battle of Uhud so that my sword fell from my hand several times."

Muhammad ibn 'Abdullah al-Asadi and Qabisa ibn 'Uqba reported from Sufyan from 'Abdullah ibn Muhammad ibn 'Aqil ibn Habir or Anas ibn Malik who said that the Messenger of Allah ﷺ said, "The voice of Abu Talha in the army is better than a thousand men."

Muhammad ibn Umar said that Abu Talha had a loud voice. He was one of the archers mentioned among the Companions of the Messenger of Allah ﷺ.

Yazid ibn Harun reported from Hammad ibn Salama from Ishaq ibn 'Abdullah ibn Abi Talha from Anas ibn Malik that the Messenger of



Allah ﷺ said in the Battle of Hunayn, "Whoever kills someone has his spoils." Abu Talha killed twenty men on that day and took their spoils.

Muhammad ibn 'Abdullah al-Ansari reported from Hisham ibn Hassan from Muhammad ibn Sirin from Anas ibn Malik that in the hajj when the Prophet ﷺ shaved his head, he began with the right side. He divided the hair among people and they got one or two hairs and less or more than that. Then he did the same with his other side. He asked, "Where is Abu Talha?" He was pushed to him. Muhammad said, "I related it to 'Abida. I said, 'We got something with the people of Anas from him.'" 'Abida said, "I prefer to have a hair than all of the gold and silver in the earth."

Rawh ibn 'Ubada and 'Abd al-Wahhab ibn 'Ata' al-'Ajli reported from ibn 'Awn that Muhammad ibn Sirin said, "When the Messenger of Allah ﷺ made that hajj, he shaved, and the first to take a hair was Abu Talha. Then the people took some."

Muhammad ibn 'Abdullah al-Ansari reported from Humayd at-Tawil from Anas ibn Malik that the Prophet ﷺ visited Abu Talha and saw that a son of his called Abu 'Umayr was sad. When he saw him, the Prophet ﷺ joked with him and he said, 'Why do I see Abu 'Umayr sad?' They said, 'Messenger of Allah, his bird with which he used to play died.' The Prophet ﷺ began to say, 'Abu 'Umayr, what happened to the little bird?'

Yazid ibn Harun reported from Humayd at-Tawil from Anas ibn Malik that Abu Talha fasted often in the time of the Messenger of Allah ﷺ. He did not break the fast afterwards except when he was ill or on a journey until he met Allah.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit from Anas ibn Malik that Abu Talha always fasted after the death of the Messenger of Allah ﷺ for forty years, not breaking the fast except on the 'Id of Fitr or Adha or when he was ill.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit from Anas ibn Malik that Abu Talha shot arrows in front of the Prophet ﷺ in the Battle of Uhud while the Prophet was behind him to shield him. He was an archer. When he raised his head to see where his arrow had landed, Abu Talha raised his head and said, "Like that, may my father and mother be your ransom, Messenger of Allah! No arrow will hit you. My chest is in front of your chest." Abu Talha used to position himself in front of the Messenger of

Allah ﷺ and say, "I am firm, Messenger of Allah. Direct me in your needs and command you what you wish."

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit from Anas that Abu Talha was cauterized and Anas was cauterized for facial paralysis.

Yazid ibn Harun reported from Ibn 'Awn from 'Amr ibn Sa'id that Abu Talha said, "I was riding behind the saddle of the Messenger of Allah ﷺ on the Day of Khaybar."

Muhammad ibn 'Umar said that Abu Talha was a tall man or medium-sized man who did not dye his white hair. He died in Madina in 34 AH. 'Uthman ibn 'Affan prayed over him. He was seventy. The people of Basra thought that he embarked on the sea and died in it and was buried on an island.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit and 'Ali ibn Zayd from Anas ibn Malik that Abu Talha recited this ayat, "Go out, both light and heavy." (9:40) He said, "I see my Lord called out our old men and young men. Prepare me, my sons, prepare me." His sons said, "You went out on expeditions with the Messenger of Allah ﷺ and with Abu Bakr and 'Umar. We will go out for you." He said, "Prepare me." He embarked on the sea and died and they did not find an island for him except after seven days and buried him and he had not decayed.

Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that Abu Talha had descendants in Madina and Basra. 'Abdullah ibn Muhammad ibn 'Umara said, "The family of Abu Talha, the family of Nubayt ibn Jabir and the family of 'Uqba ibn Kudayn used to inherit from one another rather than the Banu Maghala and Banu Hudayla."

**From the Banu Mabd hul, who is 'Amir ibn Malik ibn an-Najjar**

### 179. Tha'laba ibn 'Amr

Tha'laba ibn 'Amr ibn Mihsan ibn 'Amr ibn 'Atik ibn 'Amr ibn Mabd hul. He is 'Amir ibn Malik ibn an-Najjar. His mother was Kabsha bint Thabit ibn al-Mundhir ibn Haram ibn 'Amr ibn Zayd Manat ibn 'Abi ibn 'Amr ibn Malik ibn an-Najjar. She was the sister



of Hassan ibn Thabit the poet. His daughter was Umm Thabit, whose mother was Kabsha bint Malik ibn Qays ibn Muharrith ibn al-Harith ibn Tha'labah ibn Mazin ibn an-Najjar. Tha'labah was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. Muhammad ibn 'Umar said that he died in the caliphate of 'Uthman ibn 'Affan in Madina. He has no descendants. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said, "Tha'labah did not live until 'Uthman (was caliph)." He was killed as a martyr on the day of the Bridge of Abu 'Ubayd while 'Umar ibn al-Khattab was caliph.

### 180. Al-Harith ibn as-Simma

Al-Harith ibn as-Simma ibn 'Amr ibn 'Atik ibn 'Amr ibn Mabdhu. His *kunya* was Abu Sa'd. His mother was Tumadir bint 'Amr ibn 'Amir ibn Rabi'a ibn 'Amir ibn Sa'sa'a of Qays 'Aylan. His children were: Sa'd who was killed in the Battle of Siffin with 'Ali ibn Abi Talib, whose mother was Umm al-Hakam Khawla bint 'Uqba ibn Rafi' ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal ibn Jusham of Aws, and Abu al-Juhaym who was a Companion of the Messenger of Allah ﷺ and related from him, and his mother was 'Utayla bint Ka'b ibn Qays ibn 'Ubayd ibn Zayd ibn Mu'awiya ibn 'Amr ibn Malik ibn an-Najjar.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim ibn al-Harith at-Taymi that his father said, "The Messenger of Allah ﷺ made brotherhood between al-Harith ibn Simma and Suhayb ibn Sinan."

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from al-Miswar ibn Rifa'a from 'Abdullah ibn Miknaf that al-Harith ibn as-Simma went out with Messenger of Allah ﷺ. When he was at ar-Rawha', he suffered a fracture and the Messenger of Allah ﷺ returned him to Madina and he gave him a share and reward so that he was like someone who was present at it. Muhammad ibn 'Umar said that al-Harith was present at Uhud and remained firm on that day with the Messenger of Allah ﷺ when the people were exposed and gave allegiance to the death. He killed 'Uthman ibn 'Abdullah ibn al-Mughira al-Makhzumi. He took his spoils: armour, helmet and good sword. We did not hear of anyone who took spoils on that day but him. That Messenger of Allah ﷺ heard that and said,

"Praise be to Allah who destroyed him!" In the Battle of Uhud, he began to say, "What has happened to my uncle? What has happened to Hamza?" Al-Harith went out to seek him and was slow in returning. 'Ali ibn Abi Talib went out reciting *rajaz*:

"O Lord, al-Harith ibn as-Simma is a comrade  
and has protection with us.  
He was lost in the wastes of his care,  
seeking the Garden in which he is."

When 'Ali ibn Abi Talib found al-Harith, he had found Hamza slain. They returned. Al-Harith was present at the day of Bi'r Ma'una. He was killed as a martyr on that day in Safar at the beginning of the thirty-sixth month of Hijra. He has descendants today in Madina and Baghdad.

### 181. Sahl ibn 'Atik

Sahl ibn 'Atik ibn an-Nu'man ibn 'Amr ibn 'Atik ibn 'Amr ibn Mabdhu. His mother was Jamila bint 'Alqama ibn 'Amr ibn Thaqf ibn Malik ibn Mabdhu. He had a brother called al-Harith ibn 'Atik whose *kunya* was Abu Akhzam and who was not present at Badr. His mother was also Jamila bint 'Alqama who is Umm Sahl. Abu Ma'shar alone said: Sahl ibn 'Ubayd. It is an error either on his part or from him. Sahl ibn 'Atik was present at 'Aqaba with the seventy Ansar according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar. Sahl was present at Badr and Uhud. His brother, Abu Akhzam was killed in the Battle of the Bridge of Abu 'Ubayda as a martyr. He was a Companion of the Messenger of Allah ﷺ.

### From the Banu 'Adi ibn an-Najjar

### 182. Haritha ibn Suraqa

Haritha ibn Suraqa ibn al-Harith ibn 'Adi ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His mother was Umm Haritha, whose name was ar-Rubayya' bint an-Nadr ibn Damdam ibn Zayd ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. She was the paternal aunt of Anas ibn Malik ibn an-Nadir, the



servant of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ made brotherhood between Haritha ibn Suraqa and as-Sa'ib ibn 'Uthman ibn Maz'un. He was present at Badr with the Messenger of Allah ﷺ. He was killed on that day as a martyr. Hibban ibn al-'Ariqa shot him with an arrow in the throat and killed him. He has no descendants.

Yazid ibn Harun reported from Hammad ibn Salama ibn Thabit al-Bunani from Anas ibn Malik that Haritha ibn Suraqa went out to look and an arrow hit him and killed him. His mother said, "Messenger of Allah, you know the place Haritha has with me. If he is in the Garden I will be patient. Otherwise you will see what I will do." He said, "Umm Haritha, there is not one Garden but many Gardens. Haritha is in the best of them." He said, "Or in the highest Firdaws."

### 183. 'Amr ibn Tha'laba

'Amr ibn Tha'laba ibn Wahb ibn 'Adi ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His *kunya* was Abu Hakim. His mother was Umm Hakim bint an-Nadr ibn Damdam ibn Zayd ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Nahar. His uncle was Anas ibn Malik. 'Amr ibn Tha'laba was the cousin of Haritha ibn Suraqa. He had a son Hakim by whom he has his *kunya*, and 'Abd ar-Rahman. He has no descendants.

### 184. Muhriz ibn 'Amir

Muhriz ibn 'Amir ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His mother was Su'da bint Khaythama ibn al-Harith ibn Malik ibn Ka'b ibn an-Nahhat ibn Ka'b ibn Malik ibn Haritha ibn Ghanm ibn as-Salm of Aws. She is the sister of Sa'd ibn Khaythama. His children were Asma' and Kulthum, whose mother was Umm Sahl bint Abi Kharija 'Amr ibn Qays ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. He was present at Badr. He died on the morning that the Messenger of Allah ﷺ went to Uhud and so he is put among those who were at Uhud. He has no descendants.

### 185. Salit ibn Qays

Salit ibn Qays ibn 'Amr ibn 'Ubayd ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His mother was Zughayba bint

Zurara ibn 'Udas ibn 'Ubayd ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar. She was the sister of Abu Umama As'ad ibn Zurara. His daughter was Thubayta, whose mother was Sukhayla bint as-Simma ibn 'Amr ibn 'Atik ibn 'Amr ibn Mabdihul and she is the sister of al-Harith ibn as-Simma. When Salit ibn Qays and Abu Sirma became Muslim, they broke the idols of the Banu 'Adi ibn an-Najjar. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was killed at the Bridge of Abu 'Ubayd as a martyr in 14 AH. He has no descendants.

### 186. Abu Salit

His name was Usayra ibn 'Amr. His *kunya* was Abu Kharija ibn Qays ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His mother was Amina bint Aws ibn 'Ujra of Baliyy, the ally of the Banu 'Awf ibn al-Khazraj. His children were 'Abdullah and Fadla whose mother was 'Amra bint Hayya ibn Damra ibn al-Khiyar ibn 'Amr ibn Mabdihul. He was present at Badr and Uhud. He has no descendants.

### 187. 'Amir ibn Umayya

'Amir ibn Umayya ibn Zayd ibn al-Hashas ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His son was Hisham ibn 'Amir who was a Companion of the Prophet ﷺ. He settled in Basra. His mother was from Bahra'. 'Amir was present at Badr and Uhud and was killed as a martyr at Uhud. He has no descendants.

### 188. Thabit ibn Khansa'

Thabit ibn Khansa' ibn 'Amr ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. He has no descendants. He was present at Badr according to Muhammad ibn 'Umar al-Aslami. We did not find any children of 'Amr ibn Malik ibn 'Adi in *Lineage of the Ansar* which we wrote from 'Abdullah ibn Muhammad ibn 'Umara al-Ansari.

### 189. Qays ibn as-Sakan

Qays ibn as-Sakan ibn Qays ibn Za'ura' ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His *kunya* was Abu Zayd.



They mentioned that he was one of those who collected the Qur'an in the time of the Messenger of Allah ﷺ. His children were: Zayd, Ishaq and Khawla, whose mother was Umm Khawla bint Sufyan ibn Qays ibn Za'ura' ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. Qays was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He was killed on the day of the Bridge of Abu 'Ubayd as a martyr. He has no descendants.

### 190. Abu al-A'war

His name was Ka'b ibn al-Harith ibn Zalim ibn 'Abs ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His mother was Umm Niyar bint Iyas ibn 'Amir ibn Tha'laba ibn Baliyy, the allies of the Banu Haritha ibn al-Harith of Aws. He was present at Badr and Uhud and has no descendants. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that the name of Abu al-A'war was al-Harith ibn Zalim ibn 'Abs. Ka'b who is found in the books was the uncle of Abu al-A'war and he was named by those who do not know the lineage and it is an error.

### 191. Haram ibn Milhan

Milhan's name was Malik ibn Khalid ibn Zayd ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His mother was Mulayka bint Malik ibn 'Adi ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar. He was present at Badr and Uhud and Bi'r Ma'una. He was killed as a martyr on that day in Safar at the beginning of the 30<sup>th</sup> month of Hijra. He has no descendants.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit that Anas ibn Malik said, "Some people came to the Prophet ﷺ and said, 'Send some men with us to teach us the Qur'an and the Sunna.' So he sent to them seventy of the Ansar called the reciters which included my maternal uncle, Haram. They used to recite the Qur'an and study at night and teach. In the day they brought water and put it in the mosque and collected firewood and sold it and with it bought food for the people of the Suffa and the poor. The Prophet ﷺ sent them to them to present it to them and they killed them before they reached the place. They said, 'O Allah, convey news of us to our Prophet ﷺ that we met You and are pleased with You and You are pleased with us.'"

'Affan ibn Muslim reported from Hammam ibn Yahya from Ishaq ibn 'Abdullah ibn Abi Talha that Anas ibn Malik said, "The Prophet ﷺ sent Haram, the brother of Umm Sulaym with seventy men to the Banu 'Amir. When they went, my uncle said to them, 'I will go ahead of you. If they give me safety so that I can convey to them from the Messenger of Allah ﷺ, it is fine. Otherwise, you are near to me.' He went ahead and they gave safety to us and he was telling them about the Messenger of Allah ﷺ when they indicated to a man who stabbed him and the spear went through him. He said, 'Allah is greater! I have won, by the Lord of the Ka'ba!' Then they turned to the rest of his companions and killed them except for a lame man who climbed the mountain."

Anas related to us that Jibril went to the Prophet ﷺ and told him that they had met their Lord and He was pleased with them and they were pleased with Him. Anas said, "We used to recite: 'Convey to our people that we met our Lord and He was pleased with us and we are pleased.' Then that was abrogated after the Messenger of Allah prayed for thirty mornings against Ra'l, Dhakwan, the Banu Lihyar and 'Usayya who disobeyed Allah and disobeyed the All-Merciful."

'Amr ibn 'Asim reported from Hammam from 'Asim ibn Bahdala that Ibn Mas'ud said, "Whoever is happy to testify that people were martyred should testify to those."

### 192. His brother Sulaym ibn Milhan

Milhan's name was Malik ibn Khalid ibn Zayd ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His mother was Mulayka bint Malik ibn 'Adi ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar. They are the brothers of Umm Sulaym bint Milhan, the mother of Anas ibn Malik, the wife of Abu Talha and the brother of Umm Haram, the wife of 'Ubada ibn as-Samit. He was present at Badr and Uhud and the day of Bi'r Ma'una where he was killed as a martyr with the Ansar who were killed. That was in Safar at the beginning of the thirty-sixth month of Hijra. He has no descendants. The line of Khalid ibn Zayd ibn Haram has also died out and there is no one left.



## From the allies of the Banu 'Adi ibn an-Najjar

### 193. Sawad ibn Ghaziya

Sawad ibn Ghaziya ibn Wahb ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. He was present at Badr, Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. He is the one whom the Prophet ﷺ poked with his stick and then gave it to him and said, "Take retaliation." He has descendants in Jerusalem.

Isma'il ibn Ibrahim reported from Ayyub from al-Hasan that the Messenger of Allah ﷺ saw Sawad ahead of the line. He said, "In line! In line!" Then he poked him with a stick or siwak in his stomach and it left a mark on his stomach. He said, 'Retaliation, Messenger of Allah!' The Messenger of Allah said, "Retaliation," and uncovered his stomach. The Ansar said, "Sawad, the Messenger of Allah!" He said, "No skin has preference over my skin." He uncovered his stomach and he kissed it and said, "I leave it so that you can intercede for me by it on the Day of Rising." Al-Hasan said, "Faith got him at that."

## From the Banu Mazin ibn an-Najjar

### 194. Qays ibn Abi Sa'sa'a

His name is 'Amr ibn Zayd ibn 'Awf ibn Mabdihul ibn 'Umar ibn Ghanm ibn Mazin. His mother was Shayba bint 'Asim ibn 'Amr ibn 'Awf ibn Mabdihul ibn 'Umar ibn 'Amr ibn Ghanm ibn Mazin ibn an-Najjar. His children were al-Fakih and Umm al-Harith, whose mother was Umama bint Mu'adh ibn 'Amr ibn al-Jamuh ibn Zayd ibn Haram ibn Ghanm ibn Ka'b ibn Salama ibn al-Khazraj. He has no descendants today. He had three brothers who were Companions of the Prophet ﷺ but they were not present at Badr. Al-Harith ibn Abi Sa'sa'a was killed as a martyr in the Battle of Yamama. Abu Kilab and Jabir, the sons of Abu Sa'sa'a were killed as martyrs on the Day of Mu'ta. The mother of all of them were Umm Qays Shayba bint 'Asim ibn 'Amr ibn 'Awf ibn Mabdihul. Qays was present at 'Aqaba with the seventy Ansar according to Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar. He was also present at Badr and Uhud.

Muhammad ibn 'Umar reported from Ya'qub ibn Muhammad ibn Abi Sa'sa'a from 'Abdullah ibn 'Abd ar-Rahman ibn Abi Sa'sa'a that the Prophet ﷺ put Qays in charge of the footmen in the Day of Badr, i.e. the rear guard.

### 195. 'Abdullah ibn Ka'b

'Abdullah ibn Ka'b ibn 'Amr ibn 'Awf ibn Mabdihul ibn 'Amr ibn Ghanm ibn Mazin. His *kunya* was Abu al-Harith. His mother was ar-Rabab bint 'Abdullah ibn Habib ibn Zayd ibn Tha'laba ibn Zayd Manat ibn Habib ibn 'Abd Haritha ibn Malik ibn Ghadb ibn Jusham ibn al-Khazraj. His son was al-Harith whose mother was Zughayba bint Aws ibn Khalid ibn al-Ja'd ibn 'Awf ibn Mabdihul. Al-Harith was killed in the Battle of al-Harra. 'Abdullah was present at Badr and the Prophet ﷺ put him in charge of the booty on the Day of Badr. He was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died in the caliphate of 'Uthman ibn 'Affan. He has descendants in Madina and Baghdad. Muhammad ibn Sa'd said that he heard some of the Ansar say that the *kunya* of 'Abdullah ibn Ka'b was Abu Yahya. He was the brother of Abu Layla al-Mazini.

### 196. Abu Dawud

His name was 'Umayr ibn 'Amir ibn Malik ibn Khansa' ibn Mabdihul ibn 'Amr ibn Ghanm ibn Mazin. His mother was Na'ila bint Abi 'Asim ibn Ghaziya ibn 'Atiyya ibn Khansa' ibn Mabdihul ibn 'Amr. His children were: Dawud, Sa'd and Hamza, whose mother was Na'ila bint Suraqa ibn Ka'b ibn 'Abd al-'Uzza ibn Ghaziya ibn 'Amr ibn 'Abd ibn 'Awf ibn Ghanm ibn Malik ibn an-Najjar; and Ja'far, whose mother was from Kalb. Abu Dawud had descendants but they have come to an end recently and none of them remain. He was at Badr and Uhud.

### 197. Suraqa ibn 'Amr

Suraqa ibn 'Amr ibn 'Atiyya ibn Khansa' ibn Mabdihul ibn 'Amr ibn Ghanm ibn Mazin whose mother was 'Utayla bint Qays ibn Za'ura' ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. He was present at Badr, Uhud, the Ditch, al-Hudaybiya, the



Fulfilled 'Umra and Mu'ta where he was killed as a martyr with the Ansar who were killed in Jumada al-Ula 8 AH. He has no descendants.

### 198. Qays ibn Mukhallad

Qays ibn Mukhallad ibn Tha'laba ibn Sakhr ibn Habib ibn al-Harith ibn Tha'laba ibn Mazin ibn an-Najjar whose mother was al-Ghaytala bint Malik ibn Sirma ibn Malik ibn 'Adi ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. His son was Tha'laba, whose mother was Zughayba bint Aws ibn Khalid ibn al-Ja'd ibn 'Awf ibn Mabdhul ibn 'Amr ibn Ghanm ibn Mazin ibn an-Najjar. He was present at Badr and Uhud where he was killed as a martyr in Shawwal at the beginning of the thirty-second month of the Hijra. He has no descendants. Those of Habib ibn al-Harith ibn Tha'laba ibn Mazin have also died out and none of them remain.

### From the allies of the Banu Mazin ibn an-Najjar

#### 199. 'Usayma

He was their ally from the Banu Asad ibn Khuzayma ibn Mudrika. He was present at Badr and has no descendants.

### From the Banu Dinar ibn an-Najjar

#### 200. An-Nu'man ibn 'Abd 'Amr

An-Nu'man ibn 'Abd 'Amr ibn Mas'ud ibn 'Abd al-Ashhal ibn Haritha ibn Dinar. His mother was as-Sumayra' bint Qay ibn Malik ibn Ka'b ibn 'Abd al-Ashhal ibn Haritha ibn Dinar. He was present at Badr and Uhud and was killed on that day. He has no descendants.

#### 201. Ad-Dahhak ibn 'Abd 'Amr

His brother, ad-Dahhak ibn 'Amr ibn Mas'ud ibn 'Abd al-Ashhal ibn Haritha ibn Dinar. His mother was also as-Sumayra' bint Qay ibn Malik ibn Ka'b ibn 'Abd al-Ashhal. He was present at Badr and Uhud. He has no descendants. The two of them had a full brother called Qutba ibn 'Amr ibn Mas'ud who was a Companion of the Prophet ﷺ. He was killed as a martyr on the day of Bi'r Ma'una.

#### 202. Jabir ibn Khalid

Jabir ibn Khalid ibn Mas'ud ibn 'Abd al-Ashhal ibn Haritha ibn Dinar. His children were 'Abd ar-Rahman whose mother was 'Umayra bint Sulaym ibn al-Harith ibn Tha'laba ibn Ka'b ibn 'Abd al-Ashhal ibn Haritha ibn Dinar. He was present at Badr and Uhud and died without descendants.

#### 203. Ka'b ibn Zayd

Ka'b ibn Zayd ibn Qays ibn Malik ibn 'Abd al-Ashhal ibn Haritha ibn Dinar. His mother was Layla bint 'Abdullah ibn Tha'laba ibn Jusham ibn Malik ibn Salim of Balhubli. His children were: 'Abdullah and Jamila, whose mother was Umm ar-Riya' bint 'Abd 'Amr ibn Mas'ud ibn 'Abd al-Ashhal ibn Haritha ibn Dinar, the sister of an-Nu'man, ad-Dahhak and Qutba, the sons of 'Abd 'Amr. He was at Badr, Uhud and Bi'r Ma'una, where he was wounded. He was at the Ditch and was killed as a martyr that day by Dirar ibn al-Khattab al-Fihri. That was in Dhu al-Qa'da 5 AH. He has no descendants.

#### 204. Sulaym ibn al-Harith

Sulaym ibn al-Harith ibn Tha'laba ibn Ka'b ibn 'Abd al-Ashhal ibn Haritha ibn Dinar. He is the brother of an-Nu'man, ad-Dahhak and Qutba, the sons of 'Abd 'Amr ibn Mas'ud by their mother as-Sumayra' bint Qays ibn Malik ibn Ka'b ibn 'Abd al-Ashhal. His children were: al-Hakam and 'Umayra whose mother was Suhayma bint Hilal ibn Darim of the Banu Sulaym ibn Mansur. He was present at Badr and Uhud and was killed on the day as a martyr in Shawwal at the beginning of the thirty-second month of the Hijra. He has descendants.

#### 205. Sa'id ibn Suhayl

Sa'id ibn Suhayl ibn Malik ibn Ka'b ibn 'Abd al-Ashhal ibn Haritha ibn Dinar as Musa ibn 'Uqba, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said. That is what is in *The Lineage of the Ansar*: Sa'id ibn Suhayl. Muhammad ibn Ishaq and Abu Ma'shar said that he is Sa'd ibn Suhayl. He was present at Badr and Uhud. He died without descendants. He had a daughter called Huzayla who died.



## From the allies of the Banu Dinar ibn an-Najjar

### 206. Bujayr ibn Abi Bujayr

He was their ally from Baliyy. It is said that he was from Juhayna. The Banu Dinar ibn an-Najjar say that he is their client. He was present at Badr and Uhud. He has no descendants. All of their lines have ended except for a few of Sulaym ibn al-Harith.

## From the Banu al-Harith ibn al-Khazraj, then the Banu Ka'b ibn al-Harith ibn al-Khazraj

### 207. Sa'd ibn ar-Rabi'

Sa'd ibn ar-Rabi' ibn 'Amr ibn Abi Zuhayr ibn Malik ibn Imru' al-Qays ibn Malik al-Agharr ibn Tha'laba ibn Ka'b ibn al-Khazraj ibn al-Harith ibn al-Khazraj. His mother was Huzayla bint 'Inaba ibn 'Amr ibn Khadij ibn 'Amir ibn Jusham ibn al-Harith ibn al-Khazraj. His children were: Umm Sa'd whose name was Jamila and is Umm Kharija ibn Zayd ibn Thabit ibn ad-Dahhak. Her mother was 'Amra bint Hazm ibn Zayd ibn Lawdhan ibn 'Amr ibn 'Abd ibn 'Awf ibn Ghanm ibn Malik ibn an-Najjar. She was the sister of 'Umara and 'Amr, the sons of Hazm. Sa'd was present at 'Aqaba according to all of them. He was one of the twelve nobles. Sa'd used to write in the *Jahiliyya* when writing was rare among the Arabs.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri and Musa ibn Muhammad ibn Ibrahim reported from his father that the Messenger of Allah ﷺ made brotherhood between Sa'd and 'Abd ar-Rahman ibn 'Awf. That is like what Muhammad ibn Ishaq said.

Muhammad ibn 'Abdullah al-Ansari reported from Humayd at-Tawil that Anas ibn Malik said, "When 'Abd ar-Rahman ibn 'Awf came to the Messenger of Allah ﷺ in Madina, he made brotherhood between him and Sa'd ibn ar-Rabi'. Sa'd took him to his house and called for food and they both ate. He said to him, 'I have two wives and you are my brother in Allah and have no wife. I will divorce one of them so that you can marry her.' He said, 'No, by Allah.' He said, 'Come to my garden and I will split it with you.' He said, 'No, may Allah bless you in your family and property. Show me the market.' He

went and bought some ghee and curds and sold that. The Prophet ﷺ met him in one of the alleys of Madina and there was on him a trace of yellow. He asked him, 'What is it?' He answered, 'Messenger of Allah, I have married a woman of the Ansar for the weight of a date-pit in gold.' He said, 'Have a wedding feast, even with a sheep.'"

Muhammad ibn 'Umar said that Sa'd ibn ar-Rabi' was present at Badr and Uhud and was killed in the Battle of Uhud as a martyr. He has no descendants. The descendants of 'Amr ibn Abi Zuhayr ibn Malik have died out and there are none of them left. The Messenger of Allah ﷺ said, "I saw Sa'd in the Battle of Uhud when he had twelve wounds."

Ma'n ibn 'Isa reported from Malik ibn Anas that Yahya ibn Sa'id said, "In the Battle of Uhud the Messenger of Allah ﷺ asked, 'Who will bring me news of Sa'd ibn ar-Rabi'?' A man said, 'I will, Messenger of Allah.' The man went walking among the dead. Sa'd ibn ar-Rabi' said, 'What are you doing?' He answered, 'The Messenger of Allah ﷺ sent me to bring him news of you.' He said, 'Go to him and give him my greeting and tell him that I have been stabbed twelve times and it is mortal. Tell my people that they have no excuse with Allah if the Messenger of Allah is killed while any of them is alive.'" Muhammad ibn 'Umar said that Sa'd ibn ar-Rabi' died of those wounds. Kharija ibn Zayd ibn Abi Zuhayr was killed on that day and they were both buried in the same grave. When Mu'awiya opened the water-channel, he had people call in Madina, "Whoever has someone who was killed at Uhud should be present." The people went to their dead and found them moist and doubled up. The grave of Sa'd ibn ar-Rabi' and Kharija ibn Zayd was apart and was left and the grave leveled.

'Abdullah ibn Ja'far ar-Raqi reported from 'Ubaydullah ibn 'Amr from 'Abdullah ibn Muhammad ibn 'Aqil that Jabir ibn 'Abdullah said, "The wife of Sa'd ibn ar-Rabi' came to the Messenger of Allah ﷺ with her two daughters by Sa'd and said, 'Messenger of Allah, these are the daughters of Sa'd. Their father has been killed as a martyr in the Battle of Uhud. Their uncle took their property. He took it all and did not leave them any wealth at all. By Allah, they will not be married without wealth.' The Messenger of Allah ﷺ said, 'Allah will decide on that.' Allah revealed the *Ayat* of Inheritance to him. He



summoned their uncle and said, 'Give the daughters of Sa'd two-thirds and their mother an eighth and you have the rest.'"

## 208. Kharija ibn Zayd

Kharija ibn Zayd ibn Abi Zuhayr ibn Malik ibn Imru' al-Qays ibn Malik al-Agharr ibn Tha'laba ibn Ka'b ibn al-Khazraj ibn al-Harith ibn al-Khazraj. His *kunya* was Abu Zayd. His mother was as-Sayyida bint 'Amir ibn 'Ubayd ibn Ghayyan ibn 'Amir ibn Khatma of Aws. His children were: Zayd, the one who was heard to speak after his death in the time of 'Uthman ibn 'Affan, and Habiba, who married Abu Bakr as-Siddiq and bore him Umm Kulthum. Their mother was Huzayla bint 'Inaba ibn 'Amr ibn Khadij ibn 'Amir ibn Jusham ibn al-Harith ibn al-Khazraj. They were the maternal half-siblings of Sa'd ibn ar-Rabi'. He had descendants but they have died out. The descendants of Zuhayr ibn Abi Zuhayr ibn Malik have also died out and none of them remain. Kharija was present at 'Aqaba according to all of them.

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada, and Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri from 'Urwa, and 'Abdullah ibn Ja'far from Sa'd ibn Ibrahim that the Messenger of Allah ﷺ made brotherhood between Kharija ibn Zayd ibn Abi Zuhayr and Abu Bakr as-Siddiq. That is what Muhammad ibn Ishaq said. Kharija was present at Badr and Uhud and was killed as a martyr at Uhud. He was hit by a spear and wounded about ten times. Safwan ibn Umayya passed by him and recognized him and mutilated him. He said, "This is from one who attacked my father in the Battle of Badr, meaning his father Umayya ibn Khalaf. Now my self has healed since I killed the like of the Companions of Muhammad. I killed Ibn Qawfal and I killed Ibn Abi Zuhayr, (meaning Kharija ibn Zayd). I killed Aws ibn Arqam."

## 209. 'Abdullah ibn Rawaha

'Abdullah ibn Rawaha ibn Tha'laba ibn Imru' al-Qays ibn 'Amr ibn Imru' al-Qays ibn Malik al-Agharr ibn Tha'laba ibn Ka'b ibn al-Khazraj ibn al-Harith ibn al-Khazraj. His mother was Kabsha bint Waqid ibn 'Amr ibn al-It'naba ibn 'Amir ibn Zayd Manat ibn Malik al-Agharr.

Muhammad ibn 'Umar reported from 'Abdullah ibn Muslim al-Juhani from Abu 'Atiq from Jabir ibn 'Abdullah in a *hadith* which he related from 'Abdullah ibn Rawaha that his *kunya* was Abu Muhammad. Muhammad ibn 'Umar said that he heard someone say that his *kunya* was Abu Rawaha. Perhaps both them were his *kunya*. He has no descendants. He was the maternal uncle of an-Nu'man ibn Bashir ibn Sa'd. 'Abdullah ibn Rawaha used to write in the *Jahiliyya*, which was rare among the Arabs. He was present at 'Aqaba with the seventy Ansar according to all. He was one of the twelve nobles of the Ansar. He was present at Badr, Uhud, the Ditch, al-Hudaybiya, Khaybar and the Fulfilled 'Umra. The Messenger of Allah ﷺ sent him ahead from Badr to give the good news to the people of al-'Aliya of the victory Allah had given them. Al-'Aliya was the home of the Banu 'Amr ibn 'Awf, Khatma and Wa'il. The Messenger of Allah ﷺ left him in charge of Madina when he went to the second Badr. The Messenger of Allah ﷺ sent him on an expedition with thirty riders to Usayr ibn Razim the Jew in Khaybar and he killed him. The Messenger of Allah ﷺ sent him to Khaybar as an assessor and he continued to be their assessor until he was killed at Mu'ta.

Muhammad ibn 'Abdullah al-Asadi reported from Sufyan ath-Thawri from ash-Shaybani from ash-Sha'bi that the Prophet ﷺ sent 'Abdullah ibn Rawaha to the people of Khaybar to assess them.

'Ubaydullah ibn Musa reported from Isra'il from Tariq that Sa'id ibn Jubayr said, "The Messenger of Allah ﷺ entered the mosque on a camel and greeted the Stone with his stick. 'Abdullah ibn Rawaha was with him and took the reins of his she-camel, saying:

Clear the way, sons of the unbelievers, for his path.

We have struck you over its interpretation

With a blow which removes the head from its resting place.

'Abd al-Wahhab ibn 'Ata' reported from Muhammad ibn 'Umar ibn 'Amr ibn 'Alqama al-Laythi from his shaykhs that the Prophet ﷺ performed *tawaf* on his she-camel al-'Adba', greeting the Corner with his stick. When 'Abdullah ibn Rawaha passed him, he recited in *rajaz*:

Clear the way, sons of the unbelievers, for his path.

Clear the way: all good is with the Messenger.



The All-Merciful sent down in His Revelation a blow  
which removes the head from its resting place  
and parts a friend from a friend.

Waki' ibn al-Jarrah, 'Abdullah ibn Numayr, and Ya'la and Muhammad, the sons of 'Ubayd, reported from Isma'il ibn Abi Khalid from Qays ibn Abi Hazim that the Messenger of Allah ﷺ said to 'Abdullah ibn Rawaha, "Dismount and move our camels." He said, "Messenger of Allah, I left my words for that." 'Umar said to him, "Listen and obey." He dismounted, saying:

O Lord, were it not for You, we would not have been guided  
nor given sadaqa nor prayed.  
Sent down tranquility on us  
and make our feet firm when we meet  
The unbelievers have attacked us.

Waki' said that another added:

"They desire temptation, and we refuse."

He said that the Prophet ﷺ said, "O Allah, show mercy to him." 'Umar said, "It is obliged." 'Abdullah ibn Numayr and Muhammad ibn 'Ubayd said in their *hadith*: "O Allah, were it not for You, we would not have been guided." Muhammad ibn 'Umar said, "'Abdullah ibn Rawaha performed *tawaf* of the House with the Prophet ﷺ in the Fulfilled 'Umra in Dhu al-Qa'da 7 AH. 'Abdullah ibn Rawaha was a poet."

'Ubaydullah ibn Musa reported from 'Umar ibn Abi Za'ida from Mudrik ibn 'Umara that 'Abdullah ibn Rawaha said, "I went through the mosque of the Messenger while the Messenger of Allah ﷺ was sitting and some of the Companions were with him apart from him. When they saw me, they joined me and said, 'Abdullah ibn Rawaha! 'Abdullah ibn Rawaha!' I knew that the Messenger of Allah ﷺ had called me and I went towards him. He said, 'Sit here.' I sat before him. He said, 'How do you come up with poetry when you want to say it?' It is as if he was amazed by that. He said, 'Look at this and then speak.' I said, 'You must have the idolators.' I had not prepared anything. I looked and at that and then composed what I composed:

"The prices of the mantles informed me  
when you were patricians or Mudar was near to you."

I saw that the Messenger of Allah ﷺ disliked some of what I said. I had made his people 'the prices of mantles,' and I said:

"O Hashim of good! Allah has preferred you over people  
in excellence which has no other.  
I ascertained good in you which I recognised  
by perspicacity which distinguished them in what they see.  
If I asked or looked at some of them  
in most of your business, they have no refuge or help.  
May Allah make firm in what comes to you of good  
as Musa was made firm and in help as they were helped.  
He turned with a smile and said, "Allah made you firm."

Yazid ibn Harun and Yahya ibn 'Abbad reported from Hammad ibn Salama from Hisham ibn 'Urwa that his father said, "When it was revealed, '*As for the poets, it is the misled who follow them*' (26:224), 'Abdullah ibn Rawaha said, 'Allah knows that I am one of them.' Then Allah revealed, '*except those who believe and do right actions...*' (26:227)"

'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqadi reported from Shu'ba that Abu Bakr ibn Hafs said that he heard Abu Musbih or Ibn Musbih relate that Ibn as-Samit from 'Ubada ibn as-Samit that the Messenger of Allah ﷺ visited 'Abdullah ibn Rawaha and said, "What kept him from his bed?" He said, "Do you know who the martyrs of my Community are?" They said, "Muslims killed as in martyrdom." He said, "The martyrs of my Community then are few. The Muslim killed is a martyr. The one who dies of an abdominal ailment is a martyr. The one who drowns is a martyr. A woman who dies in childbirth is a martyr."

Muhammad ibn al-Fadl ibn Ghazwan ad-Dabbi reported from Husayn from 'Amir that an-Nu'man ibn Bashir said, "'Abdullah ibn Rawaha fainted and his sister began to weep, saying, 'O my mountain!' and this and that which she repeated. When Ibn Rawaha regained consciousness, he said, 'You did not say anything but that it was said to me, "Are you like that?"'"

'Amr ibn al-Haytham Abu Qatan reported from Abu Hurra that al-Hasan said, "Ibn Rawaha fainted and one of his wives said, 'O



Mountain! O might!' It was said to him, 'You are her mountain? You are your might?' When he regained consciousness, he said, 'There is nothing you said that I was not asked about it.'"

'Affan ibn Muslim reported from Hammad ibn Salama from Abu 'Imran al-Jawni that 'Abdullah ibn Rawaha fainted and the Messenger of Allah ﷺ went to him and said, "O Allah, if his term is near, make it easy for him. If his term is not near, then heal him." He felt alleviation and said, "Messenger of Allah, my mother said, 'O my mountain! O my back!' and an angel raised an iron hammer, saying, 'Are you like that?' If I had said, 'Yes,' he would have hit me with it."

'Affan ibn Muslim reported from Daylam ibn Ghazwan from Thabit al-Bunani that Anas ibn Malik said, "War was present." 'Abdullah ibn Rawaha said:

O soul! Do I see you dislike the Garden?

I swear by Allah you will descend to it,  
Willingly or unwillingly.

Muhammad ibn 'Umar reported from Muhammad ibn Salih ibn Dinar from 'Asim 'Umar ibn Qatada said that 'Abd al-Jabbar ibn 'Umara related from 'Abdullah ibn Abu Bakr ibn Muhammad ibn 'Umar ibn Hazm, one of them adding to the other, that when Ja'far ibn Abi Talib was killed at Mu'ta, 'Abdullah ibn Rawaha took the banner after him and sought martyrdom and entered the Garden after some hesitation. That was hard for the Ansar and the Messenger of Allah ﷺ said, "When he was wounded, he recoiled and criticized himself and was brave and sought martyrdom on that day. He was one of the commanders in Mu'ta. He entered the Garden and was bought from his people." Mu'ta took place in Jumada al-Ula 8 AH.

## 210. Khallad ibn Suwayd

Khallad ibn Suwayd ibn Tha'laba ibn 'Amr ibn Haritha ibn Imru' al-Qays ibn Malik al-Agharr ibn Tha'laba ibn Ka'b. His mother was 'Amra bint Sa'd ibn Qays ibn 'Amr ibn Imru' al-Qays of the Banu al-Harith ibn al-Khazraj. He was present at 'Aqaba according to all of them. His children were: as-Sa'ib ibn Khallad, who was a Companion of the Messenger of Allah ﷺ and whom 'Umar ibn al-Khattab made governor of Yemen, and al-Hakam, whose mother was

Layla bint 'Ubada ibn Dulaym, the sister of Sa'd ibn 'Ubada. Their lines have died out and the children of Haritha ibn Imru' al-Qays ibn Malik al-Agharr have also died out and none of them remain. Khallad was present at Badr, Uhud, the Ditch, the day of the Banu Qurayza and was killed that day as a martyr. Banana, a woman of the Banu Qurayza, dropped a millstone on him and smashed his head. The Messenger of Allah ﷺ said, "He will have the reward of two martyrs." The Messenger of Allah ﷺ executed her for that. Banana was the wife of al-Hakam al-Qurazi.

The Messenger of Allah ﷺ laid siege to the Banu Qurayza for the rest of the nights of Dhu al-Qa'da and what was remained of Dhu al-Hijja 5 AH for ten nights until they submitted to the judgement of Messenger of Allah ﷺ.

Ahmad ibn Ibrahim reported from Abu Fadala al-Faraj ibn Fadala from 'Abd al-Khabir ibn Isma'il ibn Muhammad ibn Thabit ibn Qays ibn Shammās from his father from his grandfather who said that a man of the Ansar called Khallad was killed on the Day of Qurayza. His mother came and was told, "Umm Khallad, Khallad has been killed. She came veiled and it was said to her, "Khallad is killed and you are veiled?" She said, "I have lost Khallad. I have not lost my modesty." The Prophet ﷺ was informed of that and he said, "He will have the reward of two martyrs." He was asked, "Why is that, Messenger of Allah?" He answered, "Because the People of the Book killed him."

## 211. Bashir ibn Sa'd

Bashir ibn Sa'd ibn Tha'laba ibn Khallas ibn Zayd ibn Malik al-Agharr ibn Tha'laba ibn Ka'b. His mother was Unaysa bint Khalifa ibn 'Adi ibn 'Amr ibn Imru' al-Qays ibn Malik al-Agharr. His children were: an-Nu'man by whom he has his *kunya* and Ubayya, whose mother was 'Amra bint Rawaha, the sister of 'Abdullah ibn Rawaha. He has descendants. Bashir used to write in Arabic in the *Jahiliyya* which was rare among the Arabs. Bashir was present at 'Aqaba with the seventy Ansar according to all. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from 'Abdullah ibn al-Harith ibn al-Fudayl from his father that the Messenger of Allah ﷺ sent Bashir ibn Sa'd on an expedition with thirty men to the Banu Murra at Fadak in Sha'ban in 7 AH. The Murrtes met them and they had a



severe fight and Bashir was wounded and some of them retreated. Bashir fought fiercely until his ankle was hit. It is said that he died. When he went carried to Fadak, he stayed with a Jew for some days and then returned to Madina.

Muhammad ibn 'Umar reported from Yahya ibn 'Abd al-'Aziz that Bashir ibn Muhammad ibn 'Abdullah ibn Zayd said, "The Messenger of Allah ﷺ sent Bashir ibn Sa'd in an expedition of three hundred to Yemen and Jabbar between Fadak and Wadi al-Qura. There some people of Ghatafan had gathered with 'Uyayna ibn Hisn al-Fazari and Bashir met them and overcame their group and defeated them. He killed, took captives and booty. 'Uyayna and his people fled in every direction. This expedition was in Shawwal 7 AH.

Muhammad ibn 'Umar reported from Mu'adh ibn Muhammad al-Ansari from 'Asim ibn 'Umar ibn Qatada that when the Messenger of Allah ﷺ went on the Fulfilled 'Umra in Dhu al-Qa'da 7 AH, He advanced weapons and appointed Bashir ibn Sa'd over them. He was present at 'Ayn at-Tamar with Khalid ibn al-Walid and he was killed as a martyr that day while Abu Bakr as-Siddiq was caliph.

#### 212. Simak ibn Sa'd

His brother, Simak ibn Sa'd ibn Tha'laba ibn Khallas ibn Zayd ibn Malik al-Agharr. His mother was Unaysa bint Khalifa ibn 'Adi ibn 'Amr ibn Imru' al-Qays. He was present at Badr and Uhud. He died without descendants.

#### 213. Subay' ibn Qays

Subay' ibn Qays ibn 'Abasa ibn Umayya ibn Malik ibn 'Amira ibn 'Adi ibn Ka'b ibn al-Kharaj ibn al-Harith ibn al-Khazraj. His son was 'Abdullah whose mother was one of the Banu Jadara. He died without descendants. He was present at Badr and Uhud. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that he is Subay' ibn Qays ibn 'A'isha ibn Umayya.

#### 214. 'Ubada ibn Qays

His brother, 'Ubada ibn Qays ibn 'Abasa ibn Umayya ibn Malik ibn 'Amira ibn 'Adi ibn Ka'b. They were the uncles of Abu ad-Darda'. He

has no descendants. He was present at Badr, Uhud, the Ditch, al-Hudaybiya, Khaybar and Mu'ta. He was killed as a martyr on that day in Jumada al-Ula 8 AH. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari mentioned that he had a half-brother called Zayd ibn Qays. He was not present at Badr, but was a Companion of the Prophet ﷺ.

#### 215. Yazid ibn al-Harith

Yazid ibn al-Harith ibn Qays ibn Malik ibn Ahmar ibn Haritha ibn Tha'laba ibn Ka'b ibn al-Khazraj ibn al-Harith ibn al-Khazraj. His mother was Fushum who was from Balqin ibn Jasn of Quda'a. Her lineage is connected to them. It is said Yazid Fushum and Yazid ibn Fushum. He had children but they have died out and he has no descendants today.

The children of Haritha ibn Tha'laba ibn Ka'b have also died out and none of them are left. The Messenger of Allah ﷺ made brotherhood between Yazid ibn al-Harith and Dhu al-Yadayn 'Umayr ibn 'Abd 'Amr al-Khuza'i. They were both present at Badr and were both killed as martyrs on that day. The one who killed Yazid was Nawfal ibn Mu'awiya ad-Dili. Badr took place on Friday morning 17 Ramadan at the beginning of the eighth month of the Hijra.

#### From the Banu Jusham and Zayd, the sons of al-Harith ibn al-Khazraj

It is said that they were twins and their call is in the same in the Diwan. They are the people of the mosque at Sunh and they are the people of Sunh in particular.

#### 216. Khubayb ibn Yasaf

Khubayb ibn Yasaf ibn 'Inaba ibn 'Amr ibn Khadij ibn 'Amir ibn Jusham ibn al-Harith ibn al-Khazraj. His mother was Salma bint Mas'ud ibn Shayban ibn 'Amir ibn 'Adi ibn Umayya ibn Bayada. His children were: Abu Kathir, whose name was 'Abdullah and whose mother was Jamila bint 'Abdullah ibn Ubayy ibn Salul from Balhubla of the Banu 'Awf ibn al-Khazraj, and 'Abd ar-Rahman by an *umm walad*; and Unaysa whose mother was Zaynab bint Shammās ibn Malik. He had descendants but they have died out.



Yazid ibn Harun reported from Muslim ibn Sa'id ath-Thaqafi from Khubayb ibn 'Abd ar-Rahman ibn Khubayb from his father that his grandfather said, "I went to the Messenger of Allah ﷺ when he wanted to go on an expedition, and I and a man of my people had not become Muslim. We said, 'We are embarrassed for our people to go to battle while we do not attend with them.' He asked, 'Have you become Muslim?' We said, 'No.' He said, 'We do not seek the help with the idolators against the idolators.' So we became Muslim and were present with him. I killed a man and he struck me a blow. I married his daughter after that. She used to say to me, 'I do not miss a man who girded this sword on you.' I said to her, 'You do not miss a man who hastened your father to the Fire.'"

Ma'n ibn 'Isa reported from Malik ibn Anas from al-Fudayl ibn Abi 'Abdullah from 'Abdullah ibn Niyar from 'Urwa that 'A'isha said, "The Messenger of Allah ﷺ went out to Badr. When he was at Harra al-Wabra, he met a man who was known for boldness and courage. The Companions of the Prophet ﷺ were happy when they saw him. When he met him he said, 'I have come to follow you and fight along with you.' The Prophet ﷺ asked him, "Do you believe in Allah and His Messenger?" 'No,' he answered. He said, 'Go back. We do not seek the help of an idolator.' Then the Messenger of Allah ﷺ went until he was at the tree when the man caught him again and said the like of what he said the first time and the Messenger of Allah ﷺ said to him the like of what he had said the first time. The man said, 'No,' and he said, 'Go back. We do not seek the help of an idolator.' He returned and then caught up to him again at al-Bayda' and he said to him the like of what he said the first time and the Messenger of Allah ﷺ said the like of what he said the first time: 'Do you believe in Allah and His Messenger?' The man said, 'Yes.' He said, 'Proceed.'"

Muhammad ibn 'Umar said that he was Khubayb ibn Yasaf. He delayed his Islam until the Messenger of Allah ﷺ went to Badr and he caught up to him and became Muslim on the road. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died while 'Uthman ibn 'Affan was caliph. He was the grandfather of Khubayb ibn 'Abd ar-Rahman ibn Khubayb ibn Yasaf from whom 'Ubaydullah ibn 'Umar, Shu'ba and others related. The descendants of Khubayb have all died out and none of them remain.

## 217. Sufyan ibn Nasr

Sufyan ibn Nasr ibn 'Amr ibn al-Harith ibn Ka'b ibn Zayd ibn al-Harith ibn al-Khazraj. That is what Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said. In what is related to us from Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar, it is Sufyan ibn Bishr. Perhaps their transmission of this name is not accurate. He was present at Badr and Uhud. He has descendants which have now died out.

## 218. 'Abdullah ibn Zayd

'Abdullah ibn Zayd ibn 'Abd Rabbihi ibn Tha'laba ibn Zayd ibn al-Harith ibn al-Khazraj. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said, "There is no Tha'laba in his fathers. His name was: 'Abdullah ibn Zayd ibn 'Abd Rabbihi ibn Zayd ibn al-Harith. Tha'laba ibn 'Abd Rabbihi is Zayd's uncle. They put him in his lineage but it is a mistake." His children were Muhammad, whose mother was Sa'da bint Kulayb ibn Yasaf ibn 'Inaba ibn 'Amr, was the daughter of the brother of Khubayb ibn Yasaf; and Umm Humayd bint 'Abdullah whose mother was one of the people of Yemen. He has a few descendants in Madina.

Muhammad ibn 'Umar reported from Kathir ibn Zayd from al-Muttalib ibn 'Abdullah ibn Hantab from Muhammad ibn 'Abdullah ibn Zayd that his father had the *kunya* Abu Muhammad. He was a man who was neither short or tall. Muhammad ibn 'Umar said, "Abdullah ibn Zayd wrote in Arabic before Islam which was rare among the Arabs." He was present at 'Aqaba with the seventy Ansar in the transmission of all of them. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He had the banner of the Banu al-Harith ibn al-Khazraj in the Conquest. He is the one who had the dream about the *adhan*.

Al-Fadl ibn Dukayn reported from Zakariyya ibn Abi Za'ida from 'Amir ash-Sha'bi that 'Abdullah ibn Zayd saw the *adhan* in a dream and went to the Messenger of Allah ﷺ and told him.

Musa ibn Isma'il reported from Aban ibn Yazid al-'Attar from Yahya ibn Abi Kathir that Abu Salama related to him that Muhammad ibn 'Abdullah ibn Zayd related to him that his father saw



the Prophet ﷺ at the slaughtering place and a man of the Ansar was with him. The Messenger of Allah ﷺ divided the sacrifices and neither he nor his companion got any of them. The Messenger of Allah ﷺ shaved his head in his garment and it was distributed from it to some men. He clipped his nails and gave them to him and his companion. He said, "We have some dyed with henna and katam."

Muhammad ibn 'Umar reported from Kathir ibn Zayd from al-Muttalib ibn 'Abdullah ibn Hantab that Muhammad ibn 'Abdullah ibn Zayd said, "My father, 'Abdullah ibn Zayd, died in Madina in 32 AH when he was sixty-four. 'Uthman ibn 'Affan prayed over him."

#### 219. His brother, **Hurayth ibn Zayd ibn 'Abd Rabbihi**

Muhammad ibn 'Umar reported from Shu'ayb ibn 'Ubada from Bashir ibn Muhammad ibn 'Abdullah ibn Zayd from his father that Hurayth ibn Zayd was present at Badr. Muhammad ibn 'Umar said, "All our companions say that. That is what Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar said. They did not disagree about Hurayth being present at Badr. He was also present at Uhud and has no descendants."

#### **From the Banu Jidara ibn 'Awf ibn al-Harith ibn al-Khazraj**

#### 220. **Tamim ibn Ya'ar**

Tamim ibn Ya'ar ibn Qays ibn 'Adi ibn Umayya ibn Jidara ibn 'Awf ibn al-Harith ibn al-Khazraj. His mother was Zughayba bint Rafi' ibn Mu'awiya ibn 'Ubayd ibn al-Ajbar who is Khudra ibn 'Awf ibn al-Harith ibn al-Khazraj. She was the maternal aunt of Sa'd ibn Mu'adh and As'ad ibn Zurara. His children were: Rib'iy and Jamila whose mother was from the Banu 'Amr ibn Waqsh, the poet. Tamim was present at Badr and Uhud. He died without any descendants.

#### 221. **Yazid ibn al-Muzayn**

Yazid ibn al-Muzayn ibn Qays ibn 'Adi ibn Umayya ibn Jidara. That is what Muhammad ibn 'Umar said. Musa ibn 'Uqba, Muhammad ibn Ishaq and 'Abdullah ibn Muhammad ibn 'Umara al-

Ansari said that he is Zayd ibn al-Muzayn, Abu Ma'shar did not mention him in his book. His children were 'Umar and Ramla. He did not have descendants. The descendants of 'Adi ibn Umayya ibn Jidara have also died out. He was present at Badr and Uhud.

#### 222. **'Abdullah ibn 'Umayr**

'Abdullah ibn 'Umayr ibn Haritha ibn Tha'laba ibn Khallas ibn Umayya ibn Jidara. Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar mentioned him among those who were at Badr. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari did not mention him and his lineage is not known.

#### **From the Banu al-Abjar**

Al-Abjar is Khudra ibn 'Awf ibn al-Harith ibn al-Khazraj

#### 223. **'Abdullah ibn ar-Rabi'**

'Abdullah ibn ar-Rabi' ibn Qays ibn 'Amir ibn 'Abbad ibn al-Abjar, whose name is Khudra ibn 'Awf ibn al-Harith ibn al-Khazraj. Some of them said Khudra, and she is the mother of al-Abjar. Allah knows best. His mother was Fatima bint 'Amr ibn 'Atiyya ibn Khansa' ibn Mabdul ibn 'Amr ibn Ghanm ibn Mazin ibn an-Najjar. His children were: 'Abd ar-Rahman and Sa'd, whose mother was from Tayy. His line has died out and none are left. The children of 'Abbad ibn al-Abjar have also died out and none remain. He was present at 'Aqaba with the seventy Ansar according to all. He attended Badr and Uhud.

#### **From the allies of the Banu al-Harith ibn al-Khazraj**

#### 224. **'Abdullah ibn 'Abs**

He has no descendants. Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar mentioned him among those who were present at Badr. We do not have his lineage. They said that he is an ally.



## 225. 'Abdullah ibn 'Urqata

He was their ally. Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar mentioned him among those who were at Badr. He has no descendants. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said, "These two allies are the same person." His name was 'Abdullah ibn 'Umayr, their ally.

Both were present at Badr from the Banu al-Harith ibn al-Khazraj.

**From the Banu 'Awf ibn al-Khazraj, and then Balhubla who is Salim ibn Ghanm ibn 'Awf ibn al-Khazraj. He is called *hubla* because of his large belly.**

## 226. 'Abdullah ibn 'Abdullah

'Abdullah ibn 'Abdullah ibn Ubayy ibn Malik ibn al-Harith ibn 'Ubayd ibn Malik ibn Salim, who is al-Hubla. His mother was Khawla bint al-Mundhir ibn Haram ibn 'Amr ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar of the Banu Maghala. 'Abdullah ibn Ubayy was the master of Khazraj at the end of their *Jahiliyya*. The Prophet ﷺ came to Madina in the Hijra after the people of 'Abdullah ibn Ubayy collected pearls with which to crown Ibn Ubayy. When the Messenger of Allah ﷺ came and Islam appeared and people hastened to him, 'Abdullah ibn Ubayy was envious, transgressed and became a hypocrite. He lessened his honour. He was the son of Salul, and Salul was a woman of Khuza'a who was the mother of Ubayy ibn Malik ibn al-Harith. 'Abdullah ibn Ubayy was the nephew of Abu 'Amir ar-Rahib. Abu 'Amir was also one of those who mentioned the Prophet ﷺ and believed in him and promised the people that he would appear. He worshipped in the *Jahiliyya* and wore hair and was monastic. When Allah sent His Messenger ﷺ, he was envious and transgressed and remained in his disbelief. He was present with the idolators to fight the Messenger of Allah ﷺ at Badr and the Messenger of Allah ﷺ named him al-Fasiq (the Impious).

Sulayman ibn 'Ubaydullah ar-Raqi reported from 'Ubaydullah ibn 'Amr from Ma'mar ibn Rashid from Hisham ibn 'Urwa from his father that the Messenger of Allah ﷺ said to 'Abdullah ibn 'Abdullah ibn Ubayy ibn Salul, whose name was Hubab, "You are 'Abdullah. Hubab is the name of a shaytan."

'Abdullah ibn Numayr reported from Hisham ibn 'Urwa from his father that a man was called al-Hubab and the Messenger of Allah ﷺ named him 'Abdullah, saying, "Hubab is the name of a shaytan."

'Abdullah ibn Numayr reported from Hisham ibn 'Urwa from his father that when the Messenger of Allah ﷺ heard an ugly name, he changed it.

They said that the children of 'Abdullah ibn 'Abdullah ibn Ubayy were: 'Ubada, Julayha, Khaythma, Khawla and Umama. Their mothers are not named. 'Abdullah became Muslim and was a good Muslim. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was saddened about the business of his father and it grieved him that the hypocrites held to him. His father died when the Messenger of Allah ﷺ returned from Tabuk. The Messenger of Allah ﷺ went to him, prayed over him and stood at his grave and consoled 'Abdullah ibn 'Abdullah about his father at the grave. 'Abdullah ibn 'Abdullah was at Yamama and was killed as a martyr in the Battle of Juwatha in 12 AH while Abu Bakr as-Siddiq was caliph.

## 227. Aws ibn Khawli

Aws ibn Khawli ibn 'Abdullah ibn al-Harith ibn 'Ubayd ibn Malik ibn Salim al-Hubla. His mother was Jamila bint Ubayy ibn Malik ibn al-Harith ibn 'Ubayd ibn Malik ibn Salim al-Hubla. She was the sister of 'Abdullah ibn Ubayy ibn Salul. He had a daughter called Fushum who died, and has no descendants. The line of al-Harith ibn 'Ubayd ibn Malik ibn Salim al-Hubla has also died out and all that remain of them are a man or two of the children of 'Abdullah ibn Ubayy ibn Salul ibn Madina. Aws ibn Khawli was one of the perfect. Someone who is perfect, in their view in the *Jahiliyya* and Islam is the one who wrote Arabic and was good in swimming and shooting. Aws had all of that. The Messenger of Allah ﷺ made brotherhood between Aws ibn Khawli and Shuja' ibn Wahb al-Asadi of the people of Badr. Aws was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from 'A'idh ibn Yahya from Abu al-Huwayrith: "When he entered Makka for the Fulfilled 'Umra, the Messenger of Allah ﷺ left in charge of the peace two hundred men under the command of Aws ibn Khawli."



They said: When the Prophet ﷺ died and they wanted to wash him, the Ansar came and called at the door, "Allah! Allah! Some of his maternal uncles should attend him." They were told, "Agree on one of you." They agreed on Aws ibn Khawli." He entered and attended the washing of the Messenger of Allah ﷺ, his shrouding and burial with the people of his House. Aws died in Madina while 'Uthman ibn 'Affan was caliph.

Al-Husayn ibn al-Fahm reported from Muhammad from Yahya ibn Ma'in ibn 'Awn from Hisham ibn Yusuf from Ma'mar from Ayyub from Muhammad ibn Sirin said, "When Abu Talib was dying, the Messenger of Allah ﷺ prayed and he said to him, 'Nephew, when I die, go to your uncles from the Banu an-Najjar. They are the most protective of people of what is in their houses.'"

## 228. Zayd ibn Wadi'a

Zayd ibn Wadi'a ibn 'Amr ibn Qays ibn Juzayy ibn 'Adi ibn Malik ibn Salim al-Hubla. His mother was Umm Zayd bint al-Harith ibn Abi al-Jarba' ibn Qays ibn Malik ibn Salim al-Hubla. His children were: Sa'd, Umama and Umm Kulthum, whose mother was Zaynab bint Sahl ibn Sa'b ibn Qays ibn Malik ibn Salim al-Hubla. Sa'd came to Iraq in the caliphate of 'Umar ibn al-Khattab and stayed at 'Aqar Quf. His children there are called the Banu 'Abd al-Wahid ibn Bashir ibn Muhammad ibn Musa ibn Sa'd ibn Zayd ibn Wadi'a. None of them are in Madina. He was present at Badr and Uhud,

## 229. Rifa'a ibn 'Amr

Rifa'a ibn 'Amr ibn Tha'laba ibn Malik ibn Salim al-Hubla. That is what Musa ibn 'Uqba and Muhammad ibn 'Umar have. Muhammad ibn Ishaq said that Rifa'a's *kunya* was Abu al-Walid. Muhammad ibn 'Umar said that Zayd was the grandfather of Rifa'a. His *kunya* was Abu al-Walid. One says Rifa'a ibn Abi al-Walid who is ascribed to his grandfather. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that he is Rifa'a ibn Abi al-Walid. The name of Abu al-Walid was 'Amr ibn 'Abdullah ibn Malik ibn Tha'laba ibn Jusham ibn Malik ibn Salim al-Hubla. His mother was Umm Rifa'a bint Qays ibn Malik ibn Tha'laba ibn Jusham ibn Malik ibn Salim al-Hubla. He had children but they have died out. According to Abu Ma'shar and some of the texts of

Muhammad ibn 'Umar, he is: Rifa'a ibn Ilhaf ibn 'Amr ibn Zayd. Allah knows best. Rifa'a was present at 'Aqaba with the seventy Ansar according to all. He was present at Badr and Uhud. He was killed as a martyr in the Battle of Uhud in Shawwal at the beginning of the thirty-second month of Hijra. He has no descendants.

## 230. Ma'bad ibn 'Ubada

Ma'bad ibn 'Ubada ibn Qush'ur ibn al-Fidm ibn Salim ibn Malik ibn Salim al-Hubla. His *kunya* was Abu Khamisa as Musa ibn 'Uqba, Muhammad ibn Ishaq, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said. Abu Ma'shar said that his *kunya* was Abu 'Usayma. He was at Badr and Uhud. He has no descendants.

## From the allies of the Banu Salim al-Hubla ibn Ghanm

## 231. 'Uqba ibn Wahb

'Uqba ibn Wahb ibn Kalda ibn al-Ja'd ibn Hilal ibn al-Harith ibn 'Amr ibn 'Adi ibn Jusham ibn 'Awf ibn Buhtha ibn 'Abdullah ibn Ghatafan ibn Qays 'Aylan ibn Mudar. 'Uqba became Muslim with the first of the Ansar to become Muslim. He was present at both 'Aqabas according to all. He joined the Messenger of Allah ﷺ in Makka and remained there until the Messenger of Allah ﷺ emigrated and then he also emigrated to Madina. 'Uqba is called an Ansari Muhajir. He has descendants with the children of Sa'd ibn Zayd ibn Wadi'a at 'Aqar Quf. He was present at Badr and Uhud. It is said that 'Uqba ibn Wahb is the one who removed the two rings from the cheek of the Messenger of Allah ﷺ at Uhud. It is also said that it was Abu 'Ubayda ibn al-Jarrah. He removed them and his front teeth fell out. Muhammad ibn 'Umar said that 'Abd ar-Rahman ibn Abi az-Zinad both thought that they treated them and removed them.

## 232. 'Amir ibn Salama

'Amir ibn Salama ibn 'Amir ibn 'Abdullah, their ally from the people of the Yemen. He was present at Badr and Uhud and has no descendants.



### 233. 'Asim ibn al-'Ukayr

He was their ally from Muzayna. He was present at Badr and Uhud and has no descendants.

#### From the al-Qawaqila

They are the Banu Ghanm and Banu Salim, the sons of 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj

### 234. 'Ubada ibn as-Samit

'Ubada ibn as-Samit ibn Qays ibn Asram ibn Fihir ibn Tha'laba ibn Ghanm ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. His *kunya* was Abu al-Walid. His mother was Qurrat al-'Ayn bint 'Ubada ibn Nadla ibn Malik ibn al-'Ajlan ibn Zayd ibn Ghanm ibn Salim ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. His children were: al-Walid whose mother was Jamila bint Abi Sa'sa'a, who is 'Amr ibn Zayd ibn 'Awf ibn Mabdhuil ibn 'Amr ibn Ghanm ibn Mazin ibn an-Najjar; and Muhammad, whose mother was Umm Haram bint Milhan ibn Khalid ibn Zayd ibn Haram ibn Jundub ibn 'Amir ibn Ghanm ibn 'Adi ibn an-Najjar. He was present at 'Aqaba with the seventy Ansar according to all. He was one of the twelve leaders. The Messenger of Allah ﷺ made brotherhood between 'Ubada ibn as-Samit and Abu Marthad al-Ghanawi. 'Ubada was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was at 'Aqaba, a chief, and an Ansari Badrite.

Muhammad ibn 'Umar reported from Abu Hazra Ya'qub ibn Mujahid from 'Ubada ibn al-Walid ibn 'Ubada that his father said, "'Ubada ibn as-Samit was a tall corpulent handsome man. He died in Ramla in Syria in 34 at the age of seventy-one." He has descendants. Muhammad ibn Sa'd said that he heard someone say that he lived until the caliphate of Mu'awiya ibn Abi Sufyan, dying in Syria.

### 235. Aws ibn as-Samit

His brother, Aws ibn as-Samit ibn Qays ibn Asram ibn Fihir ibn Tha'laba ibn Ghanm. His mother was Qurrat al-'Ayn bint 'Ubada ibn Nadla ibn Malik ibn al-'Ajlan. His children were: ar-Rabi', whose mother was Khawla bint Tha'laba ibn Asram ibn Fihir ibn Tha'laba

ibn Ghanm ibn 'Awf, who is the woman who disputed about whom Allah revealed in the Qur'an, "*Allah has heard the words of the woman who disputed with you about her husband.*" (58:1). The Messenger of Allah ﷺ made brotherhood between Aws ibn as-Samit and Marthad ibn Abi Marthad al-Ghanawi. He was at Badr, Uhud, the Ditch and all the Battles with the Messenger of Allah ﷺ. He lived for a time after the Messenger of Allah ﷺ. It is mentioned that he lived to the time of 'Uthman ibn 'Affan.

Muhammad ibn 'Umar reported from 'Abd al-Hamid ibn 'Imran ibn Abi Anas that his father said that the first to pronounce a *dhihar* in Islam was Aws ibn as-Samit. He suffered from a form of madness from which he would recover at times. He quarreled with his wife Khawla bint Tha'laba in one of his sane periods and said, "You are to me like my mother's back." Then he regretted it and said, "I only think that you are forbidden to me." She said, "You did not mention divorce." She went to the Messenger of Allah ﷺ and told him what he had said and argued with the Messenger of Allah ﷺ several times. Then she said, "O Allah, I complain to You of the intensity of my aloneness! It is hard for me to separate from him." 'A'isha said, "I wept as did those in the house out of mercy for her and kindness towards her. Then the Revelation descended on the Messenger of Allah ﷺ and when it left him, he was smiling. He said, 'Khawla, Allah has revealed about you: *'Allah has heard the words of the woman who disputed with you about her husband.'* (61:1)." Then he said, "Tell him to free a slave." She replied, "He does not have it." He said, "'Tell him to fast for two continuous months." She answered, "He will not be able to do that." He said, "Command him to feed sixty poor people." She asked, "How will he do that?" He said, "Tell him to go to Umm al-Mundhir bint Qays and take half a *wasq* of dates from her and give it as *sadaqa* to sixty poor people." She returned to Aws and he asked, "What has happened?" She said, "Good, and you are blameworthy." She told him and he went to Umm al-Mundhir and took that from her and he gave two *mudds* of dates to every poor person.

### 236. An-Nu'man ibn Malik

An-Nu'man ibn Malik ibn Tha'laba ibn Da'd ibn Fihir ibn Tha'laba ibn Ghanm ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj.



Tha'laba ibn Da'd is the one who is called Qawqal. Qawqal had might. It used to be said about someone fearful when he came to him, "Go (*qawqal*) where you wish. You are safe." Because of that all the Banu Ghanm and Banu Salim were called Qawaqila. That is how it is in the register: they are called the Banu Qawaqila.

An-Nu'man was present at Badr and Uhud and was killed on that day as a martyr. Safwan ibn Umayya killed him. He has no descendants. This is the position of Muhammad ibn 'Umar. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari said that the one who was martyred at Badr was an-Nu'man al-A'raj ibn Malik ibn Tha'laba ibn Asram ibn Fihri ibn Tha'laba ibn Ghanm. He was killed at Uhud as a martyr. His mother was 'Amra bint Dhiyad ibn 'Amr ibn Zamzama ibn 'Amr ibn 'Umara ibn Malik of the Banu Ghudayna of Baliyy, their allies. She was the sister of al-Mujadhdhir ibn Ziyad. The one who was called Qawqal was an-Nu'man ibn Malik ibn Tha'laba ibn Da'd ibn Fihri ibn Tha'laba ibn Ghanm whom Muhammad ibn 'Umar mentioned. He was not present at Badr and has no descendants. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari mentioned the lineage of an-Nu'man ibn Malik ibn Tha'laba ibn Da'd. The lineage of an-Nu'man al-A'raj ibn Malik ibn Tha'laba ibn Asram is in the book, *Lineage of the Ansar*. He mentioned their children and their progeny.

### 237. Malik ibn ad-Dukhshum

Malik ibn ad-Dukhshum ibn Malik ibn ad-Dukhshum ibn Mirdakha ibn Ghanm ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. His mother was 'Umayra bint Sa'd ibn Qays ibn 'Amr ibn Imru' al-Qays ibn Malik ibn Tha'laba ibn Ka'b ibn al-Khazraj ibn al-Harith ibn al-Khazraj. His daughter was Quray'a, whose mother was Jamila bint 'Abdullah ibn Ubayy ibn Malik ibn al-Harith ibn 'Ubayd ibn Malik ibn Malik ibn Salim al-Hubla ibn Ghanm, who is 'Abdullah ibn Ubayy ibn Salul. Malik ibn ad-Dukhshum was present at 'Aqaba according to ibn 'Uqba, Muhammad ibn Ishaq and Muhammad ibn 'Umar. Abu Ma'shar said that he was not present at 'Aqaba.

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba that Dawud ibn al-Husayn said, "Malik ibn ad-Dukhshum was not present at 'Aqaba." They said that Malik was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah

ﷺ. The Messenger of Allah ﷺ sent him from Tabuk with 'Asim ibn 'Adi and they burned the Mosque of Harm in the Banu 'Amr ibn 'Awf. He died without descendants.

### 238. Nawfal ibn 'Abdullah

Nawfal ibn 'Abdullah ibn Nadla ibn Malik ibn al-'Ajlan ibn Zayd ibn Ghanm ibn Salim ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. Malik ibn al-'Ajam was the master of Khazraj in his time. He is the maternal uncle of Uhayha ibn al-Jallah. Nawfal was at Badr and Uhud and was killed as a martyr at Uhud in Shawwal at the beginning of the thirty-second month. He has no descendants.

### 239. 'Itban ibn Malik

'Itban ibn Malik ibn 'Amr ibn al-'Ajlan ibn Zayd ibn Ghanm ibn Salim ibn 'Awf. His mother was from Muzayna. His children were 'Abd ar-Rahman whose mother was Layla bint Ri'ab ibn Hanif ibn Ri'ab ibn Umayya ibn Zayd ibn Salim ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj.

Muhammad ibn 'Umar reported from 'Abdullah ibn Ja'far from 'Abd al-Wahid ibn Abi 'Awn that the Messenger of Allah ﷺ made brotherhood between 'Itban ibn Malik and 'Umar ibn al-Khattab. That is what Muhammad ibn Ishaq said. He was present at Badr, Uhud and the Ditch. He lost his sight in the time of the Prophet ﷺ. He asked the Prophet ﷺ to come to him and pray in a place in his house which he could use as a prayer place. The Messenger of Allah ﷺ did that.

Sufyan ibn 'Uyayna reported from az-Zuhri from Mahmud that 'Itban ibn Malik al-Ansari went blind and asked the Prophet ﷺ to be allowed to not attend the prayer. He asked, "Do you hear the call?" "Yes," he replied. He did not give him an allowance.

Muhammad ibn 'Umar reported from Ma'mar and Malik from az-Zuhri from Mahmud ibn ar-Rabi' that 'Itban ibn Malik said, "I said, 'Messenger of Allah, if it is dark night with rain and wind can I go to my house and pray in it?' The Messenger of Allah ﷺ came to me and asked, 'Where do you want me to pray?' I pointed to a corner of the room and he prayed two *rak'ats* which we prayed behind him." Muhammad ibn 'Umar said that people in Madina pray in that room until today." He said that 'Itban died in the middle of the caliphate of



Mu'awiya ibn Abi Sufyan. He does not have descendants. The children of 'Amr ibn al-'Ajlan ibn Zayd have died out and none of them remain.

#### 240. Mulayl ibn Wabara

Mulayl ibn Wabara ibn Khalid ibn al-Ajlan ibn Zayd ibn Ghanm ibn Salim. His children were Zayd and Habiba, whose mother was Umm Zayd bint Nadla ibn Malik ibn al-Ajlan ibn Zayd ibn Ghanm ibn Salim. She was the paternal aunt of al-'Abbas ibn 'Ubada ibn Nadla. He was at Badr and Uhud and has no descendants.

#### 241. 'Isma ibn al-Husayn

'Isma ibn al-Husayn ibn Wabara ibn Khalid ibn al-Ajlan ibn Zayd ibn Ghanm ibn Salim. He had two daughters called 'Afra' and Asma' who married among the Ansar. 'Isma was at Badr according to Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Umara al-Ansari, but Muhammad ibn Ishaq and Abu Ma'shar did not mention him among those who were at Badr. They say that he was at Uhud. He died without descendants. The children of Khalid ibn al-Ajlan ibn Zayd have also died out and none of them remain.

#### 242. Thabit ibn Hazzal

Thabit ibn Hazzal ibn 'Amr ibn Qarbus ibn Ghanm ibn Umayya ibn Lawdhan ibn Salim ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. He was present at Badr, Uhud, the Ditch and all the Battles with the Messenger of Allah ﷺ. He was killed in the Battle of Yamama as a martyr in 12 AH in the caliphate of Abu Bakr as-Siddiq. He had descendants, but they have died out. The children of Lawdhan ibn Salim ibn 'Awf have also died out and none of them remain.

#### 243. Ar-Rabi' ibn Iyas

Ar-Rabi' ibn Iyas ibn 'Amr ibn Ghanm ibn Umayya ibn Lawdhan ibn Salim ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. He was present at Badr and Uhud and died without descendants.

#### 244. Wadhaqa ibn Iyas

His brother, Wadhaqa ibn Iyas ibn 'Amr Ghanm ibn Umayya ibn Lawdhan ibn Salim. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was killed as a martyr in the Battle of Yamama in 12 AH in the caliphate of Abu Bakr as-Siddiq. He has no descendants. 'Abdullah ibn Muhammad ibn 'Umara al-Ansari mentioned ar-Rabi' and Wadhaqa, the sons of Ilyas in the book, *The Lineage of the Ansar* as a child of 'Amr ibn Ghanm ibn Umayya.

#### From the allies of Qawaqila of the Banu Ghudayna

They are the Banu 'Amr ibn 'Ammara, and Ghudayba was their mother from Baliyy and they were ascribed to her.

#### 245. Al-Mujadhdhar ibn Ziyad

Al-Mujadhdhar ibn Ziyad ibn 'Amr ibn Zamzama ibn 'Amr ibn 'Ammara ibn Malik ibn 'Amr ibn Bathira ibn Mashnu' ibn al-Qasr ibn Tamim ibn 'Awdh Manat ibn Naj ibn Taym ibn Irasha ibn 'Amir ibn 'Abila ibn Qisyal ibn Firan ibn Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. The name of al-Mujadhdhar was 'Abdullah. He killed Suwayd ibn as-Samit in the *Jahiliyya*. His killing provoked the Battle of Bu'ath. Then al-Mujadhdhar ibn Ziyad and al-Harith ibn Suwayd ibn as-Samit became Muslim. The Messenger of Allah ﷺ made brotherhood between al-Mujadhdhar ibn Ziyad and 'Aqil ibn Abi al-Bukayr. Al-Harith ibn Suwayd sought to assassinate al-Mujadhdhar ibn Ziyad to kill him for his father. They were both present at Uhud and when the people made the attack, al-Harith ibn Suwayd came from behind him and struck his neck and killed him by assassination. Jibril went to the Messenger of Allah ﷺ and told him that al-Harith ibn Suwayd had murdered al-Mujadhdhar ibn Ziyad by assassination and commanded that he be killed for him. The Messenger of Allah ﷺ killed al-Harith ibn Suwayd for al-Mujadhdhar ibn Ziyad. The one who struck off his head at the door of the Quba Mosque at the command of the Messenger of Allah ﷺ was 'Uwaym ibn Sa'ida. Al-Mujadhdhar has descendants in Madina and Baghdad.



Muhammad ibn 'Umar reported from al-Yaman ibn Ma'n from Abu Wajza: "Three men were buried in a single grave among those killed at Uhud: al-Mujadhdhir ibn Ziyad, an-Nu'man ibn Malik and 'Abda ibn al-Hashas."

#### 246. 'Abda ibn al-Hashas

'Abda ibn al-Hashas ibn 'Amr ibn Zamzama ibn 'Amr ibn 'Ammara ibn Malik. He was the nephew of al-Mujadhdhir ibn Ziyad and maternal half-brother. That is what Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said: 'Abda ibn al-Hashas. Muhammad ibn Ishaq and Abu Ma'shar said: 'Ubada ibn al-Khaskhas. He was present at Badr and Uhud and was killed as a martyr at Uhud in Shawwal at the beginning of the thirty-second month of the Hijra. He does not have descendants.

#### 247. Bahhath ibn Tha'laba

Bahhath ibn Tha'laba ibn Khazma ibn Asram ibn 'Amr ibn 'Ammara ibn Malik. He was present at Badr and Uhud. He died and has no descendants.

#### 248. 'Abdullah ibn Tha'laba

His brother 'Abdullah ibn Tha'laba ibn Khazma ibn Asram ibn 'Amr ibn 'Ammara ibn Malik. He was present at Badr and Uhud. He died and has no descendants.

#### 249. 'Utba ibn Rabi'a

'Utba ibn Rabi'a ibn Khalid ibn Mu'awiya of Bahra', the ally of the Banu Ghudayba.

Muhammad ibn 'Umar reported from Shu'ayb ibn 'Ubada from Bashir ibn Muhammad ibn 'Abdullah from his father that 'Utba ibn Rabi'a was present at Badr. Muhammad ibn 'Umar and all his people said that the information about this ally is firm.

Muhammad ibn 'Umar said that he is 'Ubayda ibn Rabi'a ibn Jubayr of the Banu Ka'b ibn 'Amr ibn Bahnun ibn Nam Manat ibn Shabib ibn Duraym ibn al-Qin ibn Ahwad ibn Bahra'. 'Abdullah ibn

Muhammad ibn 'Ammara al-Ansari said that he is from Bahz of the Banu Sulaym ibn Mansur. He was present at Badr and Uhud.

#### 250. 'Amr ibn Iyas

'Amr ibn Iyas ibn Zayd ibn Jushm, their ally from the Yemen from Ghassan. He was present at Badr and Uhud. He died and has no descendants.

From the Banu Sa'ida ibn Ka'b ibn al-Khazraj ibn al-Harith ibn al-Khazraj

#### 251. Al-Mundhir ibn 'Amr

Al-Mundhir ibn 'Amr ibn Khunays ibn Lawdhan ibn 'Abd Wudd ibn Zayd ibn Tha'laba ibn al-Khazraj ibn Sa'ida. His mother was Hind bint al-Mundhir ibn al-Jammuh ibn Zayd ibn Haram ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. Al-Mundhir used to write in Arabic before Islam which was rare among the Arabs. Then he became Muslim and was present at 'Aqaba with the seventy Ansar according to all. He was one of the twelve leaders. The Messenger of Allah ﷺ made brotherhood between al-Mundhir ibn 'Amr and Tulayb ibn 'Umayr according to Muhammad ibn 'Umar. Muhammad ibn Ishaq said that the Messenger of Allah ﷺ made brotherhood between al-Mundhir ibn 'Amr and Abu Dharr al-Ghifari. Muhammad ibn 'Umar said, "How can this be the case? The Messenger of Allah ﷺ made brotherhood between his Companions before Badr. Abu Dharr was absent on that day over Madina. He was not present at Badr or Uhud or the Ditch. He came to the Messenger of Allah ﷺ in Madina after that. Badr cut off brotherhood when the *Ayat* of Inheritance was revealed. Allah knows best which is the case." Al-Mundhir ibn 'Amr was present at Badr and Uhud. The Messenger of Allah ﷺ sent him a commander over the people of Bi'r Ma'una and he was killed as a martyr on the day at the beginning of the thirty-sixth month of the Hijra. The Messenger of Allah ﷺ said, "Al-Mundhir was freed to die." He said he walked to his death, recognizing it. He has descendants.

Ya'qub ibn Ibrahim ibn Sa'd reported from his father from Salih ibn Kaysan from Ibn Ishaq that 'Abd ar-Rahman ibn 'Abdullah ibn Ka'b ibn Malik and some of the people of knowledge that al-



Mundhir ibn 'Amr as-Sa'idi was killed on the day of Bi'r Ma'una and he is the one who is said that he freed to die. 'Amir ibn at-Tufayl called the Banu Sulaym to help against them, and they rushed with him and he killed them except for 'Amr ibn 'Umayya ad-Damri. 'Amir ibn at-Tufayl took him and released him. When he came to the Prophet ﷺ, the Messenger of Allah ﷺ said to him, "You are from among them."

## 252. Abu Dujana

His name was Simak ibn Kharasha ibn Lawdhan ibn 'Abd Wudd ibn Zayd ibn Tha'laba ibn al-Khazraj ibn Sa'ida. His mother was Hazma bint Harmala of the Banu Zigh of the Banu Sulaym ibn Mansur. His children were Khalid, whose mother was Amina bint 'Amr ibn al-Ajashsh of the Banu Bahz of the Banu Sulaym ibn Mansur. The Messenger of Allah ﷺ made brotherhood between Abu Dujana and 'Utba ibn Ghazwan. He was present at Badr and had a red band on in the Battle of Badr.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "Abu Dujana was known in the crush of battle by a red band which he wore in the Battle of Badr." Muhammad ibn 'Umar said that Abu Dujana was present at Uhud and stood firm with the Messenger of Allah ﷺ and gave him allegiance to the death.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit from Anas ibn Malik that the Messenger of Allah ﷺ took a sword in the Battle of Badr and said, "Who will take the sword?" They stretched forth their hands, every man of them saying, "Me! Me!" He said, "Who will take it by its right?" So the people refrained and Simak ibn Kharasha Abu Dujana said, "I will take it by its right." He took it and split the heads of the idolators with it."

Ma'n ibn 'Isa reported from 'Abd ar-Rahman ibn Zayd from Zayd ibn Aslam that Abu Dujana when the Prophet ﷺ gave him his sword in the Battle of Uhud provided that he gave it its right and he recited in *rajaz*:

I am the one with whom my friend made a contract  
in the flat ravine at the palm-trees.

I am the last to set,  
striking with the sword of Allah and the Messenger.

'Abdullah ibn Ja'far ar-Raqqi reported from Abu al-Malik from Maymun ibn Mihran: "When they left on the Day of Uhud, 'Ali said to Fatima, 'Take the sword without blame.' The Messenger of Allah ﷺ said, 'You fought well.' Al-Harith ibn as-Simma and Abu Dujana did as well." That was the day of Uhud.

Ma'n ibn 'Isa reported from Hisham ibn Sa'd from Zayd ibn Aslam that 'Ali visited Abu Dujana when he was ill and his face was glowing. He was asked, "Why is your face glowing?" He answered, "There are none of my actions more secure for me than two. One I is that I did not speak about what does not concern me. The other is that my heart is sound towards the Muslims." Muhammad ibn 'Umar said that Abu Dujana was present at Yamama and he was among those who participated in killing Musaylima the Liar. Abu Dujana was killed as a martyr that day in 12 AH in the caliphate of Abu Bakr. He has descendants today in Madina and Baghdad.

## 253. Abu Usayd as-Sa'idi

His name was Malik ibn Rabi'a ibn al-Yadi ibn 'Amir ibn 'Awf ibn Haritha Abu 'Amr ibn al-Khazraj ibn Sa'ida. His mother was 'Amra bint al-Harith ibn Hahl ibn Umayya ibn Haritha ibn 'Amr ibn al-Khazraj ibn Sa'ida. His children were: Usayd the elder and al-Mundhir, whose mother was Salama bint Wahb ibn Salama ibn Umayya ibn Haritha ibn 'Amr ibn al-Khazraj ibn Sa'ida; Ghaliz whose mother was Salama bint Damdam ibn Mu'awiya ibn Sakan of the Banu Fazara ibn Qays; Usayd the younger, whose mother was an *umm walad*; Maymuna, whose mother was Fatima bint al-Hakam of the Banu Sa'ida and then the Banu Qashba; Habbana, whose mother was ar-Rabab of the Banu Muharib ibn Khasfa of Qays 'Aylan; Hafsa and Fatima, whose mother was an *umm walad*; and Hamza whose mother was Salama bint Walan ibn Mu'awiya ibn Sakan ibn Khadij of the Banu Fazara of Qays 'Aylan. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He had the banner of the Banu Sa'ida on the Day of the Conquest.



Muhammad ibn 'Umar reported from Ubayy ibn 'Abbas ibn Sahl ibn Sa'd as-Sa'idi that his father said, "I saw Abu Usayd as-Sa'idi after he had lost his sight. He was short and stout, with white hair and beard. I saw that he had a lot of hair on his head."

Qabisa ibn 'Uqba reported from Sufyan from Muhammad ibn 'Ajlan that 'Ubaydullah ibn Abi Rafi' said, "I saw Abu Usayd clipping his moustache similar to shaving."

'Amr ibn al-Haytham Abu Qatan reported from Ibn Abi Dhi'b that 'Uthman ibn 'Ubayd said, "I saw Abu 'Ubayd dyeing his beard yellow while we were in the school (*kuttab*)."

Yazid ibn Harun reported from Ibn Abi Dhi'b that 'Uthman ibn 'Ubayd said, "I saw Abu Usayd, Abu Hurayra, Abu Qatada and Ibn 'Umar passing by when we were in the school. We caught the scent of amber from them. It was *khaluq* and their beards were yellow with it."

Al-Fadl ibn Dukayn reported from 'Abd ar-Rahman ibn al-Ghasil from Hamza ibn Abi Usayd and az-Zubayr ibn al-Mundhir ibn Abi Usayd that they removed a gold ring from the hand of Abu Usayd. He was a Badrite. Muhammad ibn 'Umar said, "Abu Usayd as-Sa'idi died in Madina in the Year of the Community in 60 when he was seventy-eight." He has descendants in Madina and Baghdad.

#### 254. Malik ibn Mas'ud

Malik ibn Mas'ud ibn al-Yadi ibn 'Amir ibn 'Awf ibn Haritha ibn 'Amr ibn al-Khazraj ibn Sa'ida. He was present at Badr and Uhud and died without descendants.

#### 255. 'Abd Rabb ibn Haqq

'Abd Rabb ibn Haqq ibn Aws ibn Qays ibn Tha'laba ibn Tarif ibn al-Khazraj ibn Sa'ida. That is his name and lineage according to Musa ibn 'Uqba, Abu Ma'shar and Muhammad ibn 'Umar. Muhammad ibn Ishaq alone said: 'Abdullah ibn Haqq. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said that he is 'Abd Rabb ibn Haqq ibn Aws ibn 'Amir ibn Tha'laba ibn Waqsh ibn Tha'laba ibn Tarif ibn al-Khazraj ibn Sa'ida. He was present at Badr and Uhud. He died without descendants.

#### From the allies of Banu Sa'ida ibn Ka'b ibn al-Khazraj

##### 256. Ziyad ibn Ka'b

Ziyad ibn Ka'b ibn 'Amr ibn 'Adi ibn 'Amir ibn Rifa'a ibn Kulayb ibn Muwadda'a ibn 'Adi ibn Ghanm ibn ar-Rab'a ibn Rashdan ibn Qays ibn Juhayna. He was present at Badr and Uhud, and died without descendants.

##### 257. Damra ibn 'Amr

His nephew, Damra ibn 'Amr ibn 'Amr ibn Ka'b ibn 'Amr ibn 'Adi ibn 'Amir ibn Rifa'a ibn Kulayb ibn Muwadda'a. He was present at Badr and Uhud and was killed as a martyr there in Shawwal at the beginning of the thirty-second month of Hijra. They mentioned that he has descendants some of whom are ascribed to Basbas ibn 'Amr ibn Tha'laba al-Juhani.

##### 258. Basbas ibn 'Amr

Basbas ibn 'Amr ibn Tha'laba ibn Kharasha ibn Zayd ibn 'Amr ibn Sa'd ibn Dhubyan ibn Rashdan ibn Qays ibn Juhayna. He was present at Badr and Uhud and has no descendants.

##### 259. Ka'b ibn Jammaz

Ka'b ibn Jammaz ibn Malik ibn Tha'laba, their ally from Ghassan. That is what Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said. Muhammad ibn Ishaq and Abu Ma'shar ascribe him to Juhayna. Musa ibn 'Uqba mentioned him by his name and the name of his father. He did not ascribe him to any of the Arabs. He was present at Badr and Uhud and has no descendants.

#### From the Banu Jusham ibn al-Khazraj

Then from the Banu Salama ibn Sa'd ibn 'Ali ibn Asad ibn Sarida ibn Tazid ibn Jusham, then from the Banu Haram ibn Ka'b ibn Gham ibn Ka'b ibn Ghanm.



## 260. 'Abdullah ibn 'Amr

'Abdullah ibn 'Amr ibn Haram ibn Tha'labah ibn Haram ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. His *kunya* was Abu Jabir. His mother was ar-Rabab bint Qays ibn al-Quraym ibn Umayya ibn Sinan ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. Her mother was Hind bint Malik ibn 'Amir ibn Bayada. His son was Jabir, who was present at 'Aqaba and whose mother was Unaysa bint 'Anama ibn 'Adi ibn Sinan ibn Nabi' ibn 'Amr ibn Sawad. He was present at 'Aqaba with the seventy Ansar. He was one of twelve leaders. He was present at Badr and Uhud and was killed as a martyr that day at the beginning of the 32<sup>nd</sup> month of the Hijra.

'Abd al-Wahhab ibn 'Ata' al-'Ijli reported from Isma'il ibn Muslim from Abu az-Zubayr that Jabir ibn 'Abdullah said, "When my father was killed in the Battle of Uhud, I went to him when he was shrouded and uncovered his face and kissed it. The Prophet ﷺ saw me and did not forbid me."

'Affan ibn Muslim, Wahb ibn Jarir, 'Abd al-Malik ibn 'Amr Abu 'Amir al-'Aqabdi and Sulayman ibn Harb reported from Shu'ba from Muhammad ibn al-Munkadir that Jabir ibn 'Abdullah said, "When my father was killed in the Battle of Uhud, I removed the cloth over his face and wept. The Companions of the Messenger of Allah began to forbid me but the Prophet ﷺ did not. My aunt Fatima bint 'Amr began to weep for him and the Prophet ﷺ said, 'Weep for him or do not weep. The angels continued to shade him with their wings until they raised him up.'"

Al-Fadl ibn Dukayn reported from Sharik from al-Aswad ibn Qays from Nubayh al-'Anazi that Jabir ibn 'Abdullah said, "My father and maternal uncle were struck down in the Battle of Uhud. My mother brought them and put them on a camel and brought them to Madina. The caller of the Messenger of Allah ﷺ called out: 'Bury the dead where they fell.' They were returned to be buried where they had fallen."

'Abdullah ibn Maslama ibn Qan'ab reported from Malik ibn Anas that 'Abdullah ibn 'Amr and 'Amr ibn al-Jamuh were buried in the same shroud and same grave.

Al-Walid ibn Muslim reported from al-Awza'i from az-Zuhri from Jabir ibn 'Abdullah that when the Messenger of Allah ﷺ went out to

bury the martyrs of Uhud, he said, "Wrap them with their wounds. I am a witness over them. There is no Muslim who is wounded in the Way of Allah but that he will come on the Day of Rising with the blood flowing the colour of saffron and smelling like musk." Jabir said, "My father was shrouded in one mantle and the Prophet ﷺ asked, 'Which of these knew the most Qur'an?' When the man was indicated, he said, 'Put him first in the niche before his companion.'" They said that 'Abdullah ibn 'Amr ibn Haram was the first Muslim to be killed in the Battle of Uhud. Sufyan ibn 'Abd Shams Abu al-A'war as-Sulami killed him. The Messenger of Allah ﷺ prayed over him before the rout. The Messenger of Allah ﷺ said, "Bury 'Abdullah ibn 'Amr and 'Amr ibn al-Jamuh in one grave because of the close friendship between them." He said, "Bury these two who loved one another in this world in one grave."

'Abdullah ibn 'Amr was a bald, reddish man who was not tall, and 'Amr ibn al-Jamuh was a tall man. They were recognised and buried in the same grave. Their grave was next to the river bed. The flood-water entered it and unearthed them, and they were wearing two mantles. 'Abdullah had been wounded in the face and his hand was on his wound. His hand was removed from his mouth and the blood flowed. His hand was put back in place and the blood stopped. Jabir said, "I saw my father in his grave as if he was asleep. He had not changed at all." He was asked, "Did you see his shrouds?" He answered, "He was shrouded in a mantle which covered his face and rue was put over his feet. We found his mantle as it was and the rue on his feet was in still preserved, and that was forty-six years later." Jabir consulted them about using perfume as musk and the Companions of the Messenger of Allah ﷺ refused it. They said, "Do not say anything." They were moved from that place to another place that was at the canal which passed by them. They were brought out still moist and bodies bent.

'Amr ibn al-Haytham Abu Qatan reported from Hisham ad-Dastawa'i from Abu az-Zubayr that Jabir said, "There was a shout for those killed at Uhud when Mu'awiya made the spring flow. So we brought them out after forty years with their bodies soft and bent."

Sa'id ibn 'Amir reported from Shu'ba from Ibn Abi Najih from 'Ata' from Jabir ibn 'Abdullah: "A man was buried with my father in the same grave. I was not happy until I brought him and buried him alone."



Musa ibn Isma'il reported from Abu Hilal from Sa'id Abu Maslama from Abu Nadra from Jabir ibn 'Abdullah that her father said to her, "I hope that I will be in the first to be struck tomorrow and so I instruct you to treat the daughters of 'Abdullah well." He was struck down and two were put in one grave and he was buried with another man in the same grave. After six months, I felt in myself that I could not rest until I had buried him alone. So I brought him out of the grave and the earth had not consumed any of it except a little of the flesh of his ear."

Sulayman ibn Harb reported from Hammad ibn Zayd from Sa'id ibn Yazid Abu Maslama from Abu Nadra that Jabir ibn 'Abdullah said, "One of two men were buried with my father in his grave. I felt a need in myself and brought him out after six months and moved him. I did not miss anything but some hairs in his beard which were next to the earth."

Al-Fadl ibn Dukayn reported from Zakariyya' ibn Abi Za'ida from 'Amir ash-Sha'bi from Jabir ibn 'Abdullah that his father died owing a debt. He said, "I went to the Messenger of Allah ﷺ and said, 'My father left a debt and we only had what his date-palms produce. What his trees produce will not reach what he owed in two years. Go with me so that the creditors are not excessive towards me. He walked around one of the threshing floors of dates and made supplication. Then he sat at it and asked, 'Where are the creditors?' He gave them in full what they were owed and there remained the like of what he had given them."

## 261. Khirash ibn as-Simma

Khirash ibn as-Simma ibn 'Amr ibn al-Jamuh ibn Zayd ibn Haram ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. His mother was Umm Habib bint 'Abd ar-Rahman ibn Hilal ibn 'Umayr ibn al-Akhtam of the people of Ta'if. It is said that Khirash was the leader of the cavalry. His children were: Salama, whose mother was Fukayha bint Yazid ibn Qayzi ibn Sakhr ibn Khansa' ibn Sinan ibn 'Ubayd of the Banu Salama; and 'Abd ar-Rahman and 'A'isha whose mother was an *umm walad*. He has descendants who have ended and none of them remain.

Muhammad ibn 'Umar reported from 'Abd al-'Aziz ibn Muhammad from Yahya ibn Usama from Abu Jabir that Mu'adh ibn

as-Simma ibn 'Amr ibn al-Jamuh, the brother of Khirash, was present at Badr. Muhammad ibn 'Umar said that it is not firm or agreed upon. Muhammad ibn 'Umar said that Khirash was one of the archers mentioned among the Companions of the Messenger of Allah ﷺ. He was present at Badr and Uhud, and received ten wounds at Uhud.

## 262. 'Umayr ibn Haram

'Umayr ibn Haram ibn 'Amr ibn al-Jamuh ibn Zayd ibn Haram ibn Ka'b ibn Ghanm ibn Ka'b. He was present at Badr according to Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari. Musa ibn 'Uqba and Muhammad ibn Ishaq and Abu Ma'shar did not mention him among those who were present at Badr in their view. He died without descendants.

## 263. 'Umayr ibn al-Humam

'Umayr ibn al-Humam ibn al-Jamuh ibn Zayd ibn Haram ibn Ka'b. His mother was an-Nawwar bint 'Amir ibn Babi' ibn Zayd ibn Haram ibn Ka'b. The Messenger of Allah ﷺ made brotherhood between 'Umayr ibn al-Humam and 'Ubayda ibn al-Harith. They were both killed at Badr.

'Affan ibn Muslim reported from Hammad ibn Salama from Thabit from 'Ikrima that the Messenger of Allah ﷺ was in a tent on the Day of Badr. He said, "Arise for a garden whose breadth is the heavens and the earth prepared for the godfearing." 'Umayr ibn al-Humam said, "Excellent! Excellent!" The Messenger of Allah ﷺ said, "Why did you say that?" He said, "I hope that I will be one of your people." He said, "You are one of its people." He said, "He emptied out some dates from his quiver and began to bite them, saying, 'By Allah, if I live to chew them, it will be a long life.' He cast them aside and fought until he was killed."

Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada: "The first of those of the Ansar to be killed in Islam was 'Umayr ibn al-Humam. Khalid ibn al-A'lam killed him." Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said, "He has no descendants."



## 264. Mu'adh ibn 'Amr

Mu'adh ibn 'Amr ibn al-Jamuh ibn Zayd ibn Haram ibn Ka'b. His mother was Hind bint 'Amr ibn Haram ibn Tha'laba ibn Haram ibn Ka'b. His children were: 'Abdullah and Umama, whose mother was Thuwayba bint 'Amr ibn Sa'd ibn Malik ibn Haritha ibn Tha'laba ibn 'Amr ibn al-Khazraj of the Banu Sa'ida. According to all he was present at 'Aqaba, and he was present at Badr and Uhud. He died and has no descendants.

## 265. Mu'awwidh ibn 'Amr

His brother, Mu'awwidh ibn 'Amr ibn al-Jamuh ibn Zayd ibn Haram. His mother was Hind bint 'Amr ibn Haram ibn Tha'laba ibn Haram. He was present at Badr according to Musa ibn 'Uqba, Abu Ma'shar and Muhammad ibn 'Umar. Muhammad ibn Ishaq did not mention him among those he thought were at Badr. He was present at Uhud and has no descendants.

## 266. Khallad ibn 'Amr

Their brother, Khallad ibn 'Amr ibn al-Jamuh ibn Zayd ibn Haram. His mother was Hind bint 'Amr ibn Haram ibn Tha'laba ibn Haram. He was present at Badr according to all and was present at Uhud. He has no descendants.

## 267. Al-Hubab ibn al-Mundhir

Al-Hubab ibn al-Mundhir ibn al-Jamuh ibn Zayd ibn Haram ibn Ka'b. His *kunya* was Abu 'Amr. His mother was ash-Shamus bint Haqq ibn Umayya ibn Haram. His son was Khasram, whose mother was Zaynab bint Sayfi ibn Sakhr ibn Khansa' of the Banu 'Ubayd ibn Salma. He was the maternal uncle of al-Mundhir ibn 'Amr as-Sa'idi, one of the nobles. He is the one who was killed in the Battle of Bi'r Ma'una. The Messenger of Allah ﷺ said of him, "Set free to die." He was martyred at Badr.

Muhammad ibn 'Umar reported from Ibrahim ibn Abi Habiba from Dawud ibn al-Husayn from 'Ikrima from Ibn 'Abbas that the Messenger of Allah ﷺ stayed in a camp on the day of Badr. Al-Hubab ibn al-Mudhir said, "This is not the spot. Let us go closer to the clos-



est water to the people. Then we can build a basin and put vessels in it and drink and fight and deprive others of the well." Jibril came to the Messenger of Allah ﷺ and said, "The correct opinion is what al-Hubab ibn al-Mundhir suggested." The Messenger of Allah ﷺ said, "Hubab, you have directed us to the proper opinion." The Messenger of Allah ﷺ rose and did that.

Sulayman ibn Harb reported from Hammad ibn Zayd from Yahya ibn Sa'id that the Messenger of Allah ﷺ said, "People were consulted on the day of Badr and al-Hubab rose and said, 'We are the people of war. I think that we should collapse the water holes except for one where we will meet.' He also consulted them on the day of Qurayza and an-Nadir. Al-Hubab ibn al-Mundhir rose and said, 'I think that we should stop between the walls and cut off the communications between them.' The Messenger of Allah ﷺ accepted his advice."

Muhammad ibn 'Umar reported from Muhammad ibn Qudama that 'Umar ibn al-Husayn said, "The banner of Khazraj in the Battle of Badr was with al-Hubab ibn al-Mundhir." Muhammad ibn 'Umar said that al-Hubab was at Badr at the age of thirty-three. They all agree that he was present at Badr, but Muhammad ibn Ishaq did not mention him among those he thought were present at Badr. This is an error on his part because the business of al-Hubab ibn al-Mundhir at Badr is famous. Al-Hubab was present at Uhud and he remained firm on that day with the Messenger of Allah ﷺ and he gave allegiance to death. He was present at the Ditch and all the battles with the Messenger of Allah ﷺ. He was present at the verandah of the Banu Sa'ida when the Ansar met to give allegiance to Sa'd ibn 'Ubada. Abu Bakr, 'Umar, Abu 'Ubayda ibn al-Jarrah and other Muhajirun were present and spoke. Al-Hubab ibn al-Mundhir said, "I am your stump on which you rub and fruitful little palm tree. A ruler from you and a ruler from us." Then allegiance was given to Abu Bakr and they separated. Al-Hubab died while 'Umar ibn al-Khattab was caliph. He has no descendants.

## 268. 'Uqba ibn 'Amir

'Uqba ibn 'Amir ibn Nabi' ibn Zayd ibn Haram ibn Ka'b. His mother was Fukayha bint Sakan ibn Zayd ibn Umayya ibn Sinan ibn Ka'b ibn 'Adi ibn Ka'b ibn Salama. He does not have descendants. 'Uqba was present at the first 'Aqaba and is one of the six who



became Muslim in Makka, the first of the Ansar not preceded by any-one. Muhammad ibn 'Umar said that he considers that to be confirmed. He was present at Badr and Uhud. He was distinguished on that day by a green band on his helmet. He was present at the Ditch and all the battles with the Messenger of Allah ﷺ. He was at the Battle of Yamama and was killed as a martyr that day in 12 AH in the caliphate of Abu Bakr as-Siddiq.

### 269. Thabit ibn Tha'laba

Thabit ibn Tha'laba ibn Zayd ibn al-Harith ibn Haram ibn Ka'b. His mother was Umm Anas bint Sa'd of the Banu 'Udhura and then the Banu Sa'd Hudhaym and then Quda'a. He is the one called Thabit ibn al-Jadh' who is Tha'laba ibn Zayd. He was called that because of the hardness of his heart and sternness. His children were: 'Abdullah, al-Harith and Umm Unas, whose mother was Umama bint 'Uthman ibn Khalda ibn Mukhallad ibn 'Amir ibn Zurayq of Khazraj. They had descendants who have now died out. Muhammad ibn Sa'd said, "It was mentioned to me that some people ascribe themselves to him recently, saying that he is Thabit ibn Tha'laba al-Jidh'. Thabit was present at 'Aqaba with the seventy Ansar according to all. He was present at Badr, Uhud, the Ditch, al-Hudaybiya, Khaybar, the Conquest of Makka and Ta'if where he was killed as a martyr.

### 270. 'Umayr ibn al-Harith

'Umayr ibn al-Harith ibn Tha'laba ibn al-Harith ibn Haram ibn Ka'b, who is mentioned by Muhammad ibn 'Uqba as 'Umayr ibn al-Harith ibn Labida ibn Tha'laba ibn al-Harith. His mother was Kabsha bint Nabi' ibn Zayd ibn Haram of the Banu Salama. He was present at 'Aqaba according to all. He was present at Badr and Uhud. He has no descendants.

### From the allies of the Banu Haram ibn Ka'b

#### 271. Tamim

He was a client of Khirash ibn as-Simma. The Messenger of Allah ﷺ made brotherhood between Tamim and Khabbab, the client of

'Uqba ibn Ghazwan. Tamim was present at Badr and Uhud. He died without descendants.

### 272. Habib ibn al-Aswad

He was a client of the Banu Haram, as Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar said. Musa ibn 'Uqba has said, "Habib ibn Sa'd, their client." He was present at Badr and Uhud and died without descendants.

### From the Banu 'Ubayd ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama

They are named after their grandfather.

### 273. Bishr ibn al-Bara'

Bishr ibn al-Bara' ibn Ma'rur ibn Sakhr ibn Khansa' ibn Sinan ibn 'Ubayd. His mother was Khulayda bint Qays ibn Thabit ibn Khalid ibn Ashja', then from the Banu Duhman. He was present at 'Aqaba according to all. He was one of the archers mentioned among the Companions of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ made brotherhood between Bishr ibn al-Bara' and Waqid ibn 'Abdullah at-Tamimi, the ally of the Banu 'Adi. He was present at Badr, Uhud, the Ditch, al-Hudaybiya and Khaybar with the Messenger of Allah ﷺ and he ate with the Messenger of Allah ﷺ on the Day of Khaybar from the poisoned sheep which the Jewess gave him. When Bishr swallowed it, he did not move from his place before he grew pale like a Persian mantle and he remained ill for a year. He did not move unless he was moved and then he died of it. It is also said that he did not move from his place before he died.

Yazid ibn Harun reported from Muhammad ibn 'Amr from Abu Salama ibn 'Abd ar-Rahman, 'Affan ibn Muslim from Hammad ibn Salama from Abu Muhammad ibn Ma'bad ibn Abi Qatada from az-Zubayr ibn al-Mundhir, and Ya'qub ibn Ibrahim ibn Sa'd az-Zuhri from his father from Salih ibn Kaysan from Ibn Shihab from 'Abd ar-Rahman ibn 'Abdullah ibn Ka'b Malik that the Messenger of Allah ﷺ said, "Who is your master, Banu Sa'ida?" They said, "Al-Jadd ibn Qays. He is a man with miserliness." He said, "Which illness is more



harmful than miserliness? Your master is Bishr ibn al-Bara' ibn Ma'rur."

#### 274. 'Abdullah ibn al-Jidd

'Abdullah ibn al-Jidd ibn Qays ibn Sakhr ibn Khansa' ibn Sinan ibn 'Ubayd. His mother was Hind bint Sahl of Juhayna and then the Banu ar-Rab'a. His maternal brother was Mu'adh ibn Jabal. 'Abdullah was present at Badr and Uhud. The *kunya* of his father, al-Jidd ibn Qays, was Abu Wahb. Al-Jidd made a show of being Muslim and went on expeditions with the Messenger of Allah ﷺ several times, but was a hypocrite. It was about him that the Messenger of Allah ﷺ said when he went to Tabuk, "*Among them are there some who say, 'Give me permission to stay. Do not put temptation in my way.'*" (9:49). 'Abdullah has no descendants. His brother, Muhammad ibn al-Jidd does have descendants.

#### 275. Sinan ibn Sayfi

Sinan ibn Sayfi ibn Sakhr ibn Khansa' ibn 'Ubayd. His mother was Na'ila bint Qays ibn an-Nu'man ibn Sinan of the Banu Salama. His children are Mas'ud whose mother was an *umm walad*. Sinan was at 'Aqaba with the seventy Ansar according to all. He was present at Badr and Uhud. He died without descendants.

#### 276. 'Utba ibn 'Abdullah

'Utba ibn 'Abdullah ibn Khansa' ibn 'Ubayd. His brother was Busra bint Zayd ibn Umayya ibn Sinan ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. He was present at Badr and Uhud and died without descendants.

#### 277. At-Tufayl ibn Malik

At-Tufayl ibn Malik ibn Khansa' ibn Sinan ibn 'Ubayd. His mother was Asma' bint al-Qin ibn Ka'b ibn Sawad of the Banu Salama. His children were 'Abdullah and ar-Rabi', whose mother was Idram bint Qurt ibn Khansa' ibn Sinan ibn 'Ubayd of the Banu Salama. He was present at 'Aqaba according to all. He was present at Badr and Uhud. He has descendants, but they have died out.

#### 278. At-Tufayl ibn an-Nu'man

At-Tufayl ibn an-Nu'man ibn Khansa' ibn Sinan ibn 'Ubayd. His mother was Khansa' bint Ri'ab ibn an-Nu'man ibn Sinan ibn 'Ubayd. She was the paternal aunt of Jabir ibn 'Abdullah ibn Ri'ab. He was present at 'Aqaba according to all. He was present at Badr and Uhud. He received thirteen wounds at Uhud. He was present at the Ditch and was killed as a martyr on that day by Wahshi. He used to say, "Allah honoured Hamza ibn 'Abd al-Muttalib and at-Tufayl ibn an-Nu'man with my hand and did not disgrace me at their hands," meaning being killed as an unbeliever. He had a daughter called ar-Rubayya' who married Abu Yahya 'Abdullah ibn 'Abd Manaf ibn an-Nu'man ibn Sinan 'Ubayd and they had children. Her mother was Asma' bint Qurt ibn Khansa' ibn Sinan ibn 'Ubayd. At-Tufayl has no descendants.

#### 279. 'Abdullah ibn 'Abd Manaf

'Abdullah ibn 'Abd Manaf ibn an-Nu'man ibn Sinan ibn 'Ubayd ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama of the Banu Salama. His *kunya* was Abu Yahya. His mother was Humayma bint 'Ubayd ibn Abi Ka'b ibn al-Qin ibn Ka'b ibn Sawad of the Banu Salama. He had a daughter called Humayma whose mother was ar-Rubayya' bint at-Tufayl ibn an-Nu'man. 'Abdullah was present at Badr and Uhud, and died without descendants.

#### 280. Jabir ibn 'Abdullah

Jabir ibn 'Abdullah ibn Ri'ab ibn an-Nu'man ibn Sinan ibn 'Ubayd. His mother was Umm Jabir bint Zuhayr ibn Tha'laba ibn 'Ubayd of the Banu Salama. Jabir was one of the six persons of the Ansar who became Muslim first in Makka. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He related *hadiths* from the Messenger of Allah ﷺ. He has no descendants.

'Affan ibn Muslim reported from Hammam ibn Yahya from al-Kalbi about His words, "*Allah erases whatever He wills or endorses it*" (13:39): "He effaces provision and increases it. He effaces from the term and increases it." Al-Kalbi asked him, "Who related it to



you?" He answered, "Abu Salih related it to me from Jabir ibn 'Abdullah ibn Ri'ab al-Ansari from the Prophet ﷺ."

'Arim ibn al-Fadl reported from Hammad ibn Salama from al-Kalbi from Ibn Salih from Jabir ibn 'Abdullah ibn Ri'ab al-Ansari that the Prophet ﷺ said about this *ayat*, "*There is good news for them in the life of this world and in the Next World.*" (10:64): "It is the true dream which someone sees or is shown to him."

### 281. Khulayd ibn Qays

Khulayd ibn Qays ibn an-Nu'man ibn Sinan ibn 'Ubayd. His mother was Idam bint al-Qin ibn Ka'b ibn Sawad of the Banu Salama. That is what Muhammad ibn Ishaq and Muhammad ibn 'Umar said: Khulayd. Musa ibn 'Uqba and Abu Ma'shar said that he is Khulayda ibn Qays. Others said that he is Khalida ibn Qays. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said that he is Khalid ibn Qays. A full brother of his called Khallad was present at Badr. Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, and Muhammad ibn 'Umar did not mention Khallad among those who present at Badr and I do not think that it is firm. Khulayd ibn Qays was present at Badr and Uhud. He died and has no descendants.

### 282. Yazid ibn al-Mundhir

Yazid ibn al-Mundhir ibn Sarh ibn Khunnas ibn Sinan ibn 'Ubayd. He was present at 'Aqaba with the seventy Ansar according to all. The Messenger of Allah ﷺ made brotherhood between Yazid and 'Amir ibn Rabi'a, the ally of the Banu 'Adi ibn Ka'b. Yazid was present at Badr and Uhud. He died without descendants. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari mentioned that people ascribed a *hadith* about time to Yazid ibn al-Mundhir. That is false.

### 283. Ma'qil ibn al-Mundhir

His brother, Ma'qil ibn al-Mundhir ibn Sarh ibn Khunnas ibn Sinan ibn 'Ubayd. He was at 'Aqaba with the seventy Ansar according to all. He was present at Badr and Uhud. He died and has no descendants.

### 284. 'Abdullah ibn an-Nu'man

'Abdullah ibn an-Nu'man ibn Baldhama ibn Khunnas ibn Sinan ibn 'Ubayd, as Muhammad ibn 'Umar said: Baldhama. Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar have Baldama. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari has Baldama who is the cousin of Abu Qatada ibn Rib'iyy ibn Baldama. He was at Badr and Uhud. He died without descendants.

### 285. Jabbar ibn Sakhr

Jabbar ibn Sakhr ibn Umayya ibn Khansa' ibn Sinan ibn 'Ubayd ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama. His mother was 'Atika bint Kharasha ibn 'Amr ibn 'Ubayd ibn 'Amir ibn Bayada. His *kunya* was Abu 'Abdullah. He was present at 'Aqaba with the seventy Ansar according to all. The Messenger of Allah ﷺ made brotherhood between Jabbar and al-Miqdad ibn 'Amr. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sent him to assess Khaybar and other places. He was present at Badr when he was 32. He died while 'Uthman ibn 'Affan was caliph in Madina in 30 AH. He has descendants.

### 286. Ad-Dahhak ibn Haritha

Ad-Dahhak ibn Haritha ibn Zayd ibn Tha'laba ibn 'Ubayd ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama. His mother was Umama bint Muharrith ibn Zayd ibn Tha'laba ibn 'Ubayd of the Banu Salama. His descendants died out some time ago. He was at 'Aqaba with the seventy Ansar according to all. He was present at Badr.

### 287. Sawad ibn Ruzn

Sawad ibn Ruzn ibn Zayd ibn Tha'laba ibn 'Ubayd ibn 'Adi ibn Ka'b ibn Salama. His mother was Umm Qays bint al-Qin ibn Ka'b ibn Sawad of the Banu Salama. That is how his name and lineage is given by Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari. Musa ibn 'Uqba said that he is Aswad ibn Razn ibn Tha'laba. We think that this is a misprint on the part of their transmitters. His children were Umm 'Abdullah, who was one of the



women who gave allegiance, and Umm Ruzn who was also one of those who gave allegiance. Her mother was Khansa' bint Ri'ab ibn an-Nu'man ibn Sinan ibn 'Ubayd. He was present at Badr and Uhud. He died without descendants.

### From the allies of the Banu 'Ubayd ibn 'Adi and their allies

#### 288. Hamza ibn al-Humayr

He was their ally from Ashja' and then from the Banu Duhman. That is what Muhammad ibn 'Umar said. Muhammad ibn 'Umar said that he heard that he was Kharija ibn al-Humayyir. Muhammad ibn Ishaq said that he is Kharija ibn al-Humayyir. Musa ibn 'Uqba said that he is Harith ibn al-Humayr. Some of those who transmitted from Abu Ma'shar differed and said it is Harba ibn al-Humayyar. They all agree that he was from Ashja' and then from the Banu Duhman, the ally of the Banu 'Ubayd ibn 'Adi. He was at Badr and Uhud. He died without descendants.

#### 289. 'Abdullah ibn al-Humayr

His brother, 'Abdullah ibn al-Humayr from Ashja' and then from Duhman. They all agree on his name and do not disagree about his business. He was at Badr and Uhud. He died without descendants.

#### 290. An-Nu'man ibn Sinan

He was the ally of the Banu 'Ubayd ibn 'Adi. They all agree on that. He was at Badr and Uhud and died without descendants.

### From the Banu Sawad ibn Ghanm ibn Ka'b ibn Salama

#### 291. Qutba ibn 'Amir

Qutba ibn 'Amir ibn Hadid ibn 'Amr ibn Sawad. His *kunya* was Abu Zayd. His mother was Zaynab bint 'Amr ibn Sinan ibn 'Amr ibn Malik ibn Buhtha ibn Qutba ibn 'Awf ibn 'Amir ibn Tha'laba ibn Malik ibn Afsa ibn 'Amr ibn Aslam. His daughter was Umm Jamil, who was one of those who gave allegiance. Her mother was Umm 'Amr bint 'Amr ibn Khulayd ibn 'Amr ibn Sawad ibn Ghanm ibn

Ka'b ibn Salama. He was present at both 'Aqabas according to all of them. He was one of the six who were the first of the Ansar to become Muslim in Makka. Muhammad ibn 'Umar said that is the firmest of statements in our view. Qutba was one of the archers mentioned among the Companions of the Messenger of Allah ﷺ. He was at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He had the banner of the Banu Salama in the Conquest of Makka. He was wounded at Uhud seven times.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from Ishaq ibn 'Abdullah from Ibn Ka'b ibn Malik that the Messenger of Allah ﷺ sent Qutba ibn 'Amir ibn Hadid with twenty men to a quarter of Khath'am in the region of Tabala. He commanded him to initiate the attack on them. They reached the district and slept and were calm. They said the *takbir* and began the attack. He attacked the people and fought fiercely until there were a lot of wounds on both sides. The companions of Qutba were more numerous and they killed whom they killed and they drove the cattle and sheep to Madina. The fifth was taken from it. Then their shares after that were four camels for each man. A camel was worth ten sheep. This expedition took place in Safar 9 AH. Abu Ma'shar said that in the Battle of Badr Qutba ibn 'Amir threw a dagger between the two rows and then said, "I will not flee until this dagger flees." He died in the caliphate of 'Uthman ibn 'Affan and has no descendants.

#### 292. Yazid ibn 'Amir

His brother, Yazid ibn 'Amir ibn Hadida ibn 'Amr ibn Sawad. His *kunya* was Abu al-Mundhir. His mother was Zaynab bint 'Amr ibn Sinan. She is Umm Qutba ibn 'Amir. His children were 'Abd ar-Rahman and al-Mundhir whose mother was 'A'isha bint Jurayy ibn 'Amr ibn 'Amir ibn 'Abd Razzah ibn Zafar of Aws. He was at 'Aqaba with the seventy Ansar according to all. He was at Badr and Uhud. He has descendants in Madina and Baghdad.

#### 293. Sulaym ibn 'Amr

Sulaym ibn 'Amr ibn Hadida ibn 'Amr ibn Sawad. His mother was Umm Sulaym bint 'Amr ibn 'Abbad ibn 'Amr ibn Sawad of the Banu Salama. He was at 'Aqaba with the seventy Ansar according to



all. He was at Badr and Uhud, and was killed as a martyr at Uhud in Shawwal at the beginning of the thirty-second month of the Hijra. He has no descendants.

#### 294. Tha'laba ibn Ghanama

Tha'laba ibn Ghanama ibn 'Adi ibn Sinan ibn Nabi' ibn 'Amr ibn Sawad. His mother was Juhayra bint al-Qin ibn Ka'b of the Banu Salama. He was at 'Aqaba with the seventy Ansar according to all. When he became Muslim, he broke the idols of the Banu Salama with Mu'adh ibn Jabal and 'Abdullah ibn Unays. He was at Badr, Uhud, and the Ditch and was killed that day as a martyr by Hubayra ibn Abi Wahb al-Makhzumi.

#### 295. 'Abs ibn 'Amir

'Abs ibn 'Amir ibn 'Adi ibn Sinan ibn Nabi' ibn 'Amr ibn Sawad. His mother was Umm al-Banin bint Zuhayr ibn Tha'laba ibn 'Ubayd of the Banu Salama. He was at 'Aqaba with the seventy Ansar according to all. He was at Badr and Uhud. He died without descendants.

#### 296. Abu al-Yasar

His name was Ka'b ibn 'Amr ibn 'Abbad ibn 'Amr ibn Sawad. His mother was Nusayba bint Qays ibn al-Aswaf ibn Murayy of the Banu Salama. His children were: 'Umayr whose mother was Umm 'Amr bint 'Amr ibn Haram ibn Tha'laba ibn Haram ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama, the paternal aunt of Jabir ibn 'Abdullah; Yazid, whose mother was Lubaba bint al-Harith ibn Sa'id ibn Muzayna; Habib, whose mother was an *umm walad*; and 'A'isha, whose mother was Umm ar-Riyyah bint 'Abd 'Amr ibn Mas'ud ibn 'Abd al-Ashhal. He was present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He was a short stout man with a belly. He died in Madina in 55 AH while Mu'awiya ibn Abi Suyfan was caliph. He has descendants in Madina.

#### 297. Sahl ibn Qays

Sahl ibn Qays ibn Abi Ka'b ibn al-Qin ibn Ka'b ibn Sawad. His mother was Na'ila bint Salama ibn Waqsh ibn Zughba ibn Za'ura'

ibn 'Abd al-Ashhal of Aws. He was the cousin of Ka'b ibn Malik ibn Abi Ka'b ibn al-Qin the poet. He was present at Badr and Uhud and was killed as a martyr in the Battle of Uhud in Shawwal at the beginning of the thirty-second month of the Hijra. He is in the grave known at Uhud. A man and woman of his descendants are left.

#### From the clients of the Banu Sawad ibn Ghanm

##### 298. 'Antara

He was a client of Sulaym ibn 'Amr ibn Hadida ibn 'Amr ibn Sawad. He was present at Badr and Uhud and was killed as a martyr on that day by Nawfal ibn Mu'awiya ad-Dili.

Musa ibn 'Uqba said that he is 'Antara ibn 'Amr, the client of Sulaym ibn 'Amr.

#### From the rest of the Banu Salama

##### 299. Ma'bad ibn Qays

Ma'bad ibn Qays ibn Sayfi ibn Sakhr ibn Haram ibn Rabi'a ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama. His mother was az-Zuhra bint Zuhayr ibn Haram ibn Tha'laba ibn 'Ubayd of the Banu Salama. That is how his name and lineage are given by Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari and that is how it is in the book, *The Lineage of the Ansar*. Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar said that it is Ma'bad ibn Qays ibn Sakhr and did not mention Sayfi. He was at Badr and Uhud. He died and has no descendants.

##### 300. 'Abdullah ibn Qays

His brother, 'Abdullah ibn Qays ibn Sayfi ibn Sakhr ibn Haram ibn Rabi'a ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama. Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari mentioned him among those whom they thought were at Badr. Musa ibn 'Uqba did not mention him in his book among those who were present at Badr. He was also present at Uhud. He died and has no descendants.



### 301. 'Amr ibn Talq

'Amr ibn Talq ibn Zayd ibn Umayya ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. Muhammad ibn Ishaq, Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari mentioned him among those who were present at Badr. Musa ibn 'Uqba did not mention him in his book among those who present at Badr. He was also present at Uhud. He has no descendants.

### 302. Mu'adh ibn Jabal

Mu'adh ibn Jabal ibn 'Amr ibn Aws ibn 'A'idh ibn 'Adi ibn Ka'b ibn 'Amr ibn Udayy ibn Sa'd, the brother of Salama ibn Sa'd. His mother was Hind bint Sahl of Juhayna and then the Banu ar-Rab'a, and his maternal half-brother, 'Abdullah ibn al-Jadd ibn Qays of the people of Badr. His daughter was Umm 'Abdullah who was one of the women who gave allegiance. Her mother was Umm 'Amr bint Khalid ibn 'Amr ibn 'Adi ibn Sinan ibn Nabi' ibn 'Amr ibn Sawad of the Banu Salama.

He had two sons, one of whom was 'Abd ar-Rahman. He did not name the other. He did not name their mother. His *kunya* was Abu 'Abd ar-Rahman. He was at 'Aqaba with the seventy Ansar according to all. When Mu'adh became Muslim, he broke the idols of the Banu Salama with Tha'laba ibn 'Anama and 'Abdullah ibn Unays.

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim from his father, and 'Abdullah ibn Ja'far reported from Sa'd ibn Ibrahim and Ibn Abi 'Awn that the Messenger of Allah ﷺ made brotherhood between Mu'adh ibn Jabal and 'Abdullah ibn Mas'ud, and in our view there is no disagreement about that. Muhammad ibn Ishaq alone says that the Messenger of Allah ﷺ made brotherhood between Mu'adh and Ja'far ibn Abi Talib. Muhammad ibn 'Umar said, "How can this be? Brotherhood between them happened after the Messenger of Allah ﷺ came to Madina and before Badr. After the Battle of Badr and the revelation of the *Ayat* of Inheritance, brotherhood was ended. Ja'far ibn Abi Talib had emigrated before that from Makka to Abyssinia. At the time when the Messenger of Allah ﷺ made brotherhood between his Companions, he was in Abyssinia. He came seven years later. This is an error on the part of Muhammad ibn Ishaq. Mu'adh was at Badr when he was twenty or twenty-one

according to Muhammad ibn 'Umar from Ayyub ibn an-Nu'man from his father from his people. He was also present at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from Ibn Ka'b ibn Malik that the Messenger of Allah ﷺ took Mu'adh's property for his creditors when they were hard on him and sent him to Yemen. He said, "Perhaps Allah will restore him." Muhammad ibn 'Umar said, "That was in Rabi'a al-Akhir 9 AH."

Yazid ibn Harun and Abu al-Walid at-Tayalisi reported from Shu'ba ibn al-Hajjaj from Abu 'Awn Muhammad ibn 'Ubaydullah from al-Harith ibn 'Amr ath-Thaqafi, the nephew of al-Mughira, from our companions that Mu'adh ibn Jabal said, "When the Messenger of Allah ﷺ sent me to Yemen, he asked, 'On what will you base your judgement when judgement is presented to you?' I answered, 'I will judge by what is in the Book of Allah.' He asked, 'And if it is not in the Book of Allah?' I replied, 'Then I will judge by what the Messenger judged.' He asked, 'And if it is not found in what the Messenger has judged?' I said, 'I will use my discretion and not neglect.' He struck my chest and said, 'Praise belongs to Allah who made the messenger of Messenger of Allah ﷺ agree with what pleases the Messenger of Allah ﷺ.'"

Al-Fadl ibn Dukayn reported from Ibn 'Uyayna from Ibn Abi Najih that the Messenger of Allah ﷺ wrote to the people of Yemen and sent Mu'adh to them: "I have sent you one of the best of my people to take charge of your knowledge and your *deen*."

'Abdullah ibn Maslama ibn Qan'ab al-Harithi reported from Malik ibn Anas from Yahya ibn Sa'id that Mu'adh ibn Jabal said, "The last instructions of the Messenger of Allah ﷺ when I put my foot in the stirrup was to have good character in dealing with people."

Waki' ibn al-Jarrah reported from al-Fadl ibn Dukayn and they said that Sa'id ibn 'Ubayd at-Ta'ifi reported from Bushayr ibn Yasar: "When Mu'adh ibn Jabal was sent to Yemen to teach, he was a lame man. When he led the people in prayer he stretched out his foot and so the people stretched out their feet. When he prayed, he said, "You did well, but do not do it again. I stretched out my foot in the prayer because I complain about it."

'Ubaydullah ibn Musa reported from Shayban from al-A'mash that Shaqiq said, "The Prophet ﷺ appointed Mu'adh over Yemen. Then the



Prophet ﷺ died and Abu Bakr became caliph while he was in charge of it. 'Umar was in charge of the hajj that year. Mu'adh went to Makka with a companion and some servants on the side. 'Umar asked him, 'Abu 'Abd ar-Rahman, whose servants are these?' He said, 'They are mine.' He asked, 'How do you have them?' He answered, 'They were given to me.' He said, 'Obey me and send them to Abu Bakr. If they are good for you, they are yours.' He retorted, 'I will not obey you in this! Am I given something and then send them to Abu Bakr!' He spent the night and in the morning, he said, 'Ibn al-Khattab, I only think that I should obey you. I dreamt that I was heated or detained (or something similar) in the Fire while you were holding onto my waist. Take them to Abu Bakr.' He said, 'You are more entitled to them.' Abu Bakr said, 'They are yours. Take them to your family.' They lined up behind him and prayed. When they finished, he said, 'To whom do you pray?' They said, 'To Allah Almighty.' He said, 'Go. You are His.'"

Muhammad ibn 'Umar reported from Muhammad ibn Salih from Musa ibn 'Imran ibn Mannah that the Messenger of Allah ﷺ died while the commander of the army was Mu'adh ibn Jabal.

Abu al-Walid at-Tayalisi reported from Shu'ba that Habib said, "I heard Dhakwan relate that Mu'adh used to pray with the Prophet ﷺ and then he would come and lead the people in the prayer."

Muhammad ibn 'Abdullah al-Asadi reported from Sufyan ath-Thawri and 'Affan ibn Muslim from Wuhayb ibn Khalid, all from Khalid al-Hadhdha' from Abu Qilba from Anas ibn Malik that the Messenger of Allah ﷺ said, "The one of my community with the best knowledge of the lawful and unlawful is Mu'adh ibn Jabal."

Al-Fadl ibn Dukayn and Qabisa ibn 'Uqba reported from Sufyan from Khalid al-Hadhdha' from Abu Nasr Humayd ibn Hilal al-'Adawi that 'Abdullah ibn as-Samit said that Mu'adh said, "I have not spat to my right side since I became Muslim."

'Affan ibn Muslim reported from Wuhayb from Ayyub from Humayd ibn Hilal that Mu'adh ibn Jabal spat to his right when he was not in the prayer and said, "I have not done this since I accompanied the Prophet ﷺ."

Musa ibn Dawud reported from Muhammad ibn Rashid from al-Wadin ibn 'Ata' from Mahfuz from 'Alqama from his father that Mu'adh ibn Jabal entered his tent and saw his wife looking through a tear in the tent and hit her."

He said, "Mu'adh was eating apples while his wife was with him. A slave of his passed by and she gave him an apple she had bitten and Mu'adh hit her with it."

Ma'n ibn 'Isa reported from Malik ibn Anas from Abu Hazim ibn Dinar from Abu Idris al-Khawlani: "I entered the Damascus mosque where there was a young man with shining teeth and there were people with him. Whenever they disagreed about something, they relied on him and took his opinion. I asked about him and they said, 'This is Mu'adh ibn Jabal.' The next day I went at midday and found that he had already prayed before me. I found him praying. I waited until he finished his prayer and then approached him from the front and greeted him. I said to him, 'By Allah, I love you for Allah.' He said, 'For Allah?' 'For Allah,' I repeated. He again said, 'For Allah?' and I replied, 'For Allah.' Then he took the border of my cloak and pulled me to him and said, 'Good news. I heard the Messenger of Allah ﷺ say that Allah says, 'My mercy is obliged for those who love one another for Me, those who sit together for Me, and those who give to one other in Me, and those who visit one another for Me.'"

Ishaq ibn Yusuf al-Azraq reported from 'Abd al-Malik ibn Abi Sulayman from Abu az-Zubayr that Shahr ibn Hawshab said, "A man related that he entered the Homs mosque and there was a circle which included a handsome man with shining teeth. The people included some who were older than him but they turned to him to listen to what he said. I asked, 'Who are you?' He answered, 'I am Mu'adh ibn Jabal.'"

Muhammad ibn 'Umar reported from 'Isa ibn an-Nu'man from Mu'adh ibn Rifa'a from Jabir ibn 'Abdullah: "Mu'adh ibn Jabal was the handsomest of people in face, handsomest in physique and the most generous. He had many debts. His creditors pressed him until he was absent from them for some days in his house and his creditors asked the Messenger of Allah ﷺ for payment. The Messenger of Allah ﷺ summoned Mu'adh and he came with his creditors. They said, 'Messenger of Allah, take our due from him for us!' The Messenger of Allah ﷺ said, 'May Allah have mercy on the one who gives him *sadaqa*.' So some people gave him *sadaqa* and some refused and said, 'Messenger of Allah, take our due from him for us!' The Messenger of Allah ﷺ said, 'Be patient for them, Mu'adh.' The Messenger of Allah ﷺ removed his property from him and gave it to



his creditors and they divided it between them and they got five-sevenths of what they were due. They said, 'Messenger of Allah ﷺ sell him for us.' The Messenger of Allah ﷺ said to them, 'Leave him. You have no way against him.' Mu'adh went to the Banu Salama and someone said to him, "Abu 'Abd ar-Rahman, you should ask the Messenger of Allah. Today you are someone who is destitute.' He said, 'I will not ask him.' He remained for a day and the Messenger of Allah ﷺ summoned him and sent him to Yemen, saying 'Perhaps Allah will mend you and settle your debts.' Mu'adh left for Yemen and remained there until the Messenger of Allah ﷺ died. That coincided with the year that 'Umar ibn al-Khattab led the Hajj. Abu Bakr had appointed him over it. They met on the Day of *Tarwiya* in Mina. They embraced and each consoled the other over the loss of the Messenger of Allah ﷺ. Then they sat down to converse. 'Umar saw some slaves with Mu'adh and asked, 'What are these, Abu 'Abd ar-Rahman?' He said, 'I acquired them in this face of mine.' 'How?' 'Umar asked. He said, 'They were given to me and I was honored with them.' 'Umar said, 'Mention them to Abu Bakr.' Mu'adh said, 'Why would I mention them to Abu Bakr?' Mu'adh went to sleep and dreamt that he was at the edge of a Fire and 'Umar grabbed his waist from behind to keep him from falling into the fire. Mu'adh was alarmed and said, 'This is what 'Umar told me to do.' Mu'adh got up and mentioned that to Abu Bakr and Abi Bakr allowed him that and he paid off the rest of his creditors. He said, 'I heard the Messenger of Allah ﷺ say, 'Perhaps Allah will mend him.'"

'Ubaydullah ibn Musa reported from Musa ibn 'Abida from Ayyub ibn Khalid from 'Abdullah ibn Rafi': "When Abu 'Ubayda ibn al-Jarrah fell ill in the 'Amwas plague, he appointed Mu'adh ibn Jabal. The illness became severe and people said to Mu'adh, 'Pray to Allah to remove this filth.' He said, 'It is not filth, but the supplication of your Prophet ﷺ. The death of the righteous before you and a martyr for which Allah has singled out whomever He wishes of you. O people! There are four qualities which any of you is able to not have should not have.' They asked, 'What are they are?' He said, 'A time will come in which falsehood will appear and in the morning a man will be following one *deen* and following another in the evening. A man will say, "By Allah, I do not know what I am following." He will not live on insight nor die on insight. A man will be

given of wealth from the wealth of Allah provided that he utter falsehood which angers Allah. O Allah, give the family of Mu'adh their full portion of this mercy!' His two sons came down with it and he said, 'How are you?' They said, 'Father, the truth is from your Lord. You will find us, Allah willing, among the steadfast.' Then his two wives fell ill from it and died. He was afflicted in his thumb and began to touch it with his mouth, saying, 'O Allah, it is small. Bless it. You bless the small,' until he died."

'Ubaydullah ibn Musa reported from Shayban from al-A'mash from Shahr ibn Hawshab that al-Harith ibn 'Amira az-Zubaydi said, "I was sitting with Mu'adh ibn Jabal when he was dying. He fainted once and then recovered. When he recovered, I heard him say, 'Choke yourself. By Your might, I love You.'"

Al-Fadl ibn Dukayn reported from Musa ibn Qays al-Hadrami from Salama ibn Kuhayl: Mu'adh caught the plague in his throat and said, 'O Lord, You choke me and You know I love You.'"

Isma'il ibn 'Abdullah ibn Abi Uways al-Madani reported from Ibrahim ibn Abi Habiba from Dawud ibn al-Husayn that it reached him that when the illness occurred in the Year of 'Amwas, the companions of Mu'adh said, 'This is a filth which has occurred.' Mu'adh said, "Do you make a mercy which Allah has bestowed on His slaves like a punishment which Allah inflicted on a people with whom He was angry? It is a mercy which Allah has singled out for you and a martyrdom which Allah has singled out for you. O Allah, give Mu'adh and the people of his house some of this mercy! Any of you who can die should die before the trials which occur, before a time when a man will become an unbeliever after his Islam or kill someone it is not lawful to kill or support the people of rebellion or that a man say, 'I do not know what I am following. If I die or live whether it is on truth or falsehood.'"

Kathir ibn Hisham reported from Ja'far ibn Burqan from Habib ibn Abi Marzuq from 'Ala' ibn Abi Rabah that Abu Muslim al-Khawlani said, "I entered the Homs Mosque and there were about thirty mature Companions of the Prophet ﷺ and saw a young man with kohl on his eyes and shining teeth. He was silent, not speaking. When the people doubted something, they went and asked him. I asked my companion. 'Who is this?' 'Mu'adh ibn Jabal' was the answer."



Muhammad ibn 'Umar reported from Ayyub ibn an-Nu'man from his father from his people and Ishaq ibn Kharija ibn 'Abdullah ibn Ka'b ibn Malik from his father from his grandfather: "Mu'adh ibn Jabal was a tall white man with a beautiful teeth gap, large eyes and joined eye-brows, and very curly hair." He was at Badr when he was twenty or twenty-one. He went to Yemen after he went on the expedition to Tabuk with the Messenger of Allah ﷺ when he was twenty-eight. He died in the 'Amwas Plague in Syria in part of Jordan in 18 AH while 'Umar was caliph when he was thirty-eight. He has no descendants.

Yazid ibn Harun and 'Affan ibn Muslim reported from Hammad ibn Salama from 'Ali ibn Zayd that Sa'id ibn al-Musayyab said, "'Isa was taken up when he was thirty-three and Mu'adh died when he was thirty-three."

Yazid ibn Harun reported from Sa'id ibn Abi 'Aruba who heard Sahr ibn Hawshab say that 'Umar ibn al-Khattab said, "If I meet Mu'adh ibn Jabal, I will appoint him, so that if my Lord asks me about him, I will say, 'O Lord, I heard Your Prophet say, 'When the scholars gather on the Day of Rising, Mu'adh ibn Jabal will be a stone's throw in front of them.'"

The tribe Salama is called "Salama of Badr" because of the number of Salama who were at Badr.

**From the Banu Zurayq ibn 'Amir ibn Zurayq ibn 'Abd ibn Haritha ibn Malik ibn Ghadb ibn Jusham ibn al-Khazraj**

### 303. Qays ibn Mihsan

Qays ibn Mihsan ibn Khalid ibn Mukhallid ibn 'Amir ibn Zurayq. His mother was Unaysa bint Qays ibn Zayd ibn Khalda ibn 'Amir ibn Zurayq as Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar said. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said: Qays ibn Hisn.

His son was Umm Sa'd whose mother was Khawla bint al-Fakih ibn Qays ibn Mukhallad ibn 'Amir ibn Zurayq. He was at Badr and Uhud. He died and has descendants in Madina.

### 304. Al-Harith ibn Qays

Al-Harith ibn Qays ibn Mukhallad ibn 'Amir ibn Zurayq. His *kunya* was Abu Khalid. His mother was Kabsha bint al-Fakih ibn Zayd ibn Khalda ibn 'Amir ibn Zurayq. His children were: Mukhallad, Khalid and Khalda, whose mother was Unaysa bint Nasr ibn Fakih ibn Zayd ibn Khalda ibn 'Amir ibn Zurayq. He was at 'Aqaba with the seventy Ansar according to all. He was at Badr, Uhud, the Ditch and all battles with the Messenger of Allah ﷺ. He was at Yamama with Khalid ibn al-Walid and was wounded on that day. The wound became infected and then he died from it while 'Umar was caliph. He is counted as one of those who were present at Yamama. He has no descendants.

### 305. Jubayr ibn Iyas

Jubayr ibn Iyas ibn Khalid ibn Mukhallad ibn 'Amir ibn Zurayq. That is what Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and Muhammad ibn 'Umar said. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said that he is Jubayr ibn Ilyas. He was at Badr and Uhud and died without descendants.

### 306. Abu 'Ubada

His name is Sa'd ibn 'Uthman ibn Khalda ibn 'Amir ibn Zurayq. His mother was Hind bint al-'Ajlal ibn Ghannam ibn 'Amir ibn Bayada ibn 'Amir ibn al-Khazraj. His children were: 'Ubada, whose mother was Sunbula bint Ma'is ibn Qays ibn Khalda ibn 'Amir ibn Zurayq; Firwa whose mother was Umm Khalid ibn 'Amr ibn Wadhafa ibn 'Ubayd ibn 'Amir ibn Bayada ibn 'Amir ibn al-Khazraj; 'Abdullah whose mother was Unaysa bint Bishr ibn Yazid ibn Zayd ibn an-Nu'man ibn Khalda ibn 'Amir ibn Zurayq; 'Abdullah the younger whose mother was an *umm walad*; 'Uqba, whose mother was an *umm walad*; Maymuna whose mother was Junduba bint Murayy ibn Simak ibn 'Atik ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal ibn Jusham. He was present at Badr and Uhud. He died and has descendants in Madina.



### 307. 'Uqba ibn 'Uthman

His brother, 'Uqba ibn 'Uthman ibn Khalda ibn Mukhallad ibn 'Amir ibn Zurayq. His mother was Umm Jamil bint 'Uqba ibn 'Amir ibn Hadida ibn 'Amr ibn Sawad ibn Ghanm ibn Ka'b ibn Salama. He was at Badr and Uhud. He has no descendants.

### 308. Dhakwan ibn 'Abd Qays

Dhakwan ibn 'Abd Qays ibn Khalda ibn Mukhallad ibn 'Amir ibn Zurayq. His *kunya* was Abu Sab'. His mother was from Ashja'. It is said that he was the first of the Ansar. He and As'ad ibn Zurara Abu Umama became Muslim. They went to Makka avoiding one another. They listened to the Prophet ﷺ and went to him and became Muslim and returned to Madina. Dhakwan was present at both 'Aqabas according to all. He joined the Messenger of Allah ﷺ in Makka and stayed with him until he emigrated with him to Madina. So he was an Ansari Muhajir. He was at Badr and Uhud where he was killed as a martyr by Abu al-Hakam ibn al-Akhnas ibn Shariq ibn 'Allaj ibn 'Amr ibn Wahb ath-Thaqafi. 'Ali ibn Abi Talib attacked Abu al-Hakam ibn al-Akhnas who was on horseback and struck at his leg with his sword until he cut it off in the middle of the thigh and then threw him from his horse and finished him off. That was in Shawwal at the beginning of the thirty-second month of Hijra. Dhakwan has no descendants.

### 309. Mas'ud ibn 'Amir

Mas'ud ibn 'Amir ibn Mukhallad ibn 'Amir ibn Zuryaq. His mother was Unaysa bint Qays ibn Tha'laba ibn 'Amir ibn Fuhayra ibn Bayada ibn al-Khazraj. His children were: Yazid and Habiba, whose mother was al-Fari'a bint al-Hubab ibn ar-Rabi' ibn Rafi' ibn Mu'awiya ibn 'Ubayd ibn al-Abjar, who is Khudra ibn 'Awf ibn al-Harith ibn al-Khazraj; and 'Amir, whose mother was Qasiba bint 'Ubayd ibn al-Mu'alla ibn Lawdhan ibn Haritha ibn 'Adi ibn Zayd of the children of Ghadb ibn Jusham ibn al-Khazraj. He was at Badr. He had children, but they have died out and none of them remain.

### 310. 'Ubbad ibn Qays

'Ubbad ibn Qays ibn 'Amir ibn Khalid ibn 'Amir ibn Zurayq. His mother was Khawla bint Bishr ibn Tha'laba ibn 'Amr ibn 'Amir ibn Zurayq. His son was 'Abd ar-Rahman whose mother was Umm Thabit bint 'Ubayd ibn Wahb of Ashja'. He was present at 'Aqaba with the seventy Ansar according to all. He was present at Badr and Uhud. He died and has descendants.

### 311. As'ad ibn Yazid

As'ad ibn Yazid ibn al-Fakih ibn Zayd ibn Khalda ibn 'Amir ibn Zurayq. That is what Musa ibn 'Uqba, Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said. Muhammad ibn Ishaq alone said that he is Sa'd ibn Yazid ibn al-Fakih. He was present at Badr and Uhud. He died without descendants.

### 312. Al-Fakih ibn Nasr

Al-Fakih ibn Nasr ibn al-Fakih ibn Zayd ibn Khalda ibn 'Amir ibn Zurayq. His mother was Umama bint Khalid ibn Mukhallad ibn 'Amir ibn Zurayq, as Muhammad ibn 'Umar alone said. Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said that he is al-Fakih ibn Bishr. 'Abdullah ibn Muhammad ibn 'Ammara said, "There is no Nasr in the Ansar except for Sufyan ibn Nasr in the Banu al-Harith ibn al-Khazraj." He had two daughters: Umm 'Abdullah and Ramla whose mother was Umm an-Nu'man bint an-Nu'man ibn Khalda ibn 'Amr ibn Umayya ibn 'Amir ibn Bayada. He was present at Badr. He has no descendants.

### 313. Mu'adh ibn Ma'is

Mu'adh ibn Ma'is ibn Qays ibn Khalda ibn 'Amir ibn Zurayq. His mother was Umm Ashja'. The Messenger of Allah ﷺ made brotherhood between Mu'adh ibn Ma'is and Salim, the client of Abu Hudhayfa.

Muhammad ibn 'Umar reported from Yunus ibn Muhammad az-Zafari from Mu'adh ibn Rifa'a that Mu'adh ibn Ma'is was wounded at Badr and died from his wound in Madina.



Muhammad ibn 'Umar said, "That is not firm with us. It is confirmed that he was present at Badr and Uhud and Bi'r Ma'una and was killed as a martyr in Safar at the beginning of thirty-sixth month of Hijra. He has no descendants.

### 314. 'A'idh ibn Ma'is

His brother, 'A'idh ibn Ma'is ibn Qays ibn Khalda ibn 'Amir ibn Zurayq. His mother was from Ashja'. The Messenger of Allah ﷺ made brotherhood between 'A'ish ibn Ma'is and Suwaybit ibn 'Amr al-'Abdari. He was at Badr, Uhud and Bi'r Ma'una where he was killed as a martyr. Ibn Sa'd said that Muhammad ibn Umar said that he heard someone say that he was not killed at Bi'r Ma'una, but it was his brother Mu'adh ibn Ma'is who was killed on that day and that 'A'idh was at Bi'r Ma'una, the Ditch and all the battles with the Messenger of Allah ﷺ. He was at Yamama with Khalid ibn al-Walid and was killed as a martyr on that day in 12 AH while Abu Bakr was caliph. He has no descendants.

### 315. Mas'ud ibn Sa'd

Mas'ud ibn Sa'd ibn Qays ibn Khalda ibn 'Amir ibn Zurayq. His children were: 'Amir, Umm Thabit, Umm Sa'd, Umm Sahl and Umm Kabsha bint al-Fakih ibn Qays ibn Mukhallad ibn 'Amir ibn Zurayq. He was at Badr, Uhud and Bi'r Ma'una where he was killed as a martyr according to Muhammad ibn 'Umar. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said that Mas'ud was killed at Khaybar as a martyr. He has no descendants. The line of Qays ibn Khalda ibn 'Amir ibn Zurayq has ended and none of them remain.

### 316. Rifa'a ibn Rafi'

Rifa'a ibn Rafi' ibn Malik ibn al-'Ajlan ibn 'Amr ibn 'Amir ibn Zurayq. His mother was Umm Malik bint Ubayy ibn Malik ibn al-Harith ibn 'Ubayd ibn Malik ibn Salim al-Hubla. His children were 'Abd ar-Rahman whose mother was Umm 'Abd ar-Rahman bint an-Nu'man ibn 'Amr ibn Malik ibn 'Amir ibn al-'Ajlan ibn 'Amr ibn 'Amir ibn Zurayq; 'Ubayd, whose mother was an *umm walad*; and Mu'adh whose mother was Umm 'Abdullah Salma bint Mu'adh ibn

al-Harith ibn Rifa'a ibn al-Harith ibn Sawad ibn Malik ibn Ghanm ibn Malik ibn an-Najjar, and 'Ubaydullah, an-Nu'man, Ramla, Buthayna and Umm Sa'd whose mother was Umm 'Abdullah bint al-Fakih ibn Nasr ibn al-Fakih ibn Zayd ibn Khalda ibn 'Amir ibn Zurayq; Umm Sa'd the younger, whose mother was an *umm walad*, and Kaltham, whose mother was an *umm walad*. His father was Rafi' ibn Malik, one of the twelve leaders who was at 'Aqaba with the seventy Ansar but was not at Badr. His sons, Rifa'a and Khallad were at Badr. Rifa'a was also at Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. He died at the beginning of the caliphate of Mu'awiya. He has many descendants in Madina and Baghdad.

### 317. Khallad ibn Rafi'

Khallad ibn Rafi' ibn Malik ibn al-'Ajlan ibn 'Amr ibn 'Amir ibn Zurayq. His mother was Umm Malik bint Ubayy ibn Malik ibn al-Harith ibn 'Ubayd ibn Malik ibn Salim al-Hubla. His son was Yahya whose mother was Umm Rafi' bint 'Uthman ibn Khalda ibn Mukhallad ibn 'Amir ibn Zurayq. He was at Badr and Uhud. He has many descendants but they had died out and none of them remain.

### 318. 'Ubayd ibn Zayd

'Ubayd ibn Zayd ibn 'Amir ibn al-'Ajlan ibn 'Amr ibn 'Amir ibn Zurayq. He was at Badr and Uhud. He died and has no descendants. The children of 'Amr ibn 'Amir ibn Zurayq have also died out except for the children of Rafi' ibn Malik. Many of them remain as there are one or two of the descendants of an-Nu'man ibn 'Amir.

**From Banu Bayada ibn 'Amir ibn Zurayq ibn 'Abd Haritha ibn Malik ibn Ghadb ibn Jusham ibn al-Khazraj**

### 319. Ziyad ibn Labid

Ziyad ibn Labid ibn Tha'laba ibn Sinan ibn 'Amir ibn 'Adi ibn Umayya ibn Bayada. His *kunya* was Abu 'Abdullah and his mother was 'Amra bint 'Ubayd ibn Matruf ibn al-Harith ibn Zayd ibn 'Ubayd ibn Zayd of the Banu 'Amr ibn 'Awf of Aws. His son was 'Abdullah who had descendants in Madina and Baghdad. Ziyad was



at 'Aqaba with the seventy Ansar according to all. When Ziyad became Muslim, he broke the idols of the Banu Bayada with Farwa ibn 'Amr. Ziyad went to the Messenger of Allah ﷺ in Makka and stayed with him until the Messenger of Allah ﷺ emigrated to Madina and he emigrated with him. Therefore Ziyad is called an Ansari Muhajir. He was at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ.

Muhammad ibn 'Umar reported from Muhammad ibn Salih ibn Dinar that Musa ibn 'Imran ibn Mannah said, "The Messenger of Allah ﷺ died while his agent over Hadramawt was Ziyad ibn Labid. He was put in charge of fighting the people of Ridda in Yemen when the people of an-Nujayr apostatized with al-Ash'ath ibn Qays until he defeated them and he killed those whom he killed and captured those whom he captured. He sent al-Ash'ath ibn Qays to Abu Bakr in chains.

### 320. Khalifa ibn 'Adi

Khalifa ibn 'Adi ibn 'Amr ibn Malik ibn 'Amir ibn Fuhayra ibn Bayada, as his lineage is given by Abu Ma'shar and Muhammad ibn 'Umar. As for Musa ibn 'Uqba and Muhammad ibn Ishaq, they said "Khalifa ibn 'Adi" without giving his lineage. Khalifa had a daughter called Amina whom Farwa ibn 'Amr ibn Wadhaqa ibn 'Ubayd ibn 'Amir ibn Bayada married. He was present at Badr and Uhud. He died and has no descendants.

### 321. Farwa ibn 'Amr

Farwa ibn ibn 'Amr ibn Wadhaqa ibn 'Ubayd ibn 'Amir ibn Bayada. His mother was Rahima bint Nabi' ibn Zayd ibn Haram ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. His children were: 'Abd ar-Rahman, whose mother was Habiba bint Mulayl ibn Wabara ibn Khalid ibn al-'Ajlan ibn Zayd ibn Ghanm ibn Salim ibn 'Awf; 'Ubayd, Kabsha and Umm Sharahbil, whose mother was an *umm walad*. He was present at 'Aqaba with the seventy Ansar according to all. The Messenger of Allah ﷺ made brotherhood between him and 'Abdullah ibn Makhrama ibn 'Abd al-'Uzza ibn Abi Qays of the Banu 'Amir ibn Lu'ayy. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. The Messenger of

Allah ﷻ put him in charge of the booty on the Day of Khaybar. He sent him as an assessor in Madina. He had descendants but they have died out and none of them remain.

### 322. Khalid ibn Qays

Khalid ibn Qays ibn Malik ibn al-Ajlan ibn 'Amir ibn Bayada. His mother was Salma bint Haritha ibn al-Harith ibn Zayd Manat ibn Habib ibn 'Abd Haritha ibn Malik ibn Ghadb ibn Jusham ibn al-Khazraj. His son was 'Abd ar-Rahman whose mother was Umm ar-Rabi' bint 'Amr ibn Wadhafa ibn 'Ubayd ibn 'Amir ibn Bayada. He was present at 'Aqaba with the seventy Ansar according to Muhammad ibn Ishaq and Muhammad ibn 'Umar. Musa ibn 'Uqba and Abu Ma'shar did not mention him among those whom he thought were at 'Aqaba.

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba from Dawud ibn al-Hasin that Khalid ibn Qays was not present at 'Aqaba. They all said that Khalid was present at Badr and Uhud. He had descendants but they have died out.

### 323. Rukhayla ibn Tha'laba

Rukhayla ibn Tha'laba ibn Khalid ibn Tha'laba ibn 'Amir ibn Bayada. He was present at Badr and Uhud. He died and has no descendants.

**From the Banu Habib ibn 'Abd Haritha ibn Malik ibn Ghadb ibn Jusham ibn al-Khazraj**

### 324. Rafi' ibn al-Mu'alla

Rafi' ibn al-Mu'alla ibn Lawdhan ibn Haritha ibn Zayd ibn Tha'laba ibn 'Adi ibn Malik ibn Zayd Manat ibn Habib ibn 'Abd Haritha. His mother was Idam bint 'Awf ibn Mabdhul ibn 'Amr ibn Ghanm ibn Mazin ibn an-Najjar. He made brotherhood between him and Safwan ibn Bayda'. They were both present at Badr and were killed according to some. It is also related that Safwan was not killed on that day and that he lived after the Messenger of Allah ﷺ. Rafi' was killed by 'Ikrima ibn Abi Jahl. Musa ibn 'Uqba, Muhammad ibn



Ishaq, Abu Ma'shar and Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari agreed that Rafi' was present at Badr and was killed as a martyr that day and has no descendants.

### 325. Hilal ibn al-Mu'alla

His brother, Hilal ibn al-Mu'alla ibn Lawdhan ibn Haritha ibn Zayd ibn Tha'laba ibn 'Adi ibn Malik ibn Zayd Manat ibn Habib ibn 'Abd Haritha. His *kunya* was Abu Qays. His mother was Idam bint 'Awf ibn Mabdihul ibn 'Amr ibn Ghanm ibn Mazin ibn an-Najjar. Musa ibn 'Uqba, Abu Ma'shar, Muhammad ibn 'Umar and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari agreed that Hilal was present at Badr. Muhammad ibn Ishaq does not mention him among those who were present at Badr. Muhammad ibn 'Umar said that he was killed at Badr as a martyr and has descendants. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari said that the one killed at Badr was Rafi' ibn al-Mu'alla and there is no doubt in it. Hilal was not killed at that day and was present at Uhud with his brother, 'Ubayd ibn al-Mu'alla. 'Ubayd was not at Badr. Hilal has descendants in Madina and Baghdad. The children of Habib ibn 'Abd Haritha have all died out except for those of Hilal.

The number of those of the Khazraj who were present at Badr with the Messenger of Allah ﷺ were 175 according to Muhammad ibn 'Umar and 170 according to Muhammad ibn Ishaq. The number of those who were present at Badr of the Muhajirun and Ansar and those to whom the Messenger of Allah ﷺ gave a share and reward were 314 according to Muhammad ibn Ishaq: 83 Muhajirun, 61 of Aws and 170 of Khazraj. Abu Ma'shar and Muhammad ibn 'Umar said that the number present at Badr were 313.

Muhammad ibn 'Umar said that he heard those who related that they were 314 and the number Musa ibn 'Uqba gave was 316.

### The Twelve Leaders of the Ansar whom the Messenger of Allah ﷺ chose on the night of 'Aqaba at Mina

'Abdullah ibn Idris al-Awdi reported from Muhammad ibn Ishaq from 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm that the Messenger of Allah ﷺ said to the group who met him at 'Aqaba: "Bring me twelve of you who will be guarantors for their people as the Apostles were guarantors for 'Isa ibn Maryam." So they brought out twelve men. Someone other than 'Abdullah ibn Idris said in another *hadith*: "None of you should feel in himself that another was taken. Jibril chose for me."

Muhammad ibn Humayd al-'Abdi reported from Ma'mar from Ayyub that 'Ikrima said, "The Prophet ﷺ met seventy Ansar in the following year who had believed in him and he took the twelve leaders from them."

Muhammad ibn 'Umar reported from Kharija ibn 'Abdullah and Ibrahim ibn Isma'il ibn Abi Habiba from Dawud ibn al-Husayn from Mahmud ibn Labid that the Messenger of Allah ﷺ said to the leaders: "You are the guarantors for your people as the Apostles were for 'Isa ibn Maryam, and I am the guarantor of my people." They said, "Yes."

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri that Abu Umama ibn Sahl ibn Hunayf said, "They were twelve leaders. Their chief was As'ad ibn Zurara."

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi ar-Rijal from Rayta from 'Amra from 'A'isha that the Messenger of Allah ﷺ made As'ad ibn Zurara the chief of the leaders.

### The names, lineage, attributes and death of the Leaders

'Abdullah ibn Idris al-Awdi reported from Muhammad ibn Ishaq from 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm, Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri, Muhammad ibn 'Umar reported from Muhammad ibn Salih from 'Asim ibn 'Umar ibn Qatada, and Muhammad ibn Humayd al-'Abdi reported that Ma'mar ibn Rashid said that their names were given by a man who knew them and he was so trustworthy that he felt that he did not need to not ask anyone else about them. That was Haram ibn



'Uthman from Ibn Jabir from his father Jabir. All of them related their names and the names of their fathers and their tribes although their lineage, mothers and children are given by Muhammad ibn 'Umar al-Waqidi and 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari. They all said that there were three leaders from Aws, two of whom were from the Banu 'Abd al-Ashhal. They are:

### 1. Usayd ibn al-Hudayr

Usayd ibn al-Hudayr ibn Simak ibn 'Atik ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal. His *kunya* was Abu Yahya. His *kunya* was also Abu al-Hudayr. His mother according to Muhammad ibn 'Umar was Umm Usayd bint an-Nu'man ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal. According to 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari it is Umm Usayd bint Sakan ibn Kurz ibn Za'ura' ibn 'Abd al-Ashhal. His son was Yahya, whose mother was from Kinda. He died and has no descendants. His father Hudayr al-Kata'ib was a leader in the *Jahiliyya*. He was the leader of Aws in the Battle of Bu'ath, the last battle between Aws and Khazraj. Hudayr al-Kata'ib was killed on that day. This battle took place while the Messenger of Allah ﷺ was in Makka and had announced his prophethood and called people to Islam. Then he emigrated six years later to Madina. Khufaf ibn Nudba as-Sulami said about Hudayr al-Kata'ib:

If death is near to the one with awe, they would have been  
in awe of Hudayr on the day he locked Waqim.  
He goes around with it until night was dark.  
He took an easy seat on it.

He said that Waqim is the fortress of Hudayr al-Kata'ib. It was in the Banu 'Abd al-Ashhal. After his father, Usayd ibn al-Hudayr was a noble among his people in the *Jahiliyya* and in Islam was counted as one of their intelligent men and those with [considered] opinion. He wrote in Arabic in the *Jahiliyya* when it was rare among the Arabs. He was a good swimmer and archer. He was called "the Perfect" in the *Jahiliyya* because of these qualities. Usayd had all of them. His father Hudayr was known for that also and was also called that.

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba from Waqid ibn 'Amr ibn Sa'd ibn Mu'adh: Usayd ibn al-

Hudayr and Sa'd ibn Mu'adh became Muslim at the hands of Mus'ab ibn 'Umayr al-'Abdari on the same day. Usayd became Muslim an hour before Sa'd. Mus'ab ibn 'Umayr came to Madina before the seventy people of 'Aqaba to invite people to Islam and to teach them the Qur'an and understanding in the *deen* at the command of the Messenger of Allah ﷺ. Usayd was at the final 'Aqaba with the seventy Ansar according to all. He was one of the twelve leaders. The Messenger of Allah ﷺ made brotherhood between Usayd and Zayd ibn Haritha. Usayd was not present at Badr. He and others among the great Companions of the Messenger of Allah ﷺ among the leaders and others failed to go to Badr, not thinking that the Messenger of Allah ﷺ would encounter any fighting. The Messenger of Allah ﷺ went out with those who were going to intercept the caravan of Quraysh on its return from Syria. The people of the caravan heard about that and sent word to Makka to inform Quraysh that the Messenger of Allah ﷺ had gone out to them. They then traveled by the coast and escaped. Some of Quraysh went out from Makka to defend the caravan and they met the Messenger of Allah ﷺ and those with him without prior agreement at Badr.

Muhammad ibn 'Umar reported from Abu Bakr ibn 'Abdullah ibn Abi Sabra from 'Abdullah ibn Abi Sufyan, the client of Ibn Abi Ahmad that Usayd ibn al-Hudayr met the Messenger of Allah ﷺ when he came from Badr and said, "Praise be to Allah who gave you victory and delighted you. By Allah, Messenger of Allah, I did not stay behind Badr when I thought that you would meet the enemy. I thought it was the caravan. If I had thought that it was the enemy, I would not have stayed behind." The Messenger of Allah ﷺ said, "You spoke the truth."

Muhammad ibn 'Umar said that Usayd was at Uhud and received seven wounds on that day. He remained firm with the Messenger of Allah ﷺ when the people were exposed. He was at the Ditch and all the battles with the Messenger of Allah ﷺ. He was one of the lofty Companions.

Abu Bakr ibn 'Abdullah ibn Abi Uways reported from Sulayman ibn Bilal and Musa ibn Isma'il Abu Salma al-Minqari reported from 'Abd al-'Aziz ibn Muhammad ad-Darawardi, all from Sahl ibn Abi Salih from his father from Abu Hurayra that the Prophet ﷺ said, "What an excellent man Usayd ibn al-Hudayr was!"



Yazid ibn Harun, 'Affan ibn Muslim and Sulayman ibn Harb reported from Hammad ibn Salama from Thabit al-Bunani that Ibn Malik said, 'Usayd ibn al-Hudayr and 'Abbad ibn Bishr were with the Messenger of Allah ﷺ on a very dark night. We spoke with him and when they went out, the staff of one of them gave off a light for them and they walked in its light. When their path separated, the staff of each of them lit up and they walked in its light."

Al-Fadl ibn Dukayn reported from Sufyan ibn 'Uyayna from Hisham ibn 'Urwa from his father, 'Abdullah ibn Maslama ibn Qa'nab al-Harithi, and Khalid ibn Mukhallad that Sulayman ibn Bilal reported from Yahya ibn Sa'id from Bushayr ibn Yasar that Usayd ibn al-Hudayr used to lead the people in the prayer. He became ill and led them in the prayer while sitting. Sulayman ibn Bilal said in his *hadith*, "They prayed sitting behind him."

Muhammad ibn 'Umar reported from Ibrahim ibn Isma'il ibn Abi Habiba from their companions, and Muhammad ibn 'Umar reported from Muhammad ibn Salih and Zakariyya' ibn Zayd from 'Abdullah ibn Abi Sufyan that Mahmud ibn Labid said, "Usayd ibn al-Hudayr died in Sha'ban 20 AH and 'Umar ibn al-Khattab carried him between two posts from the Banu 'Abd al-Ashhal until he was placed at al-Baqi' and the prayer was said over him at al-Baqi'."

Khalid ibn Mukhallad al-Bajali reported from 'Abdullah ibn 'Umar from Nafi' that Ibn 'Umar said, "Usayd ibn al-Hudayr died and left a debt of 4000 dirhams. His property gave revenue every year of a thousand. They wanted to sell it and 'Umar ibn al-Khattab heard about that and sent a message to his creditors, saying, 'Will you take a thousand every year and receive the full amount in four years?' 'Yes, Amir al-Mu'minin,' they said. So they gave that delay and they took a thousand every year."

Ma'n ibn 'Isa reported from Malik ibn Anas from Yazid ibn Qusayt from Mahmud ibn Labid that Usayd ibn al-Hudayr died and left a debt and 'Umar asked his creditors to delay it.

## 2. Abu al-Haytham ibn at-Tayyahan

His name was Malik. He was Baliyy the ally of the Banu 'Abd al-Ashhal. His mother was Umm Malik bint Malik of Baliyy ibn 'Amr ibn Ilhaf ibn Quda'a. He was one of the twelve leaders of the Ansar.

He was present at both 'Aqabas, Badr, Uhud and all the battles with the Messenger of Allah ﷺ. We wrote all of his business under those of the Banu 'Abd al-Ashhal who were at Badr.

## From the Banu Ghanm ibn as-Silm ibn Imru' al-Qays ibn Malik ibn al-Aws

### 3. Sa'd ibn Khaythama

Sa'd ibn Khaythama ibn al-Harith ibn Malik ibn Ka'b ibn an-Nahhat ibn Ka'b ibn Haritha ibn Ghanm ibn as-Silm. His *kunya* was Abu 'Abdullah. His mother was Hind bint Aws ibn 'Adi ibn Umayya ibn 'Amir ibn Khatma ibn Jusham ibn Malik ibn al-Aws. He was one of the twelve leaders of the Ansar. He was present at the final 'Aqaba and Badr where he was killed. We wrote all his business under those of the Banu Ghanm ibn as-Silm who were at Badr.

## Nine from the Khazraj, one of whom was from Banu an-Najjar

### 4. As'ad ibn Zurara

As'ad ibn Zurara ibn 'Udas ibn 'Ubayd ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar. His *kunya* was Abu Umama and his mother was Su'ad or al-Furay'a bint Rafi' ibn Mu'awiya ibn 'Ubayd ibn al-Abjar. He is Khudra ibn 'Awf ibn al-Harith ibn al-Khazraj. As'ad was the cousin of Sa'd ibn Mu'adh. His children were: Habiba who gave allegiance, Kabsha, who gave allegiance, and al-Furay'a, who gave allegiance, and their mother was 'Umayra bint Sahl ibn Tha'laba ibn al-Harith ibn Zayd ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar. He had no male children and has no descendants except the children of his daughters. There are descendants of his brother, Sa'd ibn Zurara.

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn 'Abd al-'Aziz from Khubayb ibn 'Abd ar-Rahman ibn Khubayb ibn Yasaf that As'ad ibn Zurara and Dhakwan ibn 'Abd Qays went to 'Utba ibn Rabi'a in Makka avoiding each other and heard of the Messenger of Allah ﷺ. They went to him and he offered them Islam and recited the Qur'an to them, and they became Muslim and did not go to Rabi'a.



They returned to Madina and were the first to come to Madina with Islam.

Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Muhammad ibn 'Abd ar-Rahman from 'Umara ibn Ghaziya that As'ad ibn Zurara was the first to become Muslim and then the six met the Prophet ﷺ and he was one of them. That was the first year. On the second he met him at 'Aqaba with twelve men of the Ansar who gave allegiance to him on the night of 'Aqaba and he took twelve leaders from them, As'ad being one of them.

Muhammad ibn 'Umar said that that As'ad ibn Zurara was one of the eight who were said to be the first to meet the Prophet ﷺ, i.e. of the Ansar, and become Muslim. We consider that the business of the six is the firmest view. They were the first of the Ansar to meet the Prophet ﷺ and the first to become Muslim.

'Affan ibn Muslim reported from Hammad ibn Salama from 'Ali ibn Zayd from 'Ubada ibn al-Walid ibn 'Ubada ibn as-Samit that As'ad ibn Zurara took the hand of the Messenger of Allah ﷺ on the night of 'Aqaba, and said, "People, do you know on what basis you give allegiance to Muhammad? You give allegiance to him on the basis of fighting the Arabs and non-Arabs, jinn and men." They said, "We will fight those who fight and make peace with those who make peace." As'ad ibn Zurara said, "Messenger of Allah, stipulate for me." The Messenger of Allah ﷺ said, "Give me allegiance on the basis that you bear witness that there is no god but Allah and that I am the Messenger of Allah, establish the prayer and pay *zakat*, hear and obey. Do not contend the business of his family and deny me what you deny yourselves and your people." They said, "Yes." One of the Ansar said, "Yes, you have this, Messenger of Allah. What do we have?" He answered, "The Garden and victory."

Muhammad ibn 'Umar reported from Mu'adh ibn Muhammad from Yahya ibn 'Abdullah ibn 'Abd ar-Rahman ibn Sa'd ibn Zurara who heard Umm Sa'd bint Sa'd ibn ar-Rabi', who is Umm Kharija ibn Zayd ibn Thabit, say that an-Nawwar Umm Zayd ibn Thabit heard that she saw As'ad ibn Zurara before the Messenger of Allah ﷺ came to Madina leading people in the five prayers and gathering them in a mosque he built in the *mirbad* of Sahl and Suhayl, the sons of Rafi' ibn Abi 'Amr ibn 'A'idh ibn Tha'laba ibn Ghanm ibn Malik ibn an-Najjar. She said, "When the Messenger of Allah ﷺ came, I

saw him pray in that mosque. He built it and it is his mosque today." Muhammad ibn 'Umar said, "Mus'ab ibn 'Umayr used to lead them in the prayer in that mosque, and groups would gather in it at the command of the Messenger of Allah ﷺ. When he went to the Prophet ﷺ to emigrate with him, As'ad ibn Zurara led them in prayer. When As'ad, 'Umara ibn Hazm and 'Awf ibn 'Afra became Muslim, they broke the idols of the Banu Malik ibn an-Najjar.

'Ubaydullah ibn Musa reported from Isra'il from Mansur from Muhammad ibn 'Abd ar-Rahman ibn Sa'd ibn Sa'd ibn Zurara who said, "As'ad ibn Zurara got diptheria and he went to the Messenger of Allah ﷺ who said, 'Be cauterized. I will not blame myself for you.'"

Al-Fadl ibn Dukayn reported from Zuhayr from Abu az-Zubayr from 'Amr ibn Shu'ayb from some of the Companions of the Prophet ﷺ that the Messenger of Allah ﷺ had As'ad ibn Zurara cauterized twice on his throat for diptheria. He said, "I will not leave in myself constriction for him."

Muhammad ibn 'Umar reported from Rabi'a ibn 'Uthman ibn Abu az-Zubayr that Jabir said, "As'ad had diptheria and the Messenger of Allah ﷺ had him cauterised."

Al-Fadl ibn Dukayn reported from Sufyan from Abu az-Zubayr that Jabir said, "The Messenger of Allah ﷺ had him cauterized twice in the medial arm vein."

Muhammad ibn 'Umar reported from Ibrahim ibn Muhammad ibn 'Abd ar-Rahman ibn Sa'd ibn Zurara from Yahya ibn 'Abdullah ibn 'Abd ar-Rahman ibn Sa'd ibn Zurara: Abu Umama left his daughters in the care the Messenger of Allah ﷺ. There were three of them. They were among the dependants of the Messenger of Allah ﷺ who were with him in the houses of his wives. They were Kabsha, Habiba and al-Fari'a (or al-Furay'a), the daughters of As'ad.

'Abdullah ibn Idris reported from Muhammad ibn 'Umara that Zaynab bint Nubayt ibn Jabir, the wife of Anas ibn Malik, said: "Abu Umama left a will putting his mother and aunt in the care of the Messenger of Allah ﷺ" He was brought jewellery which contained gold and pearls called *ru'at*. The Messenger of Allah ﷺ adorned them with those pearls. She said, "I have a piece of that jewellery with my family."

Muhammad ibn 'Umar reported from Ma'mar ibn Rashid from az-Zuhri from Abu Umama ibn Sahl ibn Hunayf, the son of a daugh-



ter of As'ad ibn Zurara, that the Messenger of Allah ﷺ visited Abu Umama As'ad ibn Zurara ibn 'Udas, the head of the leaders on the night of 'Aqaba who was suffering from meningitis. The Messenger of Allah ﷺ went to visit him and said, "This is a an evil death! The Jews say that there is no defence against it. I do not possess anything for you or for myself but I will not be blamed for Abu Umama." The Messenger of Allah ﷺ commanded that he be cauterized for meningitis and his neck was encircled with the cauterization. Abu Umama died only a short time later.

Muhammad ibn 'Umar reported from 'Abd ar-Rahman ibn Abi ar-Rijal that As'ad ibn Zurara died in Shawwal at the beginning of the ninth month of Hijra while the mosque of the Messenger of Allah ﷺ was being built and before Badr. The Banu an-Najjar came to the Messenger of Allah ﷺ and said, "Our leader has died so appoint a leader over us." The Messenger of Allah ﷺ said, "I am your leader."

Muhammad ibn 'Umar reported from Ibrahim ibn Muhammad ibn 'Abd ar-Rahman from Yahya ibn 'Abdullah ibn 'Abd ar-Rahman that his people said, "When As'ad ibn Zurara died, the Messenger of Allah ﷺ attended his washing and shrouding in three garments, including a mantle, and prayed over him. The Messenger of Allah ﷺ was seen walking in front of the bier. He buried him in al-Baqi'.

Muhammad ibn 'Umar reported from 'Abd al-Jabbar ibn 'Umara from 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm: As'ad ibn Zurara was the first to be buried at al-Baqi'.

Muhammad ibn 'Umar said that this is the position of the Ansar. The Muhajirun say that the first person to be buried in al-Baqi' was 'Uthman ibn Maz'un.

## Two men from the Balharith ibn al-Khazraj

### 5. Sa'd ibn ar-Rabi'

Sa'd ibn ar-Rabi' ibn 'Amr ibn Abi Zuhayr ibn Malik ibn Imru' al-Qays ibn Malik al-Agharr ibn Tha'laba ibn Ka'b ibn al-Khazraj. His mother was Huzayla bint 'Utba ibn 'Amr ibn Khadij ibn 'Amir ibn Jusham ibn al-Harith ibn al-Khazraj. He is one of the twelve leaders of the Ansar. He was at Badr and Uhud where he was killed as a

martyr. We wrote his information among those who were present at Badr from the Banu al-Harith ibn al-Khazraj.

### 6. 'Abdullah ibn Rawaha

'Abdullah ibn Rawaha ibn Tha'laba ibn Imru' al-Qays ibn Malik al-Agharr ibn Tha'laba ibn Ka'b ibn al-Khazraj. His mother was Kabsha bint Waqid ibn 'Amr ibn al-Itnaba ibn 'Amir ibn Zayd Manat ibn Malik al-Agharr. He was one of the twelve leaders of the Ansar. He was at Badr, the Ditch, al-Hudaybiya and Khaybar. He was killed at Mu'ta as a martyr. He was one of the commanders that day. We wrote his business among those who were present at Badr among the Banu al-Harith ibn al-Khazraj.

## From the Banu Sa'ida ibn Ka'b ibn al-Khazraj

### 7. Sa'd ibn 'Ubada

Sa'd ibn 'Ubada ibn Dulaym ibn Haritha ibn Abi Khazima ibn Tha'laba ibn Tarif ibn al-Khazraj ibn Sa'ida. His kunya was Abu Thabit. His mother was 'Amra, who is ath-Thalitha bint Mas'ud ibn Qays ibn 'Amr ibn Zayd Manat ibn 'Adi ibn 'Amr ibn Malik ibn an-Najjar ibn al-Khazraj. He was the cousin of Sa'd ibn Zayd al-Ashhali from the people of Badr. His children were Sa'id, Muhammad and 'Abd ar-Rahman whose mother was Ghaziya bint Sa'd ibn Khalifa ibn al-Ashraf ibn Abi Khazima ibn Tha'laba ibn Tarif ibn al-Khazraj ibn Sa'ida; and Qays, Umama and Sadus, whose mother was Fukayha bint 'Ubayd ibn Dulaym ibn Haritha ibn Abi Khazraj ibn Tha'laba ibn Tarif ibn al-Khazraj ibn Sa'd. He used to write in Arabic in the *Jahiliyya* which was rare among the Arabs. He was a good swimmer and archer, and someone who was good at all that was called perfect. Sa'd ibn 'Ubada and 'Adda had fathers before in the *Jahiliyya* who called from their fortresses: "Whoever wants fat and meat should come to the fortress of Dulaym ibn Haritha."

Abu Usama Hammad ibn Usama reported from Hisham ibn 'Urwa that his father said, "I got to Sa'd ibn 'Ubada when he was calling on his fortress, 'Whoever likes fat or meat should come to Sa'd ibn 'Ubada.' Then I met his son doing the like of that call. I was walking in the road in Madina while I was a young boy and 'Abdullah ibn



'Umar passed by me going to his land in al-'Aliya. He said, 'Boy, come and see whether is there anyone calling on the fortress of Sa'd ibn 'Ubada.' I looked and said, 'No.' He said, 'You spoke the truth.'"

Abu Usama reported from Hisham ibn 'Urwa from his father that Sa'd ibn 'Ubada used to call, "O Allah, give me praise. Give my glory. There is no glory except by acting and no acting except with wealth. O Allah, a little will not put me right nor can I put right with it."

Muhammad ibn 'Umar said that when Sa'd ibn 'Ubada, al-Mundhir ibn 'Amr and Abu Dujana became Muslim, they broke the idols of the Banu Sa'ida. He was at 'Aqaba with the seventy Ansar according to all. He was one of the twelve leaders. He was a generous master but was not present at Badr. He was preparing to go to Badr and went to the houses of the Ansar to encourage them to go out and was stung before he went out and stayed behind. The Messenger of Allah ﷺ said, "Even if Sa'd has not present at it, he was eager for it." Some of them related that the Messenger of Allah ﷺ gave him a share and reward, but there is no consensus on that and it is not confirmed and none of those who related the battles named him among those who were present at Badr. But he was present at Uhud, the Ditch, and all the battles with the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ came, every day Sa'd sent him a bowl containing meat stew with meat or stew with yoghurt or stew with vinegar and oil or ghee. It was mostly meat. The bowl of Sa'd went around with the Messenger of Allah ﷺ to the houses of his wives. His mother was 'Amra bint Mas'ud one of those who gave allegiance. She died in Madina while the Messenger of Allah ﷺ was on the expedition of Dumat al-Jandal in Rabi' al-Awwal 5 AH. Sa'd was with him on that expedition. When the Messenger of Allah ﷺ came to Madina, he went to her grave and prayed over her.

Muhammad ibn 'Abdullah al-Ansari related from Sa'd ibn Abi 'Aruba from Qatada from Sa'id ibn al-Musayyab that Umm Sa'd ibn 'Ubada died while the Prophet ﷺ was absent. Sa'd said, "Umm Sa'd has died and I would like for you to pray over her." He prayed over her and came to her after a month.

Rawh ibn 'Ubada reported from Muhammad ibn Abi Hafsa from Ibn Shihab from 'Ubaydullah ibn 'Abdullah ibn 'Utba that Ibn 'Abbas said, "Sa'd ibn 'Ubada asked the Messenger of Allah ﷺ about

an oath which his mother had made and had died before she could fulfil it. The Messenger of Allah ﷺ said, "Fulfil it for her."

Rawh ibn 'Ubada reported from Ibn Jurayj from Ya'la that he heard the client of Ibn 'Abbas say, "Ibn 'Abbas informed us that the mother of Sa'd ibn 'Ubada died while he was absent. The Messenger of Allah ﷺ came and said, 'Messenger of Allah, my mother died while I was absent. Will it benefit her if I give *sadaqa* for her?' 'Yes,' he said, 'I testify to you that my garden al-Mikhraf is *sadaqa* for her.'"

'Amr ibn 'Asim al-Kilabi reported from Hammam from Qatada from Sa'id ibn al-Musayyab that Sa'd went to the Prophet ﷺ and said "Umm Sa'd died and did not leave a will. Will it help her if I give *sadaqa* for her?" 'Yes,' he answered. He asked, 'Which *sadaqa* do you like best (or admire)?' He said, 'Giving water.'"

Hisham Abu al-Walid reported from Shu'ba from Qatada from Sa'id ibn al-Musayyab that Umm Sa'd died and asked the Prophet ﷺ, "Which *sadaqa* is best?" He said, "Making water flow."

'Amr ibn 'Asim reported from Suwayd Abu Hatim, the master of food, that he heard al-Hasan when a man asked him if he could drink from the water in the mosque. It was *sadaqa*. Al-Hasan said, "Abu Bakr and 'Umar drank from it. It is from the water of Umm Sa'd, so what?"

Muhammad ibn 'Umar reported from Ma'mar and Muhammad ibn 'Abdullah from az-Zuhri from 'Ubaydullah ibn 'Utba from Ibn 'Abbas from 'Umar ibn al-Khattab that when Allah took His Prophet ﷺ, the Ansar gathered in the verandah of the Banu Sa'ida with Sa'd ibn 'Ubada. They consulted one another about giving him allegiance. The news reached Abu Bakr and 'Umar and they went to them with some of the Muhajirun. There was discussion and debate between them and the Ansar about giving allegiance to Sa'd ibn 'Ubada. The speaker of the Ansar rose and said "I am your post on which you scratch and your amble stump. A leader from us and a leader from you, company of Quraysh." There was a lot of clamour and voices were raised. 'Umar said to Abu Bakr, "Stretch forth your hand." He did so and 'Umar gave him allegiance as did the Muhajirun and the Ansar. We leapt on Sa'd ibn 'Ubada who was wrapped up among them. I said, "What is wrong with him?" "He is ill," they answered. One of them said, "They have killed Sa'd!" I said, "Allah has killed Sa'd. By Allah, we do not find in what is our business anything



stronger than giving allegiance to Abu Bakr. We feared that we had split the people and there would be no allegiance that they would give after us. If we gave them allegiance on a basis with which we were not pleased, or we would oppose them and then there would be corruption."

Muhammad ibn 'Umar reported from Muhammad ibn Salih from az-Zubayr ibn al-Mundhir ibn Abi Usayd as-Sa'idi: "Abu Bakr sent to Sa'id ibn 'Ubada to come and give allegiance, saying, 'The people have given allegiance and your people have given allegiance.' He said, 'No, by Allah! I will not give allegiance until I shoot you with what is in my quiver and fight you with those who follow me of my people and tribe.' When the news reached Abu Bakr, Bashir ibn Sa'd said, 'Caliph of the Messenger of Allah, he insists on refusing. He will not give you allegiance, whether he is killed or not, or Khazraj will be killed and Aws is fought. Do not move against him. The business is straight for you. He will not harm you. He is a man alone.' Abu Bakr accepted the advice of Bashir and left Sa'd. When 'Umar was appointed, he met him one day on the road to Madina. He said, 'Yes, Sa'd.' Sa'd said, 'Yes, 'Umar.' 'Umar said, "You are a companion who you are not his companion." Sa'd said, 'Yes, I am that. This authority has come to you. By Allah, your companion was dearer to us than you. By Allah, I accompany something disliked by your proximity.' Umar said, 'Someone who dislikes the company of his neighbour should move away from him.' Sa'd said, 'I am not one to pretend to forget. I will move to the neighbourhood of those better than you.'" It was not long until he emigrated to Syria at the beginning of the caliphate of 'Umar ibn al-Khattab. He died in Huran.

Muhammad ibn 'Umar reported from Yahya ibn 'Abd al-'Aziz ibn Sa'id ibn Sa'd ibn 'Ubada from his father: "Sa'd ibn 'Ubada died in Huran in Syria two and a half years into the caliphate of 'Umar." Muhammad ibn 'Umar said, "It was as if he died in 15 AH." 'Abd al-'Aziz said, "His death was not known in Madina until some lads were diving into the well of Munabbih or the well of Sakan at mid-day on a hot day, and they heard someone from the well saying:

We killed the master of Khazraj, Sa'd ibn 'Ubada.

We shot him with two arrows and did not miss his heart.

The boys were alarmed and remembered that day and found that it was the very day when Sa'd had died. He was sitting urinating in a hole and was shot and died immediately. They found that his skin was green.

Yazid ibn Harun reported from Sa'id ibn Abi 'Aruba that he heard Muhammad ibn Sirin relate that Sa'd ibn 'Ubada urinated standing and when he returned, he said to his companions. "I feel something crawling." He died and they heard a jinn saying:

We killed the master of Khazraj, Sa'd ibn 'Ubada.

We shot him with two arrows and did not miss his heart.

#### 8. Al-Mundhir ibn 'Amr

Al-Mundhir ibn 'Amr ibn Khunays ibn Lawdhan ibn 'Abd Wudd ibn Zayd ibn Tha'laba ibn al-Khazraj ibn Sa'ida. His mother was Hind bint al-Mundhir ibn al-Jamuh ibn Zayd ibn Haram ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. He was at 'Aqaba with the seventy Ansar according to all. He was one of the twelve leaders. He was present at Badr and Uhud. He was killed at Bi'r Ma'una as a martyr. We wrote his reports under those of the Banu Sa'ida were present at Badr.

**Two men from the Banu Salama ibn Sa'd ibn 'Ali ibn Asad ibn Sarida ibn Tazid ibn Jusham ibn al-Khazraj**

#### 9. Al-Bara' ibn Ma'rur

Al-Bara' ibn Ma'rur ibn Sakhr ibn Khansa' ibn Sinan ibn 'Ubayd ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama. His mother was ar-Rabab bint an-Nu'man ibn Imru' al-Qays ibn Zayd ibn 'Abd al-Ashhal ibn Jusham ibn al-Aws. His children were Bishr, who was at 'Aqaba and Badr, whose mother was Khulayda bint Qays ibn Thabit ibn Khalid of Ashja' and then the Banu Duhman; Mubashshir, Hind who gave allegiance, Sulafa who gave allegiance and ar-Rabab who gave allegiance, and their mother was Humayda bint Sayfi ibn Sakhr ibn Khansa' ibn Sinan ibn 'Ubayd of the Banu Salma. Al-Bara' was at 'Aqaba according to all. He was one of the twelve leaders of the Ansar. Al-Bara' was the first of the leaders to speak on the night of 'Aqaba when the seventy Ansar met the Messenger of Allah ﷺ. They



gave him allegiance and he took the leaders from them. Al-Bara' stood and praised Allah and said, "Praise be to Allah who honoured us with Muhammad and made us love him. We were the first to answer and the last to be called. We answered Allah and His Messenger and we heard and obeyed. Company of Aws and Khazraj! Allah has honoured you with a religion. If you hear and obey, and support with gratitude, then obey Allah and His Messenger." Then he sat down.

Muhammad ibn 'Umar reported from Muhammad ibn 'Abdullah from az-Zuhri that Ibn Ka'b ibn Malik said, "Al-Bara' ibn Ma'rur was the first to face the *qibla* alive and dead before the Messenger of Allah ﷺ faced it. The Prophet ﷺ commanded him to face Jerusalem while the Prophet ﷺ was in Makka. Al-Bara' obeyed the Prophet ﷺ until he was dying and he ordered his family to make him face the Masjid al-Haram. When the Prophet ﷺ came on Hijra, he prayed towards Jerusalem for sixteen months and then the *qibla* was changed to the Ka'ba.

'Affan ibn Muslim reported from Hammad ibn Salama from Abu Muhammad ibn Ma'bad ibn Abi Qatada that al-Bara' ibn Ma'rur al-Ansari was the first to face the *qibla*. He was one of the nobles of the seventy. He came to Madina before the Prophet ﷺ emigrated and began to pray towards the *qibla*. When he was dying, he willed a third of his wealth to the Messenger of Allah ﷺ to use as he wished. He said, "Make me face the *qibla* in my grave." The Prophet ﷺ arrived after he had died and prayed over him.

Muhammad ibn 'Umar reported from Kathir ibn Zayd that al-Muttalib ibn 'Abdullah said: "Al-Bara' was the first to will away a third of his wealth and the Messenger of Allah ﷺ allowed it."

Muhammad ibn 'Umar reported from Ma'mar from az-Zuhri from Ibn Ka'b ibn Malik that al-Bara' made a will at his death that he should be placed in his grave facing *qibla*. The Messenger of Allah ﷺ came shortly after his death and prayed over him.

Muhammad ibn 'Umar reported from Yahya ibn 'Abdullah ibn Abi Qatada from his mother that his father said, "Al-Bara' ibn Ma'rur died in Safar a month before the Prophet ﷺ came to Madina."

Muhammad ibn 'Umar reported from Ishaq ibn Kharija that his father said, "When the *qibla* was changed, Umm Bishr said, 'Messenger of Allah, this is the grave of al-Bara'.' The Messenger of Allah ﷺ with his Companions said the *takbirs* over him."

Muhammad ibn 'Umar reported from Yahya ibn 'Abdullah ibn Abi Qatada from his mother that his father said, "The first over whom the Prophet ﷺ prayed when he came to Madina was al-Bara' ibn Ma'rur. He went with his Companions and they lined up for him. He said, 'O Allah, forgive him, show mercy to him and be pleased with him. You did it.'"

Isma'il ibn Ibrahim al-Asadi reported from Ayyub from Muhammad ibn Hilal that al-Bara' ibn Ma'rur died before the Prophet ﷺ came to Madina. When he came, he prayed over him."

'Affan ibn Muslim reported from Abu 'Awana that Abu Bishr said that a man of Madina told him that the Messenger of Allah ﷺ prayed over the grave of one of the leaders.

#### 10. 'Abdullah ibn 'Amr

'Abdullah ibn 'Amr ibn Haram ibn Tha'laba ibn Haram ibn Ka'b ibn Ghanm ibn Ka'b ibn Ghanm. His mother was ar-Rabab bint Qays ibn al-Quraym ibn Umayya ibn Sinan ibn Ka'b ibn Ghanm ibn Ka'b ibn Salama. He was the father of Jabir ibn 'Abdullah. He was at 'Aqaba with the seventy Ansar according to all. He was one of the twelve leaders. He was present at Badr and Uhud where he was killed as a martyr. We wrote his reports among those of the Banu Salama who were at Badr.

#### One man from al-Qawaqila

#### 11. 'Ubada ibn as-Samit

'Ubada ibn as-Samit ibn Qays ibn Asam ibn Fihir ibn Tha'laba ibn Ghanm ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. His mother was Qurrat al-'Ayn bint 'Ubada ibn Nadla ibn Malik ibn al-'Ajlan ibn Zayd ibn Ghanm ibn Salim ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. His *kunya* was Abu al-Walid. He was at 'Aqaba with the seventy Ansar and he was one of the twelve leaders. He was present at Badr, Uhud, the Ditch and all the battles with the Messenger of Allah ﷺ. We wrote his business among those of Qawaqila who were at Badr.



One man from the Banu Zurayq ibn 'Amir ibn Zurayq ibn 'Abd Haritha ibn Malik ibn Ghadb ibn Jusham ibn al-Khazraj

## 12. Rafi' ibn Malik

Rafi' ibn Malik ibn al-'Ajlan ibn 'Amr ibn 'Amir ibn Zurayq. His mother was Mawiya bint al-'Ajlan ibn Zayd ibn Ghanm ibn Salim ibn 'Awf ibn 'Amr ibn 'Awf ibn al-Khazraj. His *kunya* was Abu Malik. His children were Rifa'a and Khallad, who was at Badr, and Malik. Their mother was Umm Malik bint Ubayy ibn Malik ibn al-Harith ibn 'Ubayd ibn Malik ibn Salim al-Hubla.

Rafi' ibn Malik was one of the perfect. The one who was considered perfect in the *Jahiliyya* who wrote and was a good swimmer and archer. Rafi' was like that. Writing was rare among the people.

It is said that Rafi' ibn Malik and Mu'adh ibn 'Afra' were the first of the Ansar to meet the Messenger of Allah ﷺ in Makka. They became Muslim and brought Islam to Madina. Rafi' is one of the eight people about whom it is related that they were the first of the Ansar to become Muslim in Makka and one of the six about whom it is related that they were the first of the Ansar to become Muslim. Muhammad ibn 'Umar said, "The business of the six is the firmest view in our view and Allah knows best." Rafi' ibn Malik was at 'Aqaba with the seventy Ansar according to all. He was one of the twelve leaders from the Ansar. Rafi' was not present at Badr, but his two sons, Rifa'a and Khallad, were. He was present at Uhud where he was killed as a martyr in Shawwal at the thirty-second month of the Hijra.

Muhammad ibn 'Umar reported from 'Abd al-Malik ibn Zayd of the children of Sa'id ibn Zayd ibn 'Amr ibn Nufayl that his father said that the Messenger of Allah ﷺ made brotherhood between Rafi' ibn Malik az-Zurqi and Sa'id ibn Zayd ibn 'Amr ibn Nufayl. These leaders were appointed by the Messenger of Allah ﷺ when they came on the night of 'Aqaba. They were twelve men.

Concerning Kulthum ibn al-Hidm al-'Amri and a number of those they related were present at Badr but are not confirmed

## 1. Kulthum ibn al-Hidm

Kulthum ibn al-Hidm ibn Imru' al-Qays ibn al-Harith ibn Zayd ibn 'Ubayd ibn Zayd ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf ibn Malik ibn al-Aws.

Muhammad ibn 'Umar reported from Mujammi' ibn Ya'qub from Sa'id ibn 'Abd ar-Rahman ibn Ruqaysh from 'Abd ar-Rahman ibn Yazid ibn Jariya from his uncle Mujammi' ibn Jariya, and Muhammad ibn 'Umar from Abu Bakr ibn 'Abdullah ibn Abi Sabra from 'Uthman ibn Waththab, the client of the Banu Hamza, from Abu Ghatafan that Ibn 'Abbas said: Kulthum ibn al-Hidm was a noble man and a great shaykh. He became Muslim before the Messenger of Allah ﷺ came to Madina. When the Messenger of Allah ﷺ emigrated and stopped with the Banu 'Amr ibn 'Awf, he stayed with Kulthum ibn al-Hidm. The Messenger of Allah ﷺ would speak in the house of Sa'd ibn Khaythama. It was called the house of the crow. Muhammad ibn 'Umar said, "That is why it is said that he stayed with Sa'd ibn Khaythama. What is confirmed with us is that he stayed with Kulthum ibn al-Hidm al-'Amri. A group of the Companions of the Messenger of Allah ﷺ also stayed with Kulthum ibn al-Hidm, including Abu 'Ubayda ibn al-Jarrah, al-Miqdad ibn 'Amr, al-Khabbab ibn al-Aratt, Suhayl and Safwan, the sons of Bayda', 'Iyad ibn Zuhayr, 'Abdullah ibn Makhrama, Wahb ibn Sa'd ibn Abi Sarh, Ma'mar ibn Abi Sarah, 'Amr ibn Abi 'Amr of the Banu Muharib ibn Fihri, and 'Umayr ibn 'Awf, the client of Suhayl ibn 'Amr. All of those were at Badr. Then Kulthum ibn al-Hidm died shortly after the Messenger of Allah ﷺ came to Madina. That was shortly before the Messenger of Allah ﷺ left for Badr. He was not concealed in his Islam. He was a righteous man.

## 2. Al-Harith ibn Qays

Al-Harith ibn Qays ibn Haysha ibn al-Harith ibn Umayya ibn Mu'awiya ibn Malik ibn 'Awf ibn 'Amr ibn 'Awf ibn Malik ibn al-Aws. His mother was Zaynab bint Sayfi ibn 'Amr ibn Zayd ibn



Judham ibn Haritha ibn al-Harith ibn al-Aws. His brother Hatib ibn Qays was the one about whom the wars between Aws and Khazraj took place. It is called the War of Hatib. The mother of Hatib was also Zaynab bint Sayfi ibn 'Amr, and she is the mother of 'Atik ibn Qays ibn Haysha. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari mentioned that al-Harith ibn Qays was present at Badr. Muhammad ibn 'Umar said that he heard someone mention that, but it is not firm. Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar did not mention al-Harith ibn Qays among those they thought were present at Badr and they all did not doubt in their transmission that his nephew, 'Atik, was present at Badr, but they erred about his lineage and called him Jabr ibn 'Atik ibn al-Harith ibn Qays ibn Haysha and ascribed him to his uncle. That is not the case. He is Jabr ibn 'Atik ibn Qays ibn Akhi al-Harith ibn Qays.

### 3. Sa'd ibn Malik

Sa'd ibn Malik ibn Khalid ibn Tha'laba ibn Haritha ibn 'Amr ibn al-Khazraj ibn Sa'ida in Ka'b ibn al-Khazraj. His mother was from the Banu Sulaym. It is said that she was a descendant of al-Jamuh ibn Zayd ibn Haram of the Banu Salma. His children were: Tha'laba who was killed as a martyr at Uhud without descendants, Sa'd, 'Amr and 'Amra, whose mother was Hind bint 'Amr of the Banu 'Udhra. His son Sahl was a Companion of the Messenger of Allah ﷺ. His mother was Ubayya bint al-Harith ibn 'Abdullah ibn Ka'b ibn Malik ibn Khath'am.

Muhammad ibn 'Umar reported from Ubayy ibn 'Abbas ibn Sahl ibn Sa'd as-Sa'idi from his father that his grandfather said, "Sa'd ibn Malik prepared to go out to Badr, but fell ill and died. His grave is at Dar Banu Qariz. The Messenger of Allah ﷺ gave him a share and reward.

Muhammad ibn 'Umar reported from 'Abd al-Muhaymin ibn 'Abbas from his father that his grandfather said, "Sa'd ibn Malik died at ar-Rawha' and the Prophet ﷺ gave him a share." Muhammad ibn 'Umar said that he heard someone mention that the one who was present at Badr was Sa'd ibn Sa'd ibn Malik ibn Khalid, who is Abu Sahl ibn Sa'd as-Sa'idi. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari mentioned him in the *Book of the Lineage of the Ansar*. Neither of them mentioned him as present at Badr. I do not think that

he failed to be mentioned in Badr except because he was ill and died before setting out for it as Ubayy and 'Abd al-Muhaymin, the sons of 'Abbas, mentioned from their father from their grandfather.

Yahya ibn Muhammad al-Jari reported from 'Abd al-Muhaymin ibn 'Abbas ibn Sahl ibn Sa'd as-Sa'idi that his father heard someone relate from Sahl ibn Sa'd that Sa'd ibn Sa'd ibn Malik, his father, left a will to the Prophet ﷺ and he wrote his will at the end of his saddle and willed him his baggage and mount and five *wasqs* of barley. The Messenger of Allah ﷺ accepted it and then returned it to his heirs.

Muhammad ibn Sa'd said: This indicates that the one who was mentioned about Badr was Sa'd ibn Sa'd ibn Malik who died while he was preparing to go to Badr and made this will to the Messenger of Allah ﷺ. As for what Ubayy and 'Abd al-Muhaymin, the sons of 'Abbas mentioned from their father from their grandfather that the Messenger of Allah ﷺ gave him a share in Badr, but that it not firm. No one who related the Expeditions mentioned it. As for Musa ibn 'Uqba, Muhammad ibn Ishaq and Abu Ma'shar. They did not mention Sa'd ibn Malik or his son, Sa'd ibn Sa'd, among those who they thought were at Badr. It is confirmed with us that neither of them were present at Badr. Perhaps he was preparing to go out and died before that as Ubayy and 'Abd al-Muhaymin related. Sa'd ibn Sa'd ibn Malik has descendants.

### 4. Malik ibn 'Amr an-Najjari

We looked in the book of the *Lineage of the Arabs* and did not find his lineage in it. We found Malik ibn 'Amr ibn 'Atik ibn 'Amr ibn Mabdihul. He is 'Amir ibn Malik ibn an-Najjar. Malik ibn 'Amr is the one we find in the *Lineage of the Ansar*. He is the uncle of al-Harith ibn as-Simma ibn 'Amr. I do not think that it is him.

Muhammad ibn 'Umar reported from Ya'qub ibn Muhammad az-Zafari that his father said that Malik ibn 'Amr an-Najjari died on Friday. When the Messenger of Allah ﷺ entered, he put on his helmet to go out to Uhud and he went out and placed him at the place of the graves and he prayed over him and then called for his camel, and rode to Uhud.



## 5. Khallad ibn Qays

Khallad ibn Qays ibn an-Nu'man ibn Sinan ibn 'Ubayd ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama. His mother was Idam bint al-Qin ibn Ka'b ibn Sawad of the Banu Salama. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari mentioned that he was at Badr with his brother Khalid ibn Qays ibn an-Nu'man ibn Sinan ibn 'Ubayd. Muhammad ibn Ishaq, Musa ibn 'Uqba, Abu Ma'shar and Muhammad ibn 'Umar did not mention him among those whom they thought were at Badr. He said, "I do not think that that is firm because those people had more knowledge of *Sira* and expeditions than others. I do not think that what 'Abdullah ibn Muhammad ibn 'Ammara mentioned is confirmed. Khallad ibn Qays became Muslim early on.

## 6. 'Abdullah ibn Khaythama

'Abdullah ibn Khaythama ibn Qays ibn Sayfi ibn Sakhr ibn Haram ibn Rabi'a ibn 'Adi ibn Ghanm ibn Ka'b ibn Salama. His mother was 'A'isha bint Zayd ibn Tha'laba ibn 'Ubayd of the Banu Salama. 'Abdullah ibn Muhammad ibn 'Ammara al-Ansari mentioned that he was at Badr with his two uncles, Ma'bad and 'Abdullah, the sons of Qays ibn Sayfi. Musa ibn 'Uqba, Muhammad ibn Ishaq, Abu Ma'shar, and Muhammad ibn 'Umar did not mention him among those who were at Badr. He died and has no descendants.

## Glossary

**'Abd al-Ashhal: Banu:** an important clan of al-Aws.

**'Abd al-Qays, Banu:** a branch of Rabi'a located in Bahrayn. It was the first Arab tribe outside of Madina to accept Islam.

**al-Abwa':** a place between Makka and Madina. It is also the place where the mother of the Prophet ﷺ was buried.

**adhan:** the call to prayer.

**Adhruh:** a village in the precincts of ash-Shara which lies in the area between the land of eastern Jordan and Saudi Arabia at the southern end of the Syrian desert where arbitration took place between 'Ali and Mu'awiya in 37/658.

**al-Ahya':** a water source at Rabigh.

**Ajnadayn:** site of the first major battle between the Byzantines and Muslims under Khalid ibn al-Walid in 13/634 in which the Muslims decisively defeated the Byzantine forces who numbered about 100,000.

**'ajwa:** an excellent quality of date.

**al-'Aliya:** upper Madina, also called al-'Awali. It included Quba. It is south of Madina and starts a little over a mile from the Mosque of the Prophet.

**amir:** a leader, commander, general.

**Amir al-Mu'minin:** "the Commander of the Believers", the title of the Caliph.

**'Amwas plague:** a major plague which broke out in Syria in 18/639 which killed many of the Companions.

**Ansar:** the "Helpers", the people of Madina who welcomed and aided the Prophet ﷺ.

**'Aqaba:** lit. the steep slope, a mountain pass to the north of Makka just off the caravan route to Madina, where the Prophet ﷺ met with the first Muslims from Yathrib (Madina) in two successive years. On the first occasion, they pledged to follow the Messenger, and on the second to defend him and his Companions as they would their own wives and children.

**'Aqar Quf:** a site at the confluence of the Tigris and Diyala rivers.

**'Aqiq:** a valley about seven kilometres west of Madina.

**arak:** the tree from which siwak is made.



**Asad, Banu:** a major Arab tribe who were a sub-branch of Rabi'a. They rebelled after the death of the Prophet ﷺ and supported the false prophet Tulayha.

**'Ashura':** the tenth day of Muharram, the first month of the Muslim lunar calendar. As al-Husayn ibn 'Ali was killed on 'Ashura', the day became a major Shi'ite festival commemorating the event.

**Aslam, Banu:** a sub-tribe of Khuza'a who were located to the north of Madina. They were enthusiastic supporters of the Prophet ﷺ and he gave them the status of Muhajirun whether or not they emigrated.

**'Asr:** the obligatory afternoon prayer.

**al-'Awwa':** 'the Barker', in astronomy, the eleventh mansion of the moon, the last of the summer mansions, considered to be a fortunate time.

**Aws:** along with Khazraj, one of the two major tribes in Madina.

**ayat:** a verse of the Qur'an.

**Ayats of Inheritance:** 4:11-12, which lay down the basic Islamic rules of inheritance.

**'Ayn at-Tamr:** the site of a battle between the Sasanid forces and the Muslims under Khalid ibn al-Walid in 12/633 which was a decisive Muslim victory. It is an oasis 61 km west of Karbala'.

**'Ayn al-Warda:** a place near the Syrian border where in 65/684, the Penitents or *Tawwabun* faced the Umayyad army and were defeated.

**'Aynayn:** a mountain at Qanat on which the Muslim archers were stationed in the battle of Uhud.

**Azd:** major sub-tribe of Qahtan in Yemen.

**Badr:** a place near the coast, about ninety-five miles to the south of Madina where, in 2 AH, in the first battle fought by the newly established Muslim community, three hundred Muslims led by the Messenger of Allah overwhelmingly defeated more than one thousand Makkan idolaters.

**Bahra':** a tribe which was part of Quda'a, living in northern Syria and the reaches of the Euphrates.

**Baldah:** a valley near Makka.

**Banu:** lit. sons, a tribe or clan.

**Baqi':** the cemetery in Madina.

**Beast of the Earth:** the beast that will arise from the earth as one of the signs of the Final Hour.

**Bi'r Ma'una:** an incident in 4/625 in which seventy of the Ansar were attacked and killed.

**Bu'ath:** a battle between Aws and Khazraj two years before the Hijra.

**Buwat:** a mountain to the west of Madina in the direction of Radwa.

**Buwayb:** a cleft behind two mountains, here the place where the Hijazis enter Egypt.

**al-Buzakha:** site of a battle in 11/632 in the Ridda War where the Muslims under Khalid ibn al-Walid defeated Tulayha, a false prophet of the tribe of Asad.

**Camel, Battle of the:** one of the major incidents of the first Civil War (*Fitna*) in which the forces of 'Ali defeated the forces of 'A'isha, Talha, and az-Zubayr in a battle fought outside Basra in 36/656.

**Confederates:** al-Ahzab, the term used for Quraysh and their allies at the Battle of the Ditch.

**Daba:** see *Dibba*.

**Dajnan:** a plain about ten miles from Qudayd.

**daniq:** a coin equal to one sixth of a dirham.

**Dar al-Arqam:** the house of al-Arqam located at the foot of Safa in which the Prophet ﷺ met his followers and called them to Islam from the fifth year of his Mission.

**Darb al-Hadath:** the northeastern pass through the Taurus in Cilicia guarded by the fortress of Hadath.

**Dar Nadwa:** the assembly of chiefs of Quraysh in Kufa.

**Daws:** a tribe which lived in Tihama along the coast of the Red Sea in southern Arabia.

**Dayr al-Jamajim:** see *Jamajim*.

**Deen:** the life-transaction, literally the debt between two parties, in this usage between the Creator and created.

**Dhat Ajdhal:** a place near the pass of Safra.

**Dhat ar-Riqā':** an expedition to Najd led by the Prophet ﷺ. They had to bandage their feet with rags (*riqa'*). The date is disputed. It is also called Dhu Amarr.

**dhikr:** remembrance of Allah.

**dhimma:** obligation or contract, in particular a treaty of protection for non-Muslims living in Muslim territory.

**dhihar:** an oath by the husband that his wife is like his mother's back, meaning she is unlawful for him. It was a form of divorce in the *Jahiliyya*.

**Dhu Amarr:** see *Dhat ar-Riqā'*.

**Dhu al-Hijja:** the twelfth month of the Muslim lunar calendar in which the hajj takes place.

**Dhu al-Hulayfa:** the *miqat* of the people of Madina, now called Bayar 'Ali.



- Dhu al-Khalasa:** an idol belonging to the tribes of Khath'am, Daws and Bajila in the pre-Islamic period located in Tabala in Yemen. It was known as the Yamani Ka'ba.
- Dhu Khusub:** a valley a day's journey to the north of Madina.
- Dhu al-Majaz:** a market in the Hijaz which was held in the first eight days of Dhu al-Hijja.
- Dhu al-Qa'da:** the eleventh month of the Muslim calendar.
- Dhu Qarad:** an expedition in 6/627, also called the al-Ghaba expedition to re-capture from Quraysh some milk camels and a woman taken by Ghatafan.
- Dhu Qar:** a short-lived victory of the Arab tribes of Bakr ibn Wa'il over a Sasanid army around the turn of the seventh century. Dhu Qar is a water-hole belonging to the Bakr ibn Wa'il.
- Dhu al-Qassa:** a place thirty miles east of Madina where the tribes gathered at the start of the Ridda.
- Dhu ath-Thudayya:** al-Mukhdaj, or the one with the deformed arm, one leader of the Kharijites who was killed in the Battle of Nahrawan in 38/658. 'Ali sent people to look for him among the slain because of the *hadith* about "a people who would pass through Islam like an arrow through game" would have with them a man with a deformed arm.
- dihqan:** landlord, one of the class of Persian landlords who administered sub-districts.
- Ditch, Battle of the:** or Battle of the Trench. In 5/627, the Makkans, assisted by the Jewish tribe of Banu Nadr and the Arab tribes of Banu Ghatafan and Banu Asad, marched on Madina with an army of ten thousand soldiers. The Prophet ﷺ ordered a ditch to be dug on the unprotected side of Madina and manned constantly. The Makkans were forced to undertake a siege which failed.
- diwan:** Originally the register of soldiers and pensions under 'Umar. Subsequently it became a governmental department for the finance and records of the government.
- Duha:** forenoon, in particular the voluntary morning prayer.
- Dumat al-Jandal:** an important caravan town and agricultural oasis, now in north-western Arabia which was conquered by Khalid ibn al-Walid in 11/633.
- Elephant, Year of:** see *Year of the Elephant*.
- Fajr:** the obligatory dawn prayer.
- Fadak:** a small, rich oasis in the north of the Hijaz which had been the property of the Jews of Banu Murra and Banu Sa'd ibn Bakr. They

offered to surrender it to the Prophet ﷺ provided they could keep half of the produce.

**faqih:** (plural *fuqaha'*), a man learned in knowledge of *fiqh* who by virtue of his knowledge can give a legal judgement.

**Fijar War:** the Sacrilegious War, a four year war between Kinana and Quraysh on one side and Qays 'Aylan on the other in which both sides violated the Haram.

**fiqh:** the science of the application of the *Shari'a*. A practitioner or expert in *fiqh* is called a *faqih*.

**fuqaha':** plural of *faqih*.

**Fulus:** an idol belonging to the tribe of Tayy'.

**al-Ghaba:** a plain a few miles outside Madina in the direction of Syria.

**al-Ghamr:** expedition sent under 'Ukkasha ibn Mihsan. Al-Ghamr was a water source of the Banu Asad,

**Ghatafan:** a very large tribal grouping who lived east of Madina and Makka in the land between the Hijaz and Shammar mountains.

**ghusl:** major ablution of the whole body with water required to regain purity after menstruation, lochia and sexual intercourse.

**habous:** see *waqf*.

**hadd:** (plural *hudud*), Allah's boundary limits for the lawful and unlawful. The *hadd* punishments are specific fixed penalties laid down by Allah for specified crimes.

**hadith:** reported speech of the Prophet ﷺ.

**Hajj:** the annual pilgrimage to Makka which is one of the five pillars of Islam.

**hanut:** an aromatic compound of camphor, reed perfume and red and white sandalwood used for perfuming shrouds.

**Haram:** Sacred precinct, the area around the Ka'ba in Makka.

**al-Harra:** a stony tract of black volcanic rock east of Madina where a terrible battle took place in 63 AH (26 August 683) between the forces of Yazid I and 'Abdullah ibn az-Zubayr which ended in Madina being sacked and plundered.

**Harura':** a town two miles from Kufa where the Kharijites based themselves

**Haruriyya:** the first Kharijites or schismatics who separated themselves from 'Ali and based themselves at Harura', a town two miles from Kufa.

**Hashim, Banu:** descendants of the family of Hashim, the great grandfather of the Prophet ﷺ.



- Hashsh Kawkab:** an area in Madina which was used as a Jewish cemetery and later incorporated into al-Baqi'.
- al-Hassas:** a place between Makka and Madina.
- Hawazin:** one of the large Arab tribes, a sub-tribe of Qays 'Aylan. It was concentrated around Ta'if. The Battle of Hunayn was fought against them.
- al-Hawra':** a town on the coast a hundred miles on the northeastern side of Madina.
- Hijaz:** the region along the western seaboard of Arabia in which Makka, Madina, Jeddah and Ta'if are situated.
- Hijr:** the semi-circular wall facing one of the sides of the Ka'ba. This is part of the foundation laid by Ibrahim.
- Hijra:** emigration in the way of Allah. Islamic dating begins with the Hijra of the Prophet Muhammad ﷺ from Makka to Madina in 622 CE.
- hima:** a place of pasturage and water forbidden to the public, used for *zakat* animals.
- Himyar:** one of the two main groupings of the southern or Qahtani Arabs. The Himyarite kingdom in Yemen was the dominant state in Arabia until 525 CE.
- Hira':** a mountain two miles north of Makka.
- Hisma:** a place on the route to Syria, west of Tabuk. Zayd ibn Haritha led an expedition against robbers there in 6/628.
- hizb:** a set portion of the Qur'an for recitation.
- Homage of ar-Ridwan:** also referred to as the Tree of ar-Ridwan, a pledge which the Muslims took to avenge 'Uthman ibn 'Affan when they thought that Quraysh had murdered him at al-Hudaybiya in 6/628.
- House of Arqam:** see *Dar al-Arqam*.
- Hudaybiya:** a well-known place ten miles from Makka on the way to Jeddah where the Homage of ar-Ridwan took place.
- Hudhayl:** a tribe which lived in the hills between Makka and Ta'if and were linked genealogically to Quraysh.
- Hunayn:** a valley between Makka and Ta'if where a battle took place between the Prophet ﷺ and the tribe of Hawazin in 8/630.
- 'Id:** a festival, either the festival at the end of Ramadan or at the time of the hajj.
- 'Id al-Adha:** the festival at the end of the hajj.
- 'Id al-Fitr:** the festival at the end of the fast of Ramadan on the 1st of the month of Shawwal.
- 'idda:** a period after divorce or the death of her husband during which a woman must wait before re-marrying.

- idhkhir:** a kind of sweet rush well-known for its good smell and found in the Hijaz.
- Ifriqiyya:** the area of North Africa which is now Tunisia.
- ihram:** the conditions of clothing and behaviour adopted by someone on hajj or 'umra.
- 'Illiyun:** "the High Places", a name for the upper part of the Heavens.
- imam:** Muslim religious or political leader, also the leader of the group prayer.
- al-'Is:** an expedition led by Zayd ibn Haritha in 6/628 which intercepted a caravan of Quraysh led by Abu al-'As and captured their camels as booty. Al-'Is is four days' journey from Madina.
- 'Isha':** the obligatory evening prayer.
- isnad:** a tradition's chain of transmission from individual to individual.
- Istakhr:** Estakhr. an ancient city located in southern Iran, in Fars province, five kilometers north of Persepolis.
- Istikhara:** a prayer by someone who has not made up his mind in the hopes of being inspired to make a wise decision.
- al-Jabiya:** the capital of the Ghassanids, south of Damascus, and 'Umar's headquarters when he visited Syria and where he instituted the diwan and the capital of Syria for twenty years while Mu'awiya was governor.
- Jahiliyya:** the Time of Ignorance before the coming of Islam.
- Jamajim:** Dayr al-Jamajim: a battle in Iraq in 82/701 which ended the rebellion of Ibn al-Ash'ath.
- jamra:** one of the stone pillars at Mina. Stoning them is part of the rites of hajj.
- janaba:** the state of impurity in which a person requires a *ghusl*.
- al-Jar:** a Red sea port a day's journey from Madina.
- jarib** (plural *ajriba*): a grain measure of capacity of either 16, 26, or 29.5 litres.
- Jazira:** Mesopotamia or north-eastern Syria.
- Jibril:** the angel Gabriel.
- jihad:** struggle, particularly fighting for the Cause of Allah to establish or defend Islam.
- jinn:** inhabitants of the heavens and the earth, made of smokeless fire, who are usually invisible.
- al-Ji'rana:** A place, few miles from Makka. The Prophet ﷺ oversaw the distribution of the war booty of the Battle of Hunayn there, and from there he assumed the state of *ihram* to perform 'umra.



- jizya:** a protection tax payable by non-Muslims as a tribute to a Muslim ruler.
- Juhayna:** a large nomadic tribe from the Hijaz whose territory covered the routes between Syria and Makka.
- Jumada al-Akhira:** the sixth month of the Muslim lunar calendar.
- Jumada al-Ula:** the fifth month of the Muslim lunar calendar.
- Jumah, Banu:** a clan of Quraysh.
- al-Jumam:** a site where the Banu Salim lived against whom Zayd ibn Haritha mounted an expedition in 6/628.
- Jumu'a:** the day of gathering, Friday, and particularly the *Jumu'a* prayer which is performed instead of the *Zuhr* prayer by those who attend it.
- al-Jurf:** a place three miles from Madina in the direction of Syria.
- Juwatha:** a fortified town or village of Bahrayn in the territory of 'Abd al-Qays.
- Ka'ba:** the cube-shaped building at the centre of the Haram in Makka, originally built by the Prophet Ibrahim. Also known as the House of Allah. It is towards the Ka'ba that Muslims face when praying.
- Kalb, Banu:** one of the major tribes of Arabia in the time of the Prophet ﷺ. They have Yemeni origins.
- kalala:** someone who dies without heirs.
- katam:** *buxus dioica*, a plant grown in Yemen used for dyeing hair. The leaves of *buxus dioica* have a mouse-gray dye and mixed with henna makes a brunette hair dye.
- Kaydama:** a property near Madina with enclosures of palm-trees.
- Khabat:** an expedition led by Abu 'Ubayda ibn al-Jarrah against the caravan of Quraysh. They suffered from terrible hunger and ate the leaves of the khabt tree and so that army was called the Army of al-Khabt.
- khaluq:** a thick yellowy perfume.
- khamisa:** a black woolen square blanket with borders at each end.
- kharaj:** taxes imposed on revenue from land or the work of slaves.
- Kharijites:** the earliest sect in Islamic history, a group who separated themselves from the body of the Muslims and declared war on all those who disagreed with them, stating that a wrong action turns a Muslim into an unbeliever.
- al-Kharrar:** a water place between Makka and Madina, and the location of an expedition in a AH led by Sa'd ibn Abi Waqqas to intercept a caravan of Quraysh, but it had already passed.
- Khaybar:** Jewish colony to the north of Madina which was besieged and captured by the Muslims in the seventh year after the Hijra.

- Khazraj:** along with Aws, one of the two major tribes in Madina.
- Khosrau:** the title of the Persian Sasanid emperor. It comes from Khosrau Anushakruwan, most illustrious of the Sasanian king of kings whose name became the common designation of the ruler.
- khums:** the fifth taken from the booty which is given to the ruler or commander for distribution.
- khutba:** a speech, and in particular a standing speech given by the imam before the *Jumu'a* prayer and after the two 'Id prayers.
- Kinda:** a tribe of south Arabs from a Kahlani branch that was part of the Sabaean Kingdom of Ma'rib (central Yemen) in the early third century CE. They were the kings of Hadramawt from 325 to 425 CE and were part of the Himyar tribal federation and later were kings in Najd.
- kunya:** a respectful but affectionate way of addressing people as "the father of so-and-so" or "the mother of so-and-so".
- lahd:** a grave, about five feet deep in which a niche is dug for the body into the side facing *qibla* so that the body is protected by the overhang. The other form of graves is called *shaqq*.
- Lut:** the Prophet Lot.
- Ma'an:** a place in Jordan.
- Mada'in:** the name given to an ancient metropolis formed by Ctesiphon and Seleucia (also referred to as Seleucia-Ctesiphon) on opposite sides of the Tigris River in Iraq.
- Madhar:** the site of a battle in 12/633 between the Muslims under Khalid ibn al-Walid and the Persians which resulted in a Muslim victory.
- Maghrib:** the obligatory sunset prayer.
- mahram:** a male relative with whom marriage is forbidden.
- Makhzum, Banu:** one of the wealthy clans of Quraysh.
- Maqam:** Maqam Ibrahim, the place of the stone on which the Prophet Ibrahim stood while he and Isma'il were building the Ka'ba.
- Marr az-Zahran:** a place near Makka.
- Masjid al-Haram:** the great mosque in Makka. The Ka'ba is situated in it.
- mawali:** the plural of *mawla*, a person with whom a tie of clientage has been established, usually by having been a slave and then set free. It was also used for a type of political patronage.
- mawla:** see *mawali*.
- Mika'il:** the angel Michael.
- Mina:** a valley five miles on the road to 'Arafa where the three *jamras* stand.



- miqat**: one of the designated places for entering *ihram* for hajj or 'umra.
- mirbad**: a place used for drying dates.
- Mosque of Harm**: a mosque built near Masjid Quba' in Madina by the hypocrites led by Abu Amir Rahib. The Prophet ﷺ had it destroyed while he was returning from the Battle of Tabuk.
- mu'adhdhin**: someone who calls the *adhan* or call to prayer.
- mudd**: a measure of volume, approximately a double-handed scoop.
- Muhajirun**: the Companions of the Messenger of Allah ﷺ who accepted Islam in Makka and emigrated to Madina. The singular is *muhajir*.
- Muharram**: the first month of the Muslim lunar year.
- Muhassab**: a valley outside Makka sometimes called Khayf Bani Kinana.
- muhsan**: a person who has been legally married.
- al-Muqawqis**: the Melkite patriarch of Alexandria.
- murabit**: one who holds fast together in the Cause of Allah with the aim of establishing the *deen* of Allah, derived from the word '*ribat*'.
- Murad**: a southern Arab tribe.
- al-Muraysi'**: a battle between the Prophet ﷺ and the Banu al-Mustaliq in Sha'ban 6 AH.
- Mu'ta**: site of a fierce battle in 5/629 between the Muslims and the Byzantines.
- muwallad**: people of mixed origins.
- nabidh**: a drink made by soaking grapes, raisins, etc., in water without allowing them to ferment to the point of becoming intoxicating.
- Nahrawan**: site of a decisive battle fought in 38/658 following the Battle of Siffin (37/657) in which 'Ali, the fourth caliph, and his army annihilated most of the Kharijites. Nahrawan is a town on the bridge of the canal of Nahrawan.
- Najd**: the region around Riyadh in Arabia.
- Najih**: a valley between Makka and Madina.
- an-Najjar, Banu**: a tribe of Ansar in Madina.
- Najran**: a region in the south of the Arabia peninsula, bordering with Yemen.
- Najrani**: Najran was a main centre of cloth making and Najrani describes a garment made there which were of a very high quality. Najran was known for their robes, including the *burda*, the *hulla* and the *rayta*.

- an-Nakhla**: the first successful caravan raid against Quraysh. It was led by 'Abdullah ibn Jahsh and took place in 2 AH.
- al-Naqi'**: a piece of land used as a hima for grazing animals.
- Negus**: a generic term for the King of Abyssinia.
- Nihawand**: the decisive battle fought near Hamadan in 22/642 which marked the final defeat of the Persians by the Muslims.
- an-Nukhayla**: a town in Iraq near Kufa, site of a battle which 'Ali fought against the Kharijites in 39 AH. It was also the camp of the Penitents and the site where Mu'awiya stopped when negotiating with al-Hasan ibn 'Ali.
- nuqaba'**: plural of *naqib*, a leader or representative of a group, in particular, the leaders of the Ansar at the pledges of 'Aqaba.
- Qabaliyya**: site of silver mines in the territory of Juhayna.
- qadi**: a judge, qualified to judge all matters in accordance with the *Shari'a* and to dispense and enforce legal punishments.
- Qadisiyya**: site of a decisive four-day battle fought against the Persians in Iraq in 15/636.
- Qana**: a major wadi bordering Madina.
- Qarada**: is a watering place in Najd. There was an expedition there in 3/624 which captured a caravan of Quraysh.
- Qatari**: a garment from Qatar, typically red and with thick embroidered hems.
- Qaynuqa'**: one of the Jewish tribes in Madina.
- qibla**: the direction faced in the prayer which is towards the Ka'ba in Makka.
- qintar**: "kantar", a relatively large weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley, approx. 45 kgs.
- qirad**: wealth put by an investor to the trust of an agent in commerce, the agent receiving a share of the profits.
- Quba'**: a village on the southern outskirts of Madina, about 4 km distance.
- Qudayd**: a large town with wells located between Makka and Madina.
- Quhi**: garments made of a white cloth imported from Quhistan province.
- Qurayza**: One of the Jewish tribes of Madina.
- Rabadha**: a luxuriant oasis about 200 km northeast of Madina, located on a pilgrimage route.
- Rabi' al-Akhir**: the fourth month of the Muslim lunar calendar.
- Rabi' al-Awwal**: the third month of the Muslim lunar calendar.
- Rabigh**: a wadi at al-Juhfa.
- Radwa**: a mountain to the west of Madina.



- rajaz**: "trembling", a type of poetry with a particular metre which is easy on the ear and easily provokes emotions.
- ar-Raji'**: an expedition which took place directly after the Battle of Uhud in 4/625. Some tribesmen had asked for the Prophet ﷺ to send some people to teach them Islam, but it was an ambush and all but one were killed.
- rak'at**: unit of the prayer consisting of a series of standing, bowing, prostration and sitting.
- Ramadan**: the month of fasting, the ninth month in the Muslim lunar calendar.
- ar-Rawha'**: a place about 75 km from Madina in the direction of Makka.
- Rayy**: one of the four main cities in the Persian district of Jibal.
- Ridda**: the defection of various Arab tribes after the death of the Prophet ﷺ which brought about the Ridda War.
- Ridwan**: Homage of ar-Ridwan: a pledge which the Muslims took to avenge 'Uthman when they thought that Quraysh had murdered him at al-Hudaybiya in 6/628.
- sa'**: measure of volume equal to four *mudds*, a *mudd* being a double-handed scoop.
- sadaqa**: charitable giving in the Cause of Allah.
- Safa and Marwa**: two hills close to the Ka'ba. Running between them is one of the rites of Hajj.
- Safar**: the second month of the Muslim lunar calendar.
- as-Safra'**: a village between two mountains through which the Prophet ﷺ passed on his way to Badr.
- Safwan**: led by the Prophet ﷺ in 2 AH after Quraysh rustled some camels of the Muslims and the Muslims gave chase.
- Sahuli**: pure white cotton cloth was Sahul in Yemen.
- Salsabil**: the name of a fountain in Paradise mentioned in the Qur'an in 76:18.
- Sargh**: a village near Tabuk
- Sarat**: or Sarawat mountains, is a mountain range running parallel to the western coast of the Arabian Peninsula.
- Sawad**: lit. "the Black", fertile agricultural region of south-central Iraq which is 'black' or lush with date-palms.
- Sawiq expedition**: an expedition in 2/624 in which the Muslims pursued a group of Quraysh who had burned some date-palms and killed an Ansari. Quraysh dropped bags of barley-meal (*sawiq*) to hasten their escape.

- Sha'ban**: the eighth month of the Muslim lunar calendar.
- shahada**: bearing witness, particularly bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah. It is one of the pillars of Islam. It is also used to describe legal testimony in a court of law.
- Shari'a**: The legal modality of a people based on the revelation of their Prophet. The final *Shari'a* is that of Islam.
- Shawwal**: the tenth month of the Muslim lunar calendar.
- shaytan**: a devil, particularly Iblis.
- Shayban**: an important sub-tribe of Bakr ibn Wa'il of Rabi'a.
- Shura**: council, the board of electors that was constituted by 'Umar to elect his successor.
- Siffin**: a place in Syria near Raqqa where in 38/657 a battle between 'Ali ibn Abi Talib and Mu'awiya took place.
- Sira**: biography of the Prophet ﷺ.
- Sirar**: a place three miles from Madina on the road to Iraq.
- siwak**: a stick of arak used for cleaning the teeth.
- as-Siyyi**: site of an expedition against the Banu 'Amir under Shuja' ibn Wahb in 8/629.
- Subh**: the dawn prayer.
- Suffa**: a verandah attached to the Prophet's Mosque where the poor Muslims used to sleep. In Kufa and Basra, it was the covered hall of the mosque.
- Suhuri**: a garment made in Suhur in Yemen.
- Sunh**: a suburb of Madina, which was about a mile from Madina.
- Sunna**: the customary practice of a person or group of people. It has come to refer almost exclusively to the practice of the Messenger of Allah ﷺ.
- sura**: chapter of the Qur'an.
- Tabi'un**: the second generation of the early Muslims who did not meet the Prophet Muhammad ﷺ, but learned the *Deen* of Islam from his Companions.
- Tabuk**: a town in northern Arabia close to Jordan. In the ninth year after the Hijra, the Messenger of Allah ﷺ, hearing that the Byzantines were gathering a large army to march against the Muslims, led a large expedition, in his last campaign, to Tabuk.
- Taghlib**: a large and powerful Arabian tribe of Mesopotamia and northern Arabia located along the middle Euphrates. They were Christian at the time of the Prophet ﷺ.
- takbir**: saying "Allahu Akbar", "Allah is greater".



- Tabala:** one of the areas, along with Turaba and Bisha, which form the territory of the Khath'am tribe. Tabala was the centre of the worship of the idol Dhu al-Khalasa before Islam and also the site of a market.
- talbiya:** saying "*Labbayk*" (At Your service) during the hajj.
- taqwa:** awe or fear of Allah, which inspires a person to be on guard against wrong action and eager for actions which please Him.
- at-Taraf:** Zayd ibn Haritha led an expedition there in 6/628.
- Tarwiyya:** "drawing water", the 8th of Dhu'l-Hijja, the day before 'Arafa when the pilgrims gather water and stay overnight at Mina.
- tashahhud:** the formula which includes the *shahada* and is said in the final sitting position of each two *rak'at* cycle of the prayer.
- Tashriq:** the days of the 10th, 11th, and 12th of Dhu al-Hijja when the pilgrims sacrifice their animals and stone the *jamras* at Mina.
- taslim:** saying "*as-salamu 'alaykum*" to end the prayer.
- tawaf:** circumambulation of the Ka'ba, done in sets of seven circuits.
- Taym ar-Ribab:** a confederation of Mudar tribes.
- Tayy':** a large tribe belonging to the southern or Qahtanite branch of Arab tribes.
- tharid:** a dish of bread, meat
- Tihama:** a narrow coastal region of Arabia on the Red Sea.
- Torrent, Year of the:** *al-Jahhaf*, 80 AH, a year when there was a great flood in Makka which carried away the pilgrims and their camels along with their loads.
- Tulayha:** ibn Khuwaylid of the Asad tribe who claimed to be a Prophet and led a confederacy of numerous tribes against the Muslims in the Ridda.
- Ubulla:** Apologos, an ancient city in Iraq, now a suburb of Basra, which was conquered by the Muslims in 12/633. It was an anchorage for ships coming from China and elsewhere.
- Uhud:** a mountain just outside of Madina where five years after the Hijra, the Muslims lost a battle against the Makkan idolaters. Many great Companions, and in particular Hamza, the uncle of the Prophet ﷺ, were killed in this battle.
- 'Ukaz market:** in the Hijaz in the region of Ta'if, southeast of Makka where a fair was held once a year at the beginning of Dhu al-Qa'da. It lasted for weeks.
- Ukaydir:** Ukaydir ibn 'Abd al-Malik al-Kindi, the Christian prince of Dumat al-Jandal.
- Umm al-Mu'minin:** "Mother of the Believers", an honorific used for the wives of the Prophet ﷺ.

- umm walad:** a slavegirl who has borne her master's child: she cannot be sold and becomes free upon her master's death.
- 'umra:** the lesser pilgrimage to the Ka'ba in Makka performed at any time of the year.
- uqiya:** a measure of silver, equal to forty dirhams or 123 grams of silver.
- 'Usba:** a place at Quba'.
- 'Usfan:** a place on the route between Makka and Madina, 33 miles from Makka.
- 'ushr:** land tax.
- Wadi al-Qura:** located near the Gulf of 'Aqaba north of the Red Sea where a Jewish settlement was located in the time of the Prophet ﷺ.
- Wadi as-Siba':** a wadi five miles from Basra on the Makka road.
- wala':** the tie of clientage, established between a freed slave and the person who frees him, and by someone becoming the protégé of a tribe.
- waqf:** perpetual endowment for a charitable use which makes the property inalienable.
- wasq:** pl. *awsaq*, a measure of volume equal to sixty *sa's*.
- witr:** lit. "odd", a single *rak'at* prayed immediately after the *shaf'* which makes the number of sunna prayers uneven.
- wudu':** ritual washing to be pure for the prayer.
- Yamama:** a major battle between the Muslims and the armies of the East Roman-Byzantine Empire. The battle consisted of a series of engagements that lasted for six days in August 636 near the Yarmuk river. The result of the battle was a complete Muslim victory.
- Yarmuk:** an important battle fought between the Muslims and the Byzantines in 13/ 636.
- Year of Ashes:** 18/639, the fifth year of 'Umar's rule during the Hijaz suffered from an extreme drought and famine. The air was hazy from the dust.
- zakat:** a wealth tax, one of the five pillars of Islam.
- Zuhr:** the obligatory midday prayer.
- az-Zarqa':** a place between Madina and Syria.



## Appendix Brotherhood Chart

Companion	Muhajir brother	Ansar brother
'Abbad ibn 'Umayr (A)	Abu Hudhayfa	
'Abd ar-Rahman b. 'Awf		Sa'd ibn ar-Rabi'
'Abdullah b. Jahsh		'Asim b. Thabit
'Abdullah b. Makhrama		Farwa b. 'Amr
'Abdullah b. Mas'ud	az-Zubayr b. al-'Awwam	Mu'adh b. Jabal
'Abdullah b. Maz'un		Sahl b. 'Ubaydullah
Abu 'Abs b. Jabr (A)	Khunays b. Hudhafa	
Abu Ayyub (A)	Mus'ab b. 'Umayr	
Abu Bakr	'Umar b. al-Khattab	
Abu Dujana (A)	'Utba b. Ghazwan	
Abu Haytham b.		
at-Tayyahan (A)	'Uthman b. Maz'un	
Abu Hudhayfa		'Abbad b. Bishr
Abu Marthad		'Ubada b. as-Samit
Abu Sabra b. Abi Ruhm		Salama ibn Salama
Abu Salama		Sa'd ibn Khaythama
Abu Talha (A)	Arqam b. Arqam	
Abu 'Ubayda b. al-Jarrah	Salim	Muhammad b. Maslama
'Ali	Prophet ﷺ	or Sa'd b. Mu'adh
'Amir b. Abi al-Bukayr		Sahl b. Hunayf
'Amir b. Fuhayra		Thabit ibn Qays
'Amr b. Mu'adh (A)	'Umayr b. Abi Waqqas	al-Harith b. Aws
'Ammar b. Yasir		Hudhayfa b. al-Yaman
'Aqil b. Abi al-Bukayr -		Mubashshir b.
		'Abd al-Mundhir
Arqam b. Abi al-Arqam		Zayd ibn Sahl
'Asim b. Thabit	'Abdullah ibn Jahsh	
Aws b. Khawli (A)	Shuja' b. Wahb	
Aws b. as-Samit (A)	Marthad	
Aws b. Thabit (A)	'Uthman b. 'Affan	
Bilal b. Rabah	'Ubayda b. al-Harith	Abu Ruwayha
		al-Khath'ami
Bishr b. al-Bara' (A)	Waqid ibn 'Abdullah	
Dhu al-Yadayn		Yazid ibn Fushum

Companion	Muhajir brother	Ansar brother
Hamza b. 'Abd al-Muttalib	Zayd b. Haritha	
al-Harith b. Aws (A)	'Amir ibn Fuhayra	
al-Harith b. Khazama (A)	Iyas b. Abi al-Bukayr	
al-Harith b. Simma (A)	Suhayb ibn Sinan	
Haritha b. Suraqa (A)	as-Sa'ib b. 'Uthman	
Hatib b. Abi Balta'a		Rukhayka ibn Khalid
al-Husayn b. al-Harith		Rafi' ibn 'Anjada
		or 'Abdullah b. Jubayr
'Itban b. Malik (A)	'Umar b. al-Khattab	
Iyas b. Abi al-Bukayr		al-Harith ibn Khazam
Jabr b. 'Atik (A)	Khabbab b. al-Aratt	
Jabbar b. Sakhr (A)	al-Miqdad ibn 'Amr	
Khabbab		Tamim
Khabbat b. al-Aratt		Jabr b. 'Atik
Khalid b. Abi al-Bukayr		Zayd b. ad-Dathina
Khunays b. Hudhafa		Abu 'Abs b. Jabr
Ma'n b. 'Adi (A)	Zayd ibn al-Khattab	
Marthad b. Abi Marthad		Aws b. as-Samit
Mas'ud b. ar-Rabi'		'Ubayd b. at-Tayyahan
al-Miqdad b. 'Amr		Jabbar b. Sakhr
Mistah b. Uthatha		Zayd ibn al-Muzayyan
Mu'adh b. al-Harith (A)	Ma'mar b. al-Harith	
Mu'adh b. Jabal (A)	Ja'far b. Abi Talib	
Mu'attib b. 'Awf		Tha'laba b. Hatib
Mubashshir b.		Mujadhdhir b. Ziyad
'Abd al-Mundhir (A)		or 'Aqil b. Abi al-Bukayr
Muhammad b. Maslama (A)	Abu 'Ubayda b. al-Jarrah	
Muhriz b. Nadla		'Umara ibn Hazm
al-Mujadhdhir b. Ziyad (A)	'Aqil b. Abi al-Bukayr	
al-Mundhir b. 'Amr (A)	Abu Dharr	
al-Mundhir b. Muhammad (A)	at-Tufayl b. al-Harith	
Mus'ab b. 'Umayr	Sa'd b. Abi Waqqas	Abu Ayyub al-Ansari
Rafi' b. 'Anjada	al-Husayn b. al-Harith	
Rafi' b. al-Mu'alla (A)	Safwan b. Bayda'	
Rafi' b. Malik (A)	Sa'id b. Zayd	
Sa'd b. Mu'adh (A)	Sa'd b. Abi Waqqas	
	or Abu 'Ubayda b. al-Jarrah	
Sa'd b. Abi Waqqas	Mus'ab b. 'Umayr	Sa'd ibn Mu'adh
Sa'd b. Khaythama (A)	Abu Salama b.	
	'Abd al-Asad	
Sa'd b. ar-Rabi' (A)	'Abd ar-Rahman b. 'Awf	



Companion	Muhajir brother	Ansar brother
as-Sa'ib b. 'Uthman		Haritha b. Suraqa
Safwan b. Bayda'		Rafi' b. al-Mu'alla
Sa'id b. Zayd -		Rafi' b. Malik
Salama b. Salama (A)	Abu Sabra b. Abi Ruhm	
Salim	Abu 'Ubayda b. al-Jarrah	Mu'adh ibn Ma'is
Shuja' b. Wahb		Aws ibn Khawli
Suhayb b. Sinan		al-Harith b. as-Simma
Suwaybit b. Sa'd		'A'ish b. Ma'is
Talha b. 'Ubaydullah	Sa'id b. Zayd	Ubayy b. Ka'b
Tamim (A)	Khabbab	
Tha'laba b. Hatib	Mu'attib b. al-Hamra'	
Tulayb b. 'Umayr		al-Mundhir b. 'Amr
at-Tufayl b. al-Harith		al-Mundhir b.
		Muhammad
		or Sufyan b. Nasr
'Ubada b. as-Samit (A)	Abu Marthad	
'Ubayd b. at-Tayyahan (A)	Mas'ud b. ar-Rabi'	
'Ubayda b. al-Harith	Bilal	'Umayr b. al-Humam
Ubayy b. Ka'b (A)	Talha b. 'Ubaydullah	
	or Sa'id ibn Zayd	
'Umar	Abu Bakr	'Uwaym b. Sa'ida
		or 'Itban ibn Malik
		or Mu'adh ibn 'Afra'
'Umara b. Hazm (A)	Muhriz ibn Nadla	
'Umayr b. Abi Waqqas		'Amr ibn Mu'adh
'Umayr b. al-Humam (A)	'Ubayda b. al-Harith	
Usayd b. al-Hudayr (A)	Zayd b. Haritha	
'Uwaym ibn Sa'ida (A)	'Umar b. al-Khattab	
	or Hatib b. Abi Balta'a	
'Utba b. Ghazwan		Abu Dujana
'Uthman b. 'Affan	'Abd ar-Rahman b. 'Awf	Aws ibn Thabit
Wahb b. Sa'd		Suwayd b. 'Umar
Waqid b. 'Abdullah		Bishr b. al-Bara'
Yazid b. al-Harith (A)	Dhu al-Yadayn	
Zayd b. Haritha -	Hamza	Usayd b. Hudayr
Zayd b. al-Khattab -		Ma'n b. 'Adi
az-Zubayr b. al-'Awwam	Ibn Mas'ud or Talha	Ka'b b. Malik

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